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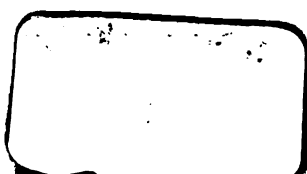
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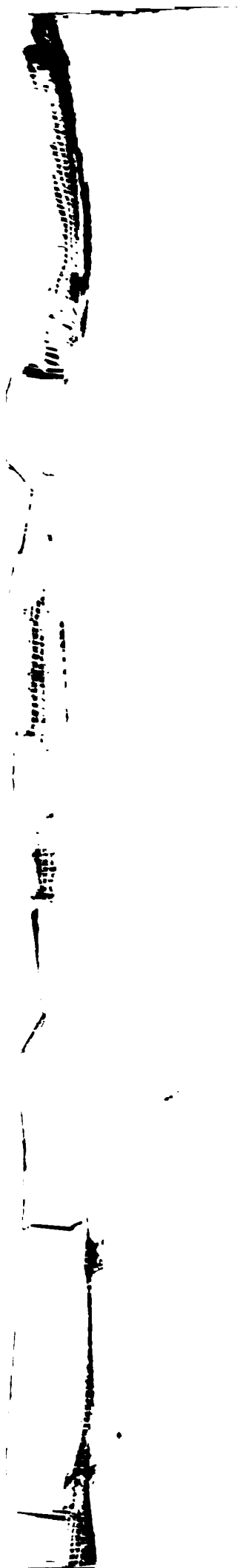
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THE
NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

IN THE ORIGINAL GREEK:



WITH NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER.

PART III.—ST. PAUL'S EPISTLES.

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ORDER OF THE EPISTLES OF ST. PAUL

AS ARRANGED IN THIS EDITION¹.

1 THESSALONIANS.	COLOSSIANS.
2 THESSALONIANS.	PHILEMON.
GALATIANS.	PHILIPPIANS.
1 CORINTHIANS.	HEBREWS.
2 CORINTHIANS.	1 TIMOTHY.
ROMANS.	TITUS.
EPHESIANS.	2 TIMOTHY.

COMPARATIVE TABLE

OF THE

ORDER OF THE EPISTLES OF ST. PAUL IN THIS EDITION AND IN OTHER EDITIONS.

<i>Order in this Edition.</i>		<i>Common Order.</i>	
	PAGE		PAGE
1 THESSALONIANS . . .	6	ROMANS . . .	204
2 THESSALONIANS . . .	27	1 CORINTHIANS . . .	78
GALATIANS . . .	43	2 CORINTHIANS . . .	145
1 CORINTHIANS . . .	78	GALATIANS . . .	43
2 CORINTHIANS . . .	145	EPHESIANS . . .	278
ROMANS . . .	204	PHILIPPIANS . . .	335
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COLOSSIANS . . .	309	1 THESSALONIANS . . .	6
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PHILIPPIANS . . .	335	1 TIMOTHY . . .	425
HEBREWS . . .	370	2 TIMOTHY . . .	458
1 TIMOTHY . . .	425	TITUS . . .	449
TITUS . . .	449	PHILEMON . . .	329
2 TIMOTHY . . .	458	HEBREWS . . .	370

¹ The *Text* of these Epistles, arranged in chronological order, and printed in the same type as the present Volume, may be had separately ; as specified in the Advertisement at the end.

PREFACE.

SOME explanation may be required of the reasons which have led to the adoption of the order in which the Epistles of St. Paul are arranged in the present Edition.

That order is designed to be chronological; in other words, the Epistles are placed according to the time in which they appear to have been written.

Let it be premised, however, that this arrangement does not imply any disparagement of the order in which they are usually disposed in other editions of the Original, and in the English Authorized Version of the Holy Bible.

That order has its appropriate uses. It has been received for many centuries in our own and other countries. The Calendar of our Liturgy is conformed to it. It could not therefore be disturbed without much consequent embarrassment.

But the question may properly be entertained,—whether, in addition to that common order, another arrangement may not also be provided for private use?

The order commonly received, it is well known, is not chronological.

The Epistle to the Romans, which there stands first, was written after the Epistles to the Galatians and to the Corinthians; and it is generally acknowledged, that the two Epistles to the Thessalonians, which are placed in the common order among the last, were the first Epistles written by St. Paul.

Various and conflicting opinions have been given concerning the reasons which produced the common arrangement.

Some ancient writers supposed, that it was caused by considerations of the comparative proficiency of those persons to whom the Epistles were addressed¹. Others conjectured that it arose from regard to the importance of the Cities to which the Epistles were respectively sent, or to the length and copiousness of the Epistles themselves².

The last opinion seems to be most probable³.

The order commonly received is not, however, precisely that in which the Epistles are found in the most ancient Manuscripts. In very early copies of collections of St. Paul's Epistles, the Epistle to the Hebrews was placed between the Epistles to the

¹ So *Primasius*, Præfat. in Epistolas Pauli (p. 416 of Vol. 68 of Migne's *Patrologia*), "Mouet quosdam, quare Romanorum Epistola in *primo* sit posita, cum eam *postea* scriptam ratio manifestet. Unde intelligendum est, ita omnes Epistolas ordinatas, ut prima poneretur, quæ ad inferiores (qu. infirmiores?) fuerat destinata, et per singulas Epistolas gradatim ad perfectiores veniretur."

² See *Theodoret*, Præfat. in Epist. S. Paul. p. 8, Vol. iii. ed. Hal. 1771.

³ And has been adopted by *Dr. Mill*, Prolog. N. T. num. 237; and by *Dr. Lardner*, History, Vol. iii. p. 457, ed. Lond. 1815.

Galatians and the Ephesians¹. And in most ancient Manuscripts now extant², the Epistle to the Hebrews is placed *before* the Epistles to Timothy and Titus³, and not *after* them, as in the majority of modern editions.

It is also worthy of remark, that in the earliest Manuscripts which have been preserved to us, the Epistles of St. Paul are placed *after*⁴ the General Epistles of St. James, St. Peter, St. John, and St. Jude, and not *before* them, as in the common order.

In addition to such considerations as these, the following reflections presented themselves to the Editor of this volume.

The present Edition of the Greek Testament is designed mainly for the use of younger students of Theology.

What therefore is the order, in which the Epistles of St. Paul may be read most profitably by them?

There seemed to be only one answer to this inquiry,—The order of *time*.

In confirmation of this opinion, the following reasons may be adduced;

It has pleased Almighty God to bestow upon His Church an Apostolic History, as well as Apostolic Epistles. The Apostolic History, written by St. Paul's faithful companion the Evangelist St. Luke, illustrates the Apostolic Epistles, and is illustrated by them.

But the benefit of this mutual illustration is much impaired, if the Apostolic Epistles are not studied in connexion with, and in the order of, the Apostolic History.

On the other hand, if the Epistles of St. Paul are read according to the sequence of time, the student has at hand an inspired running comment upon them in the Acts of the Apostles.

Again; if the theological student does not read St. Paul's Epistles in chronological order, but approaches them in that order in which they are commonly presented to his view, he will commence his task with the most difficult of all the Epistles of St. Paul,—the Epistle to the Romans.

He will enter upon his arduous undertaking without due previous preparation, and will find himself perplexed, and perhaps discouraged; and he may even be betrayed into distressing doubts, or dangerous errors, from which he would have been preserved, if he had come to the study of that Epistle in the natural order of time, when he would have been familiarized with the thoughts, the diction, and the teaching of the great Apostle; and would thus have been prepared and qualified for the study of the Epistle to the Romans by the previous discipline and training, which would have been afforded him by a careful perusal of those other Epistles which were written by St. Paul before the date of that Epistle.

Another reflection suggests itself here. All who believe the Gospel, regard the Apostle St. Paul with religious reverence, as a chosen vessel of God to bear His Name before the Gentiles⁵, and acknowledge him to have been a wise master-builder of the Church⁶; and they are persuaded, that the Epistles written by his instrumentality were

¹ See *Cardinal Mai's* note in his edition of the Codex Vaticanus, Vol. v. p. 429, Rom. 1858.

² In the Alexandrine MS., the Vatican MS., the Codex Ephrem, and the Coislinian MS.

³ As it is in *Lachmann's* Edition, Berolini, 1850.

⁴ As they are in the editions of *Lachmann*, Berolini, 1850, and *Tischendorf*, Lipsiæ, 1859.

⁵ Acts ix. 15.

⁶ 1 Cor. iii. 10.

given by inspiration of God, and are no other than words *which the Holy Ghost teacheth*¹; and that though addressed in the first instance to particular Cities and Churches, they were designed for the perpetual edification of the Universal Church of Christ in every age and place². They also know, that the Divine Being Who inspired the Apostle, is a God of Order, and that He does every thing by counsel, measure, number, and weight³, especially in the building up of His Church; and they will therefore feel a strong persuasion, that St. Paul's Epistles are not to be viewed as mere disjointed and fugitive essays, thrown out extemporaneously on the spur of the moment; but that they have a mutual connexion and coherence, and that they were designed by the Holy Spirit of God to bear a reciprocal relation to one another, and lend to each other mutual help and support, like joints and members of a well organized body; and to instruct the World in the religion of Jesus Christ, by a well ordered system of doctrine and discipline; and that therefore, if the Epistles of St. Paul were placed in chronological order, they would be found to form a consistent and harmonious whole.

This anticipation is fully realized by the result.

Let the reader commence the study of the writings of the divine Apostle with that Epistle which was first produced, the First Epistle to the Thessalonians, and let him pursue that study in regular order of time, with the Acts of the Apostles at his side, till he reaches the limits of that Apostolic History, and till he arrives in due time at the conclusion and consummation of all the Epistles in the Second Epistle to Timothy; and he will thankfully acknowledge, that such an order of study is the most agreeable to reason, most gratifying to the intellect, most productive of spiritual benefit to his own soul, and will be most salutary to the souls of others also, whom he may be called upon to teach, if he is ordained to the Pastoral Office. He will recognize the blessed truth, that in reading St. Paul's Epistles, he has not only been following the Apostle in his travels, and labours, and sufferings for Christ, but that he has also been learning a lesson of Christian edification; that he has been there trained in the best method of building up himself and others, by God's grace, in the Christian Faith; and that he has been admitted to behold the great Apostolic Architect in his spiritual workshop, and has seen him, as it were, with rule and compass in hand, drawing the plan of his Apostolic work, and then laying its foundations deep and strong, and placing the first stone of the sacred edifice, and gradually rearing the fabric, which rises silently and securely, without noise of axe or hammer, like the Temple of Solomon⁴, till it stands in stately grandeur before the delighted eye, a glorious building, complete in all its parts and proportions, and perfectly compacted, harmonized, and adorned, in solidity, symmetry, and beauty.

The proof of this statement will be submitted to the reader's consideration in the Introductions that will be prefixed to the several Epistles.

• In the mean time it may be observed, that St. Paul, in his earliest Epistles, particularly those to the Thessalonians, begins with laying down those sacred elementary truths, which are enumerated in the Epistle to the Hebrews as among the *first principles*

¹ 1 Cor. ii. 13.

² As is excellently expressed by *Tertullian* (c. Marcion. v. 17), "*Ad omnes Apostolus scribit, dum ad quosdam.*"

³ *Wisd.* xi. 20.

⁴ 1 Kings vi. 7.

of the doctrine of Christ¹,—namely, the doctrine of Repentance, and of Faith, and of the Resurrection of the Dead, and of Eternal Judgment²; that in the Epistle to the Galatians he vindicates his own Apostolic Commission; and in that Epistle, and in the later Epistle to the Romans, he proclaims the Universality of the Redemption provided by God in Christ for all of every nation under heaven who accept the Gospel by Faith, as the only means of Justification, and as distinguished from the Ceremonial and Moral Law, which was preparatory to the Gospel³. He thus fortifies the citadel of Christian doctrine with strong buttresses and bulwarks against the assaults of false teachers, who undermined its foundations. In the succeeding two Epistles to the Corinthians⁴ he provides for its internal safety, by cementing it strongly with Christian Charity, and makes it to be like a City at unity with itself⁵.

It was not till he had trained the Church by this preparatory discipline, that the holy Apostle ventured to speak fully of *the great mystery of Godliness*, the Incarnation of the Son of God, and of the means by which its blessings are dispensed and diffused to all the faithful members of the Mystical Body of Christ; and to dilate on the practical duties which result from the doctrine of the Incarnation, and of their incorporation in Him. He has accomplished this blessed work in the two Epistles to the Ephesians and Colossians; in the former of which⁶ he displays the doctrine of the Incarnation in its divine splendour; in the other he defends it from those who would mar and obscure it. The Epistle to Philemon, written at the same time, is a practical application of the same doctrine of the Incarnation to the solution of a great social question, that of Slavery⁷.

The Epistle to the Philippians completes the Apostolic labour of love to the Gentile Churches⁸. In the Epistle to the Hebrews he performs a similar office to his own kindred⁹. Both of these Epistles are built as a superstructure on the doctrine of the Divinity of Christ, and of His Incarnation.

The Epistles to Timothy and Titus naturally fall into the last place.

The Apostle was now like the great Lawgiver of his nation when about to leave the world. He would therefore provide for the government of the Church after his decease in all future ages. Moses appointed a Joshua, one person only, because the people was one, and was destined to dwell in one country, and gave him a solemn charge¹⁰. St. Paul appoints several persons, such as a Timothy at Ephesus, and a Titus at Crete, and others in other great cities of the world, to be his successors, and to execute Apostolic functions in various places, because the Church of Christ is universal. And in writing to two of that Apostolic family, Timothy and Titus, he has bequeathed a spiritual legacy to all Christian Bishops, and has left a pattern of Church-regimen and polity, even to the end of time¹¹.

Thus, then, in contemplating St. Paul's Epistles arranged in chronological order, we behold an uniform system of Christian Doctrine and Discipline.

¹ Heb. vi. 1, 2.

² See below, *Introduction* to the Epistle to the Thessalonians, p. 4.

³ See further, *Introduction* to the Epistle to the Galatians, p. 39, and to the Romans, p. 183—193.

⁴ See further, *Introduction* to that Epistle, p. 72—74.

⁵ Ps. cxxii. 3.

⁶ See below, *Introduction*, p. 302—5.

⁷ See the *Introduction* to that Epistle, p. 329.

⁸ See below, p. 332.

⁹ See below, p. 360—368.

¹⁰ Deut. xxxi. 14. 23.

¹¹ See below, *Introduction* to the Epistles to Timothy and Titus, p. 421, 422.

The reader, therefore, it may be hoped, will not require an apology for the adoption of such an order in the present edition. He will not be unwilling to concede, that if the writings of Heathen Authors, which have any historical value and connexion, have been thus dealt with by recent Editors, and if a chronological arrangement has been adopted by them, in lieu of, or in addition to, the order which existed in former editions, a like principle may be reasonably accepted in an edition of the Epistles of St. Paul¹. The readers of Æschylus, it may be presumed, have now concurred in the reasons, which induced some recent Editors² to place the Supplices first, and the Orestean Trilogy last, in their recensions of his writings.

All academical students, who desire to read intelligently the writings of Aristophanes, will thank those Editors³ who have removed the Plutus from the place which it occupied in the older editions, and have put the Acharnians in its room, and have arranged the other Comedies in their proper historical series. All will acknowledge the wisdom which dictated Bentley's remarks on the importance of studying the writings of Horace in chronological order⁴. And although from the miscellaneous character of the Roman Poet's compositions a chronological arrangement of his works was not so easy of adoption, yet all will be disposed to commend the labours of a late learned Canon of St. Paul's, in giving practical effect to Bentley's remarks, and in publishing the works of Horace arranged in order of time⁵.

Perhaps, however, it may here be said, that these considerations would confessedly be of much weight, if the chronology of St. Paul's Epistles could be accurately determined. But it may be alleged by some, that differences of opinion exist with regard to the order of time in which they were written, and that attempts to arrange them in that order are precarious.

¹ A principle already adopted in the valuable work of *Messrs. Conybeare and Howson*, "The Life and Epistles of St. Paul," 2nd ed. Lond. 1856, 2 Vols.

² e. g. *Hermann*, in his edition of Æschylus, 1852; and before him, *Professor Scholefield*, Cambridge, 1828.

³ e. g. *William Dindorf*, London, 1825; *Immanuel Bekker*, Lond. 1829.

⁴ Which deserve to be placed before the student's eye, especially on account of the important moral lesson with which they conclude. "His jam positis, primum Horatii opus statuo *Sermonum* librum *primum*, quem triennio perfecit intra annos ætatis xxvi. xxvii. xxviii.; postea *Secundum* triennio itidem, annis xxxi. xxxii. xxxiii.; deinde *Epodos* biennio, xxxiv. and xxxv.; tum *Carminum* librum *primum* triennio, xxxvi. xxxvii. xxxviii.; *Secundum* biennio, xl. xli.; *Tertiumque* pariter biennio, xlii. xliii.; inde *Epistolarum primum* biennio, xlv. xlvii.; tum *Carminum lib. quartum* et *Seculare* triennio, xlix. l. li. Postremò *Artem Poëticam* et *Epistolarum librum alterum*, annis incertis. Intra hos cancellos omnium poëmation natales esse ponendos, et ex argumentis singulorum et ex Annalium fide constabit. Inde est, quod in Sermonibus, et Epodis, et Carminum primo, *Cæsar* semper, nunquam *Augustus* dicitur; quippe qui id nomen consecutus est, anno demum Flacci xxxix.; in sequentibus verò passim *Augustus* appellatur. Inde est, quod in Sermonibus et Epodis *Juvenem* se ubique indicat; et quod sola Satirarum laude inclaruisse se dicit, ut Bucolicorum tum (Virgilium Serm. i. 10; v. 46), nulla Lyricorum mentione facta. In cæteris autem singulis procedentis ætatis gradus planissimis signis indicat: idque tibi ex hâc serie jam à me demonstratâ jucundum erit animadvertere, cum operibus juvenilibus multa obscœna et flagitiosa insint, *quantò annis provecior erat, tantò cum et poëticâ virtute et argumentorum dignitate gravitateque meliorem castioremque semper evasisse.*" *Bentleyi* Præfatio ad Horatium, ed. Amst. 1728.

⁵ Horatius Restitutus, ed. *Iac. Tate*. Cantabr. 1832.

On the benefits to be derived from a chronological arrangement of the Books of Holy Scripture, the reader may consult the Introduction of *Canon Townsend* in his edition of the Old Testament, 4th ed. Lond. 1836.

If such an objection should be raised, it may not be irrelevant to observe,—

1. That all persons are agreed, that the commonly received order is *not chronological*.

2. That no doubt can reasonably be entertained as to the dates of the two Epistles to the Thessalonians, the two Epistles to the Corinthians, and the Epistle to the Romans.

3. That it is also certain, that the Epistles to the Ephesians, to the Colossians, to Philemon, and to the Philippians, and the Second to Timothy, were written by St. Paul when he was *in prison*¹, and that therefore they are subsequent in time to the Epistles to the Thessalonians, Corinthians, and Romans.

4. That it is generally acknowledged, that the Epistles to the Ephesians, Colossians, and Philippians, were written *about the same* time, and that they were composed during the *imprisonment* of the Apostle, described by St. Luke at the *conclusion* of the Acts of the Apostles, and are therefore *subsequent* in time to the events recorded in the far greater part of that history.

5. These propositions appear to be almost universally admitted²; and therefore, even though the *precise years* of the several Epistles may not be determined, yet their *relative order* may be ascertained, at least within certain narrow limits. Accordingly, they may be arranged chronologically, although differences of opinion may exist as to the length of the intervals of time which separate them respectively from each other.

6. But further. Important results have been obtained by the recent historical and critical researches into the Life and Writings of St. Paul. One of the most valuable of these results is, that, at least in our own country, a general consent with regard to the order of Time in which the Epistles of St. Paul were written, and also, with slight exceptions, as to the date of each several Epistle, now prevails.

The time therefore seems to have arrived, when an Editor of St. Paul's Epistles, profiting by the labours of others³ who have gone before him in the same field, may,

¹ As is clear from internal evidence, Eph. iii. 1; iv. 1. Col. iv. 3. 10. Philem. 1. 9. Phil. i. 18. 2 Tim. i. 8. Cp. *Winer*, R. W. B. ii. p. 764.

² The following is the language of a writer on this subject who will not be charged with any disposition to dogmatize. *Credner* (Einleitung in das N. T., Halle, 1836, p. 338), "Concerning the time of the composition of the Epistles to the Thessalonians, Corinthians, and Romans, no doubt can exist, except where an hypercritical spirit of scepticism seduces the inquirer into error. The Epistles to the Ephesians, Colossians, Philemon, and Philippians, and the Second to Timothy, proclaim themselves to have been written from prison. Only the place of the Epistle to Titus, to the Galatians, and the First of Timothy, remains undefined."

³ Particularly in this country, *Abp. Ussher*, *Bp. Pearson*, *Dr. Wells*, *Dr. Lardner*, *Dr. Paley*, *Canons Townsend and Tate*, *Mr. Fynes Clinton*, *Greswell*, *Biley*, *Lewin*, *J. B. Lightfoot*, *Dr. Bloomfield*, *Dr. Peile*, *Dean Alford*, *Messrs. Conybeare and Howson*, *F. C. Cook*, and *Mr. Birks*. In the results attained by many of these writers, the Editor concurs in all respects; and the particular points in which there is not a concurrence are comparatively so few, trivial, and insignificant (e.g. whether the Epistle to the Galatians was written before or after the Epistles to the Corinthians), that they only serve to bring out more clearly the points of agreement, and to confirm them by the suffrages of independent judgments.

Among *foreign* writers, the authority of the following eminent critics may be cited as harmonizing almost entirely with the opinions formed by the Editor of the present volume, concerning the chronological arrangement of St. Paul's Epistles. *Tillemont*, *Basnage*, *Hottinger*, *Eichhorn*, and *De Wette* (the last with reservation as to the Pastoral Epistles), *Kirchhofer*, *Feilmoser*, *Schott*, *Wurm*, *Neander*; and especially *Guerike*, to whose observations he would refer, as very full and satisfactory. They may be seen in his *Einleitung in d. N. T.*, Leipzig, 1843, pp. 342—409.

without being chargeable with rashness and presumptuous confidence in his own conclusions, proceed to endeavour to arrange the Epistles of St. Paul in the order of time; and he will feel confirmed in the soundness of his opinions, by the fact that he finds them in unison with those of many others whose critical judgment is entitled to respect.

The historical and chronological grounds, on which that arrangement rests, will be stated hereafter in the Introductions prefixed in this volume to the several Epistles.

Let him here be permitted to observe, that although the chronological arrangement may perhaps cause some little embarrassment at first, on account of its variance from the order with which the reader is familiar, yet it will soon be found to commend itself by its clearness and simplicity, as well as by its reasonableness and truth.

The student will easily remember, that the Apostle to the Gentiles, when he first preached in Greece, came into Macedonia, and from Macedonia into Achaia. He will recollect, that the capital of Macedonia was Thessalonica, and that the capital of Achaia was Corinth; and that it was the Apostle's custom to *begin* his missionary operations with great centres of population; and that accordingly, soon after he had arrived in the capital of Achaia, Corinth, he began his work of *writing Epistles*, by addressing two Epistles to the Christian capital of Macedonia, where he had recently *preached orally*, *Thessalonica*.

He will also find it easy to remember, that St. Paul had next to encounter enemies who were excited to jealousy by his preaching and by his writing; and that he refuted their objections, and established his own Apostolic authority in his Epistle to the *Galatians*.

He will also readily remember, that St. Paul passed from the capital of Achaia to the capital of Asia, and addressed an Epistle to *the Corinthians* from Ephesus, as he had addressed Epistles to the Thessalonians from Corinth.

He will not find it difficult to recollect, that the *Second* Epistle to the *Corinthians* has a close connexion, in matter and in time, with the First Epistle to that Church, in the same manner as the Second Epistle to the Thessalonians is a natural sequel to the First Epistle to the same city.

He will remember with ease, that St. Paul's affecting and solemn appeal in his two *Epistles* to Corinth was followed up, as it was intended to be, by a personal *visit* to that city; and the Apostle of the Gentiles, having written Epistles to Thessalonica and Corinth, the great capital Cities of the two *Roman Provinces* of Macedonia and Achaia, next looked further westward, and wrote an Epistle to the Capital of the world, which he had long desired to visit and to evangelize, *Rome*.

It will readily be remembered, that his fervent wish of seeing Rome was soon afterwards accomplished. When he wrote to the Romans, he was going with alms and offerings to the poor saints of Jerusalem¹. He was arrested at Jerusalem; and was brought a prisoner first to Cæsarea and then to Rome. Here another group of the Epistles rises up before the mind. These are the Epistles in which he speaks of himself as "*a prisoner of Jesus Christ*." He wrote *these* Epistles from Rome to those faithful friends and Churches which he had left behind him in the East: the Epistle to the Christians of the great capital of Asia, the *Ephesians*; the Epistle to *Colossæ* in Phrygia; and

¹ Rom. xv. 25, 26.

that short letter, which accompanied it, to his Colossian friend *Philemon*; and that loving Epistle to the first city in which he had preached in Greece, the Roman colony of *Philippi*.

In these Epistles he describes himself as a prisoner, but he expresses an expectation of being *liberated*¹. He was released; but only for a short time, for he is now *Paul the aged*, and his course is nearly run².

As a last labour of love, an Epistle is written by him to his kinsmen according to the flesh—the *Hebrews* at Jerusalem; and he then prepares for his departure by leaving his farewell instructions to his dear children in the faith, *Timothy* and *Titus*, in the Epistles addressed to them.

The design of the Apostle in writing the several Epistles will be considered in the Introductions prefixed to them respectively; and therefore nothing will be added in this place on that subject.

For a revision of a portion of the Text of the Epistles, the Editor has had, in addition to other resources, the benefit of Cardinal Mai's publication of the Vatican Manuscript, and of Tischendorf's seventh edition, which appeared while the present volume was passing through the press; and also of the impression of the Codex Augiensis communicated by its learned and accurate editor Mr. Scrivener.

With regard to the Notes that accompany the present volume, they are formed, for the most part, on the same plan as those that have already been published, in the former parts of this work, the Gospels, and the Acts of the Apostles. The Editor's endeavour has been to combine what is most valuable in the expositions of ancient Interpreters, and in the rich treasures of English Theology, with what has been contributed by modern Philology³, and the historical, chronological, and geographical researches of recent times.

With feelings of devout thankfulness he would now offer a tribute of praise to the Great Giver of all Good, Who guided His Apostles into all truth and speaks in their writings, for that gracious assistance by which the present Work has been brought nearly to a close; and with this ascription of praise he would join a fervent prayer for a continuance of the same aid, in order that he may be enabled to accomplish an undertaking begun in dependence on His blessing; and that it may be mercifully accepted by Him, as an offering to Himself, through the merits of His only Son, and may be serviceable for the maintenance of His truth, and the advancement of His glory.

Cloisters, Westminster Abbey,
Feb. 11, 1859.

¹ See Philem. 22. Philippians ii. 24.

² Philem. 9.

³ In this department he has the agreeable task of acknowledging his obligations to the critical labours of *Mr. Ellicott* in his editions of the Epistles to the Galatians, Ephesians, Colossians, *Philemon*, *Timothy*, and *Titus*.

It may be proper to add here, that to indulge in personal animadversions, particularly of a polemical or censorious character, on the labours of other English Editors or Biblical Critics, is altogether foreign to the plan of the Editor of this Volume; for the reasons stated above, Vol. i. p. vii. His desire is not to criticize men, but to elucidate the Word of God.

CHRONOLOGICAL TABLE

OF THE

LIFE AND EPISTLES OF ST. PAUL.

- A. D.
- 30 The Crucifixion of Christ, at the Passover¹.
His Ascension.
- 31, 32 The descent of the Holy Spirit, at the Feast of Pentecost, fifty days after the Passover.
The events described in chapters iii.—vi. of the Acts of the Apostles.
- 33 St. Stephen's Martyrdom (Acts vii.) ; *Saul* was then a *veavias* (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
- 34 Saul's Conversion. Cp. *Euseb.* H. E. ii. 1 ; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
- 36 Pontius Pilate is recalled from his procuratorship in Judæa (Joseph. Ant. xviii. 4. 2).
- 37 After *many days* (ix. 23) Saul escapes from Damascus. Goes up to Jerusalem, where he remains *fifteen days*, and sees Peter and John (Gal. i. 18, 19. Acts ix. 26, 27), and disputes with the Grecians.
Saul is sent to Tarsus (Acts ix. 30).
The Emperor Tiberius dies 16th March, and Caligula succeeds.
- 38—41 "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
Tarries at Joppa *many days* (ix. 43).
Conversion of Cornelius (Acts x. 1—48).
- 41 The Emperor Caligula dies 24th January, and is succeeded by Claudius.
- 43 Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. 269. *Clinton*, F. R. App. ii. p. 548).
The disciples called CHRISTIANS at Antioch (Acts xi. 26).
- 44 The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned by Herod Agrippa, before Easter (Acts xii. 4).
St. Peter is delivered, and Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter retires from Jerusalem (xii. 17).
St. Paul and *Barnabas*, having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A. D. 41, return from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas (see on xv. 39).
- 45 The Ordination of *Saul* and *Barnabas*, at Antioch, to the Apostleship of the Gentiles (see on xiii. 1). *Saul* henceforth is called *Paul* (see on Acts xiii. 9).
St. Paul's "Visions and Revelations of the Lord" seem to have been vouchsafed to him at this time (see on 2 Cor. xii. 2, 3).

¹ For the grounds on which these dates rest, see above on Matt. ii. 26, and the *Chronological Synopsis* prefixed to the Acts of the Apostles, p. xxxiv.

- A.D.
- His first Missionary Journey to Cyprus (Paphos) and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence St. Mark returns to Jerusalem. St. Paul and Barnabas visit Antioch of Pisidia, Iconium, Lystra, return to Perga and Pamphylia, and thence come back again to the place of their Ordination, *Antioch*, where they remain a considerable time with the disciples (Acts xiv. 26—28).
- 49 A Controversy arises at Antioch concerning the obligation of the Ceremonial Law on the Gentile Converts (Acts xv. 1, 2).
St. Paul and St. Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this question (xv. 2, 3).
- 50, 51 Council of Jerusalem (xv. 6—29).
St. Paul and St. Barnabas return to Antioch, where they remain some time (xv. 35, 36).
Their *παροξυσμός* (Acts xv. 39) and separation.
St. Paul takes *Silas* (xv. 40) on his *second Missionary Journey*, and afterwards associates *Timothy* also at Lystra (xvi. 1).
- 52—54 St. Paul passes through Phrygia and Galatia to Troas (xvi. 6, 8). Thence crosses over to Macedonia to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berea (xvii. 10); thence to Athens (xvii. 15), and
St. Paul comes into Corinth, where he spends *a year and six months* (xviii. 1, 11).
Aquila and Priscilla come to Corinth.
- 54 EPISTLES to the THESSALONIANS, written from Corinth.
St. Paul sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).
EPISTLE to the GALATIANS, written about this time.
After a short visit at Jerusalem (xviii. 12), St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and *Galatia*, and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the upper regions of Asia (xix. 1) to Ephesus, where he spends *three years* (xx. 31) and *three months* in the Synagogue, and *two years* in the School of Tyrannus (xix. 8—10).
- 57 FIRST EPISTLE to the CORINTHIANS, written at Ephesus.
The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.
St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).
SECOND EPISTLE to the CORINTHIANS, written in Macedonia.
Comes into Hellas, and spends *three months* there (xx. 3).
- 58 EPISTLE to the ROMANS, written at Corinth or Cenchreæ.
St. Paul sets out from Corinth with alms and offerings, collected in Asia and Greece, for the poor saints at Jerusalem (Rom. xv. 25, 26. Acts xix. 21; xx. 4), returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6). Passes over to Troas (xx. 6), touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic Charge (xx. 17); comes to Tyre (xxi. 3), and lands at Cæsarea (xxi. 8); arrives at JERUSALEM, *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17).
St. Paul is arrested at Jerusalem in the Temple (xxi. 28).
Is conveyed to CÆSAREA (xxiii. 23—33).
- 58—60 Remains two years in detention at Cæsarea (xxiv. 27).
Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).
Winters at Malta (xxviii. 11).
- 61 Spring; arrives at ROME.
- 62 Martyrdom of St. James, the Bishop of Jerusalem, at the Passover.
- 62, 63 St. Paul is at Rome, where he writes the EPISTLES to the EPHESIANS, COLOSSIANS, and to PHILEMON, in which he calls himself "Paul the Aged" (Philem. 9, see above on A.D. 33).
Writes the EPISTLE to the PHILIPPIANS at the close of his imprisonment, A.D. 63.
Has been detained at Rome for "two whole years" till the Spring of A.D. 63 (xxviii. 30), where the History of the ACTS of the APOSTLES concludes. Cp. *Euseb.* ii. 22.

A.D.

- 64 St. Paul, after his liberation from his first imprisonment at Rome, goes probably to *Spain*, and perhaps even to *Britain*. See on Rom. xv. 24. 28, and the Introduction to the Pastoral Epistles, p. 418—421.
Writes the EPISTLE to the HEBREWS.
In the Summer of A.D. 64 the Persecution of the Christians at Rome begins. See Introduction to the Epistles to Timothy, p. 417, *note*.
- 55—67 St. Paul returns from the West in his way to JERUSALEM, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting *Colossæ* in Phrygia (Philem. 22).
On his way to *Macedonia*, to visit *Philippi*, according to his promise (Phil. ii. 24), he commands Timothy to “abide at *Ephesus*” as Chief Pastor there (1 Tim. i. 3).
FIRST EPISTLE to TIMOTHY, Bishop of Ephesus. See the Introduction to that Epistle, p. 420.
EPISTLE to TITUS, Bishop of Crete.
St. Paul passes a winter at *Nicopolis* in Epirus (Tit. iii. 12).
Probably visits *Corinth*, where Erastus was left in charge (2 Tim. iv. 20).
Comes to Asia, where he left *Trophimus* at *Miletus* (2 Tim. iv. 20).
Perhaps saw Timothy at *Miletus*. Cp. 2 Tim. i. 3.
St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome.
See the Introduction to the Pastoral Epistles, and notes on 2 Tim. i. 4. 13; iv. 13—17.
Touches at *Troas* (2 Tim. iv. 13) in his way to *Rome*.
Is brought, probably by the Egnatian way, to Rome.
At Rome, writes the SECOND EPISTLE to TIMOTHY.
- 68 His MARTYRDOM at Rome. See the Introduction to the Epistles to Timothy, p. 423, 424.

ANCIENT UNCIAL GREEK MANUSCRIPTS

OF

ST. PAUL'S EPISTLES.

See above, the Introduction to the Gospels, p. xxxvi, and on the Acts of the Apostles, p. xlii, for a fuller description of them.

- A Alexandrine. It does not contain 2 Cor. iv. 13—xii. 6.
- B Vatican; printed by Cardinal Mai, Rome, 1858. It fails at Hebrews ix. 14 to the end, and does not contain the two Epistles to Timothy, or the Epistles to Titus and Philemon.
- C Codex Ephrem rescriptus; with some omissions. See *Tischendorf*, p. clxxxix.
- D Codex Claromontanus, Greek and Latin.
- E Codex Sangermanensis, now Petropolitanus.
- F Codex Augiensis, Greek and Latin, now published by the Rev. F. H. Scrivener.
- G Codex Boernerianus, Greek and Latin.
- H Codex Coislinianus.
- I Codex Angelicus Romanus, called L by Tischendorf, ed. 1859.
- K Codex Mosquensis; with some omissions. See *Tischendorf*, p. cxc.
- M See Tischendorf (*Apparatus Criticus*, p. cxc, ed. 7th, 1859).

INTRODUCTION

TO

ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

I. 1. ST. PAUL had visited Thessalonica on his first missionary journey into Greece (Acts xvii. 1—9). He had spent there but a short time, being driven from the city by the Jews not long after his arrival (v. 5—10).

From Thessalonica he went to Berea, accompanied by *Silas*, as he is called by St. Luke, in the Acts of the Apostles, or, as St. Paul always calls him, *Silvanus*.

Being pursued by the rancour of the Jews, coming from Thessalonica, St. Paul quitted Berea, leaving *Silas* and *Timotheus* there, and took ship for Athens (Acts xvii. 14, 15).

To Athens he was followed by *Timotheus* (1 Thess. iii. 1), and from Athens he despatched *Timotheus* back to Thessalonica, in order to confirm the faith of the Christians there, and to ascertain, and to report to the Apostle, what was their spiritual condition (1 Thess. iii. 2—5).

2. After a short stay at Athens, St. Paul came to Corinth (Acts xviii. 1).

At Corinth he formed a connexion with *Aquila* and *Priscilla*, and abode with them, and laboured with his own hands as a tent-maker, and preached "every Sabbath-day in the Synagogue, and endeavoured to persuade both Jews and Greeks" (Acts xviii. 2—4).

3. When he had thus been engaged at Corinth for some time, *Silas* and *Timotheus* came to him from *Macedonia* (Acts xviii. 5), bringing with them pecuniary supplies for the Apostle (2 Cor. xi. 9).

It would seem that *Timotheus* only came directly from *Thessalonica*, to which he had been sent by St. Paul from Athens, as above stated. (See 1 Thess. iii. 6.)

But *Silas* also came with *Timotheus* to Corinth, and he also came from *Macedonia* (Acts xviii. 5), though probably from some other city, perhaps *Philippi*, the Christians of which are commended for their liberality by the Apostle on the occasion of his first visit to Greece (Phil. iv. 15), and through Berea (Acts xvii. 13).

On the arrival of *Timotheus* at Corinth, St. Paul wrote this Epistle to the Thessalonians from that city (1 Thess. iii. 6. Acts xviii. 5).

4. It will be seen in the statements contained in the *Chronological Table* prefixed to the Acts of the Apostles (pp. xxxv—xxxix) and to this volume, that this Epistle was probably written in A.D. 53¹.

5. It was the *first written* of all St. Paul's Epistles. As to this point there is almost an universal consent of critics, e. g. *Chrysostom*, *Theodoret*, *Theophylact*, *Baronius*, *Ussher*, *Petavius*, *Lightfoot*, *Pearson*, *Hammond*, *Mill*, *Lardner*, *Eichhorn*, *Hug*, *De Wette*, *Hensen*, *Wurm*, *Anger*, *Credner*, *Neander*, *Wieseler*, *Bloomfield*, *Davidson*, *Alford*, and others. See the Table in *Credner*, p. 336, *Wieseler*, p. 606.

II. This circumstance imparts to it a special interest and importance.

In reference to this particular characteristic of this the first Epistle of St. Paul, it may be observed,

¹ Cp. *Wieseler*, Chronologie der apostolischen Zeitalters, p. 40—44, p. 595. *Lünemann*, Einleitung, p. 6. *Alford*, Prolegom. p. 46. *De Wette*, p. 91. *Davidson*, ii. p. 434.

1. That, at the time in which it was written, Greece was under Roman sway, and was divided into two Provinces, *Macedonia* and *Achaia*.

The capital city of the former Province was *Thessalonica*; the capital of the latter Province was *Corinth*.

The first Epistle of St. Paul was written in the one of these two capital cities, Corinth; and it was addressed to the other of them, Thessalonica.

This circumstance illustrates the history of St. Paul, and of the Apostolic Church.

It is a specimen of his practice. It displays the principle of action by which he was guided and governed. He chose the greatest Cities as the fields of his missionary labour.

Here is a proof of his courage and zeal, and also of his confidence in the truth of his cause, and in the aid of the Holy Ghost. St. Paul encountered Satan in his strongest holds, and there he planted the Cross.

2. Besides, the wisdom of the Apostle is evident from this choice, as follows:

Thessalonica was a large Metropolis, communicating by a great Roman military road—the *Via Egnatia*—with the shores of the Adriatic and Italy on the West, and with Asia on the East. It was also situated on the coast, and had an excellent harbour. Consequently it was a commercial emporium, and had intercourse by sea with all parts of the civilized world. No wonder then, that, as St. Paul himself affirms in this Epistle (1 Thess. i. 8), the success of the Gospel at Thessalonica was soon known far and wide, and (in his own expressive phrase) the Word of God sounded forth from Thessalonica, as by a trumpet, throughout the world.

3. It may be remarked also, that in addressing an Epistle to the Church of Thessalonica, the Holy Spirit, writing by St. Paul, was addressing the Church at large, of every age and country in the world.

This Epistle was to be publicly read in the Church there (1 Thess. v. 27, where see note). The Apostle gives a solemn charge to that effect. It was to be read there, not as a private letter, but as the Epistle of a person inspired by the Holy Ghost; as a missive from God. All Christian antiquity testifies that this injunction was obeyed, and that it was so read (see on 1 Thess. v. 27).

4. At Thessalonica, a busy city of trade and commerce, there were many hands of copyists ready to make transcripts of the Epistle. And, from the local advantages, and commercial intercourse of Thessalonica, by sea and by land, with the principal cities of the world, copies of the Epistle addressed to it would be rapidly circulated. What the Holy Spirit wrote to Thessalonica by the hand of St. Paul, was written to all; and would soon be diffused every where. What the Apostle says of the word *preached* by him at Thessalonica, that it *sounded forth* thence every where, would be no less true of the word of God *written* by him in this Epistle. It would be like a Trumpet of the Gospel, which, being filled by the breath of the Holy Ghost, would sound in the ears of the world.

5. The *shortness* of this Epistle is not without its purpose and significance. Being short it would be more speedily transcribed and circulated. This remark applies also to the *second* Epistle to the Thessalonians, the next in chronological order of St. Paul's Epistles. *That* contains a refutation of an error, and an exposure of a fraud, and is a depository of a solemn prophetic warning. It was requisite that it should be easily circulated. Hence, probably, its brevity.

6. Since, also, these two Epistles were the first written by the Apostle, they would not have the advantage of any reputation derivable from *previous* writings from the same hand.

But being easily transcribed, and readily circulated, and publicly read in Churches, they would promulgate the name and acts of the great Apostle of the Gentiles, and would prepare the way for the general and ready reception of the *subsequent, longer and more elaborate, Epistles* from the same pen.

III. The success which attended St. Paul's Apostolic labours at Thessalonica is very remarkable.

It would seem from the Acts of the Apostles (xvii. 1—9), that he had spent only a few weeks at Thessalonica; and while he was there, as he himself relates, he "laboured night and day, working with his own hands" (1 Thess. ii. 9. 2 Thess. iii. 8). He was also the first person who preached the Gospel there (1 Thess. i. 9. 2 Cor. x. 15. Rom. xv. 20).

And yet the harvest which he there reaped was abundant; as is evident from this Epistle (1 Thess. i. 3—10. Cp. Acts xvii. 4).

Nor were the results of his preaching temporary, superficial, and stationary, but permanent, substantial, and progressive. They were fruitful of practical results, in the daily growth of the graces and virtues of a religious life, both in action and in suffering for the Gospel (1 Thess. iii. 1—9; iv. 9, 10. 2 Thess. 1—3).

By what means were these results produced?

This is an important and interesting subject of inquiry.

1. Doubtless, in a great measure, they were effected by the mighty working of the Divine Head of the Church, sending down the miraculous gifts of the Holy Ghost on those who received the faith of Christ, and were baptized into Him; exciting the attention of others by the spiritual graces vouchsafed to them, and making themselves visible by external manifestations, particularly by the Gift of Tongues; and accrediting the ministry of St. Paul by these and other supernatural effects. The Miracle recently wrought by him in the neighbouring city of Philippi, and the Divine interposition there vouchsafed in his behalf for his deliverance from prison by an earthquake (Acts xvi. 16—30), would also have made themselves heard and felt at Thessalonica, to which the intelligence of his sufferings at Philippi was brought, (1 Thess. ii. 2,) and would have predisposed many there to pay attention to his preaching.

2. Many of his converts at Thessalonica were *proselytes of the Gate* (Acts xvii. 4). The providential pre-arrangement for the reception of the Gospel through the medium of this important and numerous class of persons has been already described, and was one of the most effective agencies for the diffusion of Christianity in all the great cities of the heathen world¹. There is good reason for believing that it was very serviceable at Thessalonica.

But these auxiliaries would have produced little *permanent* result, unless a settled provision had been made by the Holy Spirit animating and directing the Apostle for the subsequent regular and continuous watering of the seed of the Word which had been sown there by his ministry when he was in that city.

3. One of the most interesting and instructive characteristics of this Epistle—the first written by St. Paul—is therefore to be found in the evidence it affords of the provision made by him for this purpose. This evidence is more valuable because it is so unobtrusive that it would hardly attract the attention of a cursory reader.

For example, we do not find in this Epistle any *direct commands* given to the Thessalonians to constitute a Church; but they are addressed as already incorporated in a *Church*. *Both* the Epistles bear this address in their commencement,—“to the *Church* of the Thessalonians.”

Nor do we find any injunction in the Epistle that they are to constitute a body of *Clergy* to preach the Word and administer the Sacraments of Christ. But injunctions *are* given them in it how they are to *treat* their Ministers, *already constituted*. “We beseech you, brethren, to know (*i. e.* to discern, to acknowledge, and revere) them that are over you in the Lord, and admonish you, and to esteem them very highly in love for their work’s sake.” (1 Thess. v. 12, 13.)

Again, there is no explicit precept in the Epistle for the assembling of the Christians at Thessalonica together at a *set time and place* for the reading of the *Holy Scriptures*, and for public worship, and for the reception of the *Holy Communion*.

But the injunctions at the close of the Epistle will sufficiently show to an intelligent and thoughtful reader, that provision for those things *had been already made*.

In fact, they are, as it were, taken for granted by St. Paul in writing this Epistle.

Such usages as these are probably among the *παράδοσεις*, or *traditions*, which he had taught them, and for keeping which they are commended by him. (2 Thess. ii. 15. Cp. 1 Cor. xi. 2.)

The brief directions given at the close of his Epistle—brief, because easily understood by them to whom it was sent—with regard to the *holy kiss* (1 Thess. v. 26), and also as to the *public reading* of his own Epistle (*v.* 27), are of this character.

This will be readily acknowledged by those who will take the pains to compare these with

¹ See the Introduction to the Acts of the Apostles, p. xvii.

other similar injunctions and directions in St. Paul's other Epistles, and with statements occurring incidentally in the History of the Acts of the Apostles³, and will also read them with the help of the light shed upon them by the writings of Primitive Christian Antiquity, particularly those of the *Apostolic Fathers*, and of *Justin Martyr*, *Tertullian*, and *Irenæus*—without which the work of expounding the Epistles of St. Paul cannot be effectually performed⁴.

IV. Hence an important inference may be drawn. If such was the provision for the regular organization of the order, ministry, and offices of the Church at *Thessalonica*, which St. Paul had only visited once, and where he had stayed but for a short interval, and where the Gospel had been planted merely for a few months when this Epistle was written, assuredly this organization was regarded by the Apostle as of primary importance, and doubtless he took care to provide a similar organization for *other* Churches, which he afterwards planted, and where he remained in person for a longer time.

This reasonable deduction will have its due weight with those who investigate the primitive history of the Church Polity. It will also have its practical bearings on the conduct of Christian Missions.

The extraordinary success of St. Paul's ministry at *Thessalonica* is to be attributed to the means, which, under the Divine guidance of the Holy Spirit, and with His blessing, were used by the Apostle not only for the first planting, but also for the continuous healthful growth, of the Gospel.

It will show what the Divine plan of propagating the Gospel is, and how the Divine blessing is to be obtained, for winning Heathen Populations, and in recovering semi-pagan Cities to Christ.

It will prove that this is to be achieved, not merely by preaching, even with the eloquence of a St. Paul (if it were now to be had), but also by the regular ministries of religion, in a systematic organization of Church regimen, and in the peaceful dispensation of the ordinary means of grace, to every member of the body of Christ.

Acting on these principles, the Church of the present day, in her own Missionary Labours, may look, with the Divine blessing, for similar success to that which attended those of St. Paul.

V. Lastly, another inference of a doctrinal kind suggests its proper instruction here.

On examining this Epistle, and the Second to the Thessalonians—the earliest Epistles of St. Paul—we find that as far as they are of a dogmatical character, they are mainly taken up,

With asserting, enforcing, and explaining, certain specific Articles of Christian Faith and Practice to those who have turned from Idols to the Living God by Repentance (i. 9), and have received the Gospel of Christ, and have been led into the path of Christian Life for “the work of Faith, the labour of Love, and the Patience of Hope” (i. 3). These are⁵—

1. The Death and Resurrection of Christ.
2. The General Resurrection.
3. The Second Advent of Christ in Glory, to judge the Quick and the Dead.
4. The Eternity of future Rewards and future Punishments. (See 1 Thess. iv. 13—18; v. 1—10. 23, 24. 2 Thess. i. 7—10; ii. 1—8; iii. 5.)

In perfect harmony with this his own *practice* in preaching, St. Paul calls these things the “*first principles of the doctrine of Christ*.” Heb. vi. 1, 2.

5. The personal existence and active working of Satan, whom his hearers had renounced in their Baptism. (See 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9; iii. 3.)

6. The practical application of these specific doctrines.

Thus these two earliest Epistles teach where the *foundations* are to be laid in preaching to the Heathen, and to those who are almost Heathens. And this inference is confirmed by St. Paul's own

³ See particularly Acts xiv. 23; xx. 7. 28.

⁴ See note below on 1 Thess. v. 26, 27. 2 Thess. iii. 10, 11.

⁵ If, as some have ventured to allege (e.g. *Baur*, *Paulus der Apostel*, pp. 480, &c.), these Epistles were not genuine works of St. Paul, but only centos made up of other Epistles, they would have been of a much more comprehensive character, and their contents would have been much more miscellaneous than they are. Among many internal proofs of genuineness (which might be multiplied easily) one may be adduced from the first line of both the Epistles, viz. that a forger, writing in *St. Paul's* name, would certainly have called himself an *Apostle*. See note there.

practice at Athens, where he preached "Jesus and the Resurrection" (Acts xvii. 18), and a future Day of Retribution to all men both in body and soul. (Acts xvii. 31.)

Thus these two Epistles standing at the *beginning* of the course of teaching of the Great Apostle of the Gentiles, in his inspired writings addressed to single cities, and to the whole world even to the Day of Doom, have their appropriate place and office. They lay the foundation in asserting the personal existence and in revealing the energetic working of the Evil One, the Tempter, Satan ; and in inculcating the great doctrines of Death and Judgment, Heaven, and Hell, and Eternity.

They were the first of St. Paul's Epistles ; and were to be followed from time to time by other Epistles from him, which suppose this foundation to be already laid, and are built upon it.

It is a very erroneous notion,—consequent perhaps on a disregard of the chronological order of St. Paul's Epistles,—that they were put forth incoherently, accidentally, and at random, without any mutual connexion and dependence.

The Epistles of St. Paul are not mere disjointed fragments, but form a harmonious whole.

The goodly structure of the great Apostle's Teaching arose gradually, quietly, and securely, ever growing in height, beauty, and dignity, with each successive Epistle, till the whole fabric was completed. And then the holy Apostle, having at length fulfilled his task *as a wise master builder* in Christ (1 Cor. iii. 10), passed from the City of this World to the Everlasting City whose Builder and Maker is God (Heb. xi. 10), and from the labours and conflicts of the Church militant, to the rest and triumph of the Church glorified.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α΄.

2 Cor. 1. 19.
Eph. 1. 2.
2 Thess. 1. 1.
1 Pet. 5. 12.

I. ¹ ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν
Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

THE title of the Epistle, πρὸς Θεσσαλονικεῖς α΄, is that which is given in A, B, D, E.

CH. I. 1. Παῦλος] On the name *Paul*, see note, Acts xiii. 9.

In neither of the Epistles to the *Thessalonians* does St. Paul annex to his own name the title of *Apostle*.

But he *does* adopt this designation at the commencement of all his other Epistles, with three exceptions (for special reasons), the Epistles to *Philemon*, the *Philippians*, and *Hebrews*.

The reason seems to be, that these two Epistles to the *Thessalonians* are the earliest that St. Paul wrote; and that when he wrote them (viz. soon after his arrival at Corinth, A. D. 52) he had only just commenced his *Apostolic Labours* in Greece, and he would not put forward the Apostolic title before he had amply made good his claim to it by Apostolic acts.

Here, then, is an example of difference of address in St. Paul's Epistles, which is in harmony with the facts of the case, as related in the *History of the Acts*; and it shows in an unobtrusive way, that St. Paul does not overrate the results of his own ministerial labours.

— Σιλουανός] *Silvanus*, always so called by St. Paul (2 Thess. i. 1. 2 Cor. i. 19), and by St. Peter (1 Pet. v. 12), and always called *Silas* by St. Luke (Acts xv. 22. 27. 32. 34. 40), where he is first associated as a fellow-missionary with St. Paul (xvi. 19. 25. 29; xvii. 4. 10. 14, 15; xviii. 5); and always placed before Timothy by St. Luke (Acts xvii. 14, 15; xviii. 5), and by St. Paul (2 Thess. i. 1. 2 Cor. i. 19). He is first heard of in connexion with the Church at *Jerusalem* (Acts xv. 22), and his Aramaic name *Silas* was probably modified into *Silvanus* for readier acceptance with the Greek and Roman Christians, see on Acts xiii. 9. The same individuals were often characterized by a longer and a shorter name, see on Acts xv. 22. On his subsequent history, see on Phil. i. 1.

— Τιμόθεος] *Timotheus*, first associated with St. Paul at *Lystra* (Acts xvi. 1) in the Apostle's second missionary tour. On his personal history, see on 1 Tim. i. 2.

St. Paul associates *Silvanus* and *Timotheus* with himself in writing these two Epistles to the *Thessalonians*, because they had been with him at *Thessalonica*, and were left by him in Macedonia to continue his missionary work (see on Acts xx. 5) when he quitted it for Athens, at which place they were desired to rejoin him (Acts xvii. 13–15), and from which Timothy was despatched back to *Thessalonica* (1 Thess. iii. 2), whence he came to St. Paul at *Corinth*. (Acts xviii. 5.)

St. Paul's practice in associating others with himself in writing his Epistles, e. g. *Sosthenes* in his 1st Epistle to the *Corinthians*, and *Timothy* in his Epistles to the *Philippians*, and to the *Colossians*, and to *Philemon*, and *Silvanus* and *Timotheus* in both his Epistles to the *Thessalonians*, deserves consideration:—

(1) As an example of humility, modesty, and charity.

(2) As a guarantee of the genuineness, and authenticity, and integrity of his Epistles.

For example, *Silvanus* and *Timotheus*, being present with St. Paul when he wrote these two Epistles to the *Thessalonians*, and being associated with St. Paul in writing them, would naturally be appealed to if any doubt arose as to the genuineness, &c. of any part of them.

In this respect there was a peculiar fitness in the choice of *Timothy*. He is associated with St. Paul in these his first Epistles to a Christian Church, and also in the last, to the *Philippians*.

He was young when these Epistles were written (Acts xvi. 1 Tim. iv. 12), and survived long, in an exalted station in the Church as Bishop of Ephesus, to be a public witness of the genuineness of the Epistles of St. Paul. (*Euseb.* iii. 4, cf. on Rev. ii. 2. *Tillemont*, Mem. ii. 67.)

At the same time, the authorship of the Epistles is solely from St. Paul. They are not in any sense the Epistles of *Timothy*, but entirely of St. Paul. See below, iii. 1, where he says, "We thought it good to be left at Athens alone, and sent Timothy, our brother and fellow-labourer to you;" and (ver. 6) "when Timothy came to us from you." Here, in using the pronoun *we*, he means himself only, for *Silvanus* as well as *Timothy* came to him from Macedonia to Corinth. (Acts xviii. 5) And indeed *Timothy* only seems to have come to St. Paul at Athens, and *Silvanus* remained in Macedonia. (Acts xvii. 10. 14.) See also the Epistle to the *Philippians* (ii. 19), where he mentions Timothy, although Timothy's name is associated with his own at the beginning of the Epistle.

— τῇ ἐκκλησίᾳ Θεσσαλονικέων] to the Church of the *Thessalonians*. And so again in the second Epistle, i. 1. He does not speak of the Church in the city, but of the Church of inhabitants in it.

It is observable that these two Epistles, the earliest in date, are the only Epistles of St. Paul where he writes thus.

In other cases he addresses the Church as the Church of God, planted and settled in the city. See, for instance, 1 Cor. i. 2, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὖν ἐν Κορίνθῳ. Similarly St. John in the Apocalypse addresses each of the Churches of Asia, as settled in their respective cities, e. g. ἐν Ἐφέσῳ (Rev. ii. 1), ἐν Σμύρνῃ (ii. 8), ἐν Περγᾶμῳ (ii. 12). Cf. ii. 18; iii. 1. 7. 14.

What is the reason of this difference?

Perhaps the Christians of *Thessalonica*, who had only been visited once by St. Paul, and among whom he had only been able to remain for about three weeks (Acts xvii. 2), could hardly have been yet so organized as that a Church might be said to be planted in their city. A Church there was, but it was rather made up of *Thessalonians* than established in *Thessalonica*.

The same remark may, perhaps, apply to *Laodicea*. (Col. iv. 16.)

But at *Corinth* he remained a year and six months. (Acts xviii. 11.) Therefore, in writing his Epistles to the *Corinthians*, he might well inscribe them "to the Church that is existing (τῇ οὖν ἐκκλησίᾳ)." (1 Cor. i. 2. 2 Cor. i. 1.)

Observe also that in his first five Epistles, and in them only (viz. the two to the *Thessalonians*, the Epistle to the *Galatians*, and the two to the *Corinthians*), does he address himself τῇ ἐκκλησίᾳ to the Church of, or in, the city or country.

In all the later Epistles to other Churches he expands the word to τοῖς ἁγίοις, "the Saints," or τοῖς ἁγίοις πᾶσι, "all the Saints."

The only exception, which confirms the rule, is *Philemon* 2, τῇ κατ' οἶκόν σου ἐκκλησίᾳ. Thus he teaches that all the mem-

² ^b Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως ³ ^c μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ⁴ ^d εἰδοτες, ἀδελφοί ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, ⁵ ^e ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

⁶ ^f Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου δεξάμενοι τὸν λόγον ἐν

b Eph. 1. 16.
2 Thess. 1. 3.
Phil. 1. 3.
Rom. 1. 8, 9.
c John 6. 29.
2 Thess. 1. 11.
Gal. 5. 6.
James 2. 17.
d Col. 3. 12.
2 Thess. 2. 13.
ch. 2. 12.
2 Tim. 1. 9, 10.
Tit. 3. 4, 5.
e 1 Cor. 2. 4.
4. 20.
2 Cor. 6. 6.
ch. 2. 10.
f 1 Cor. 11. 1. Acts 5. 41. Heb. 10. 34. Acts 13. 52.

bers of the visible Church are to be accounted to be, and are obliged to be, ἄγιοι, saints.

On the geography and history of *Thessalonica*, see the authorities in *Wetstein*, p. 297; *Winer*, R. W. B. ii. p. 608; *Leake*, Northern Greece, iii. 235; *Howson*, i. 379; *Lünemann*, p. 1; *Alford*, Proleg. p. 44. It was anciently called *Therme*, and gave its name to the bay (sinus Thermaicus) on which it was built, and was enlarged and beautified by Cassander, and called *Thessalonica* from his wife, sister of Alexander the Great. After the Roman conquest of Macedonia by Paulus Æmilius, it became the capital of Macedonia Secunda, and afterwards the capital of the whole Province; and was the most populous and wealthy city of Macedonia in the Apostolic age. (*Strabo*, vii. 7. *Theodoret*, H. E. v. 17.)

On the contrast of character between *Thessalonica*, a Greek free city, and *Philippi*, a Roman colony in Greece, see above note on Acts xvii. 6.

— χάρις ὑμῖν καὶ εἰρήνη] *Grace to you and Peace*. Observe that at the commencement of this, the first of St. Paul's Epistles, and of every one of his Epistles, the Apostle adopts this double salutation—

ΧΑΡΙΣ, *Grace*, referring to the Greek greeting χαίρειν.

ΕΙΡΗΝΗ, *Peace*, referring to the Hebrew שָׁלוֹם (*Shalom*).

But he elevates and spiritualizes, consecrates and Christianizes those forms of social salutation; he gives an Apostolic greeting to the World. So also St. Peter, "*Grace and Peace*." (1 Pet. i. 2. 2 Pet. i. 2.) In the Pastoral Epistles of St. Paul *ελεος* is inserted between *χάρις* and *εἰρήνη*, and so 2 John 3, and Jude 2.

Our Blessed Saviour, the Prince of Peace, had said to His assembled Apostles on the Sunday of, and next after, His Resurrection from the Dead, "*PEACE be unto you*" (John xx. 19. 26), but He had not yet said, "*GRACE be upon you*," for He had not yet been glorified by His Ascension, and had not yet sent down from heaven the Holy Spirit of Grace.

— ἀπὸ Θεοῦ—Χριστοῦ] Not found in B, F, G, and omitted by Tisch., Lünem., Alf., but the words are in A, D, E, J, K.

2. εὐχαριστοῦμεν] *We render thanks*.

One of the characteristics of the two Epistles to the *Thessalonians*, which bespeaks their early date, and distinguishes them from the later Epistles, is the use throughout of the first person plural *we* and *our*, and not *I* and *mine*. Cf. 2 Thess. i. 3. And contrast this with *Philippians* i. 3, and *that* Epistle throughout, in which Timothy is also associated with St. Paul. (Phil. i. 1.)

When he wrote to the *Thessalonians* the dignity of St. Paul's Apostolic character, and the weight of his authority, had not as yet been fully shown and acknowledged.

The following recapitulatory summary of the introductory characteristics of St. Paul's Epistles may serve to illustrate their claims to order and design.

(1) He begins all his Epistles with his own name "*Paul*," except the Epistle to the Hebrews.

(2) He adds to his own name the official title of *Apostle* in all his Epistles, except in the two earliest, and in the Epistles to Philemon, the *Philippians*, and the *Hebrews*, where it is omitted for special reasons.

(3) In his earliest five Epistles he addresses himself τῷ ἐκκλησίᾳ κ.τ.λ., but in no others.

(4) In his earliest two Epistles he addresses himself τῇ ἐκκλησίᾳ of persons in the city, and not τῇ Ἐκκλησίᾳ in the city, and in no others.

(5) In all the later Epistles he addresses himself τοῖς ἀγίοις.

(6) In all his Epistles he commences with the salutation χάρις καὶ εἰρήνη, "*Grace and Peace*." In all his Pastoral Epistles, "*Grace, Mercy, and Peace*."

(7) In his earliest Epistles he uses the first person plural '*we*;' in his later Epistles the first person singular '*I*.'

(8) As to his usage at the close of his Epistles, see on 1 Thess. v. 28.

(9) All these minute incidents indicate a well prepared and

well digested plan in the composition of his Epistles, even in details of diction, and much more in the delivery of doctrine. See *Introduction* above, § v.

3. τοῦ ἔργου τῆς πίστεως] *of the work of your faith*, the fruit of the tree planted by us. Cp. Titus iii. 8. James ii. 22, and *Winer*, p. 541. St. Paul commends here a Faith which works, a Love which labours, and a Hope which endures; and teaches that Faith is not to be approved without Works, nor Love without Labour, nor Hope without Patience. Cp. *Chrys.* here.

— τοῦ Κυρίου ἡμῶν] *of our Lord*. Christ, the Author and also the object of Faith, Charity, and Hope. They proceed from Him as their Origin, and tend towards Him, and terminate in Him as their End.

— ἐμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν] *in the sight of God, who is also our Father*. Although men may not see your good works, and although if they see them they may revile them, you are not moved thereby, for your eye is upon God, and the Eye of your Heavenly Father, who seeth in secret, is upon you; and He will hereafter reward you openly for your Faith, Hope, and Charity, when this world has passed away. (Matt. vi. 4. 18.) Cp. *Chrys.*, *Theoph.*

4. εἰδοτες τὴν ἐκλογὴν ὑμῶν] *knowing your election*. This is said to all the members of the *Thessalonian Church* (cp. 2 Thess. ii. 13), and does not predicate any thing of the final condition of any one among them. St. Paul did not even know whether he himself would be saved. (1 Cor. ix. 27, and *Philipp.* iii. 11—13.)

Compare 1 Pet. i. 1, where St. Peter addresses all to whom he is writing as ἐκλεκτοί, and 2 Pet. i. 10, where he exhorts them to make their election (ἐκλογὴν) sure.

All the members of the Visible Church are ἐκλεκτοί in the eyes of man; the members of the Invisible Church alone, whom God, and God only, knows, and of whom He knows that they will persevere unto the end, are elect in the eyes of God. See below on Romans viii. 30. *Hooker*, III. ii. 4—8.

Observe, therefore, that St. Paul infers their election from their good fruits.

He says we "*know your election, because (ὅτι) our Gospel was made (by God's grace) to you to be effectual (ἐγενήθη, factum est)*, not in words only, but in power and in the Holy Ghost, and in much assurance, just as you on your side know what sort of persons we were made (by God's grace) to be in you for your sakes. From the fruits of the Gospel among you we derive proofs of your election, and reasons for gratitude to God; as you on your side may derive reasons also for faith, and hope, and joy, from considering the effects wrought in us by God's grace among you."

5.] On the aorist passive ἐγενήθη, was made (i.e. by God's grace), see *Winer*, § 15, p. 77.

It is observable that this form is repeated very often in this, the first, and in the second chapter of St. Paul's first Epistle (see v. 5, bis v. 6, and ii. 5. 7, 8. 10. 14), as if he would thus declare at the outset that whatever he or his converts did that was good, was made and done in them by the free grace of God. The Vulgate rightly renders ἐγενήθητε, v. 6, by '*facti estis*;' and so the old Latin Version in *Cod. Augiensis*, and *Cod. Boernerianus*, and *Primasius*.

— εἰς ὑμᾶς] So B, I, K, most cursive MSS., *Lachmann*, and *Alf.* *Elz.* has πρὸς: but εἰς is better adapted to express the effectual reception of the Gospel in the heart. Cp. Heb. ii. 3.

— ἐν Πνεύματι ἁγίῳ] *by the Holy Ghost*, and His gifts, such as the gift of Tongues shed on those who were admitted into the Church by Baptism. See Acts x. 44. (*Theodoret*.)

— ἐν πληροφορίᾳ] *in full assurance*. The metaphor is from a ship. As a vessel with its sails spread and filled with a prosperous gale is wafted on steadily and swiftly, so you went on in your Christian voyage, with your hearts filled and impelled by the heavenly breeze of the Spirit. See above on Luke i. 1.

6. μιμηταὶ ἡμῶν ἐγενήθητε] *ye were made (by God's grace) to be followers of us and of the Lord*. See on 1 Cor. xi. 1, μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.

g Rom. 10. 18.
& 1. 8.
2 Thess. 1. 4.
3 John 12.

h ch. 2. 1.
1 Cor. 12. 2.
Gal. 4. 8, 9.
1 Phil. 3. 20.
2 Thess. 1. 10.
Rev. 1. 7.
Matt. 3. 7.
Luke 3. 7.
Heb. 10. 27.
a ch. 1. 5, 9.
b Acts v. 41.
& 16. 22, &c.
& 17. 2.
Phil. 1. 30.
2 Tim. 1. 12.
Heb. 11. 36, 37.

θλίψει πολλῇ, μετὰ χαρᾶς Πνεύματος ἁγίου, ⁷ ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ⁸ Ἐφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. ⁹ Ἀὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν ὃν ἡγείρεν ἐκ νεκρῶν Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. ¹ Ἀὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, ² ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρήσιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῇ ἀγωνίᾳ.

7. τύπον] So B, D; and this reading has been adopted by *Lachm.*, *Tisch.*, *Alford*, and is preferred by *Lünemann* and *Winer*, p. 157; and so *Vulg.*, and *Syriac*, and *Aethiopic Versions*, and *Primasius*, "ut facti sitis forma." *Elz.* has *τύπους*.

— ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ] In *Macedonia* and *Achaia*, the two Roman provinces of Greece. See note on Acts xvi. 10, and above, Introduction to this Epistle, § II.—*Elz.* omits the second ἐν.

8. ἐξήχηται] has been made to sound forth as the clear voice of a Trumpet (*Chrys.*, *Theodore*). ἐκπρόχθη (*Hesych.*) The neuter form is used by the Septuagint in Joel iii. 14, ἤχοι ἐξήχσαν. Sirach xl. 13, βοῶντή ἐξήχσεν. This diffusion of the Gospel from *Thessalonica* was a happy result of its geographical position and commercial advantages.

St. Paul, in his missionary course, selected great centres of population as the fields of his apostolic labours,—such as *Thessalonica*, *Corinth*, *Ephesus*, *Rome*. In them he planted the Cross. To them specially he addressed Epistles. He chose those places where he had enemies. (Cp. 1 Cor. xvi. 9.) He encountered Satan in his strongholds,—a proof of his courage, and of confidence in his cause, and an evidence of the truth of Christianity. And those great Cities became, as *Thessalonica* is here described, like Trumpets of the Gospel to the World. (Cp. Rom. i. 8.)

9. αὐτοὶ ἱπσι, of their own accord, without any word on our part. — ἔσχομεν] So the best authorities.—*Elz.* ἔχομεν.

— ἀπὸ τῶν εἰδώλων] from idols. Therefore the Church of the Thessalonians consisted mainly of *Gentile* converts; and this is what appears from the History of the Acts, xvii. 5. 11. 13. It must be remembered, however, that St. Paul, on his arrival at *Thessalonica*, had offered the Gospel in the first instance (as was his invariable practice) to the *Jews*. He passed through *Amphipolis* and *Apollonia*, and went on to *Thessalonica*, because the *Synagogue* of that District was there. (Acts xvii. 1.) And when there, he went, according to his custom, into the *Synagogue*, and reasoned with them for three Sabbath days from their Scriptures. (Acts xvii. 2.)

But the *Jews* of *Thessalonica* did not "search the Scriptures, whether these things were so." (Acts xvii. 11.) The fruits of his preaching were, for the most part, seen by its effects upon the *Gentiles*. This is evident from the exasperation of the *Jews*, which was produced by those effects. See below, ii. 16, and Acts xvii. 4, where the reading of A, D, and the *Vulgate*, καὶ Ἑλλήνων πλήθος πολλὸν, approved by *Paley* and received by *Lachmann*, has much to recommend it.

This was a remarkable result. The *Jews*, who possessed the advantage of the preparations made for the Gospel by the Scriptures of the *Old Testament*, which they had in their hands and heard in their Synagogues, rejected the Gospel; the *Gentiles*, who did not enjoy this benefit, received it.

In accordance with these historical facts, we may observe as a remarkable internal coincidence, that in both the Epistles to the *Thessalonians*, and also to their neighbours the *Philippians* (whose circumstances were similar), St. Paul never quotes directly from the Scriptures of the *Old Testament*. (Cp. below, 1 Cor. i. 19.)

The Holy Spirit addressed the first two Epistles of the *New Testament* to those who had not enjoyed the light of the *Old Testament*, but profited by the Light of Conscience and of Reason, and gladly received the Gospel. Thus he shows God's love to all who, in a teachable spirit, use the advantages, whatever they may be, that they possess.

These considerations suggest the following inquiry:—Whether other spiritual provision was not then made for the edifica-

tion of these and other Gentile Churches of Macedonia and Achaia?

St. Paul deemed it requisite that they should now possess Epistles written by himself. . . . Was it not equally necessary that they should possess a written *Historical Record* of the words, works, and sufferings of Christ? The Holy Spirit dictated Epistles to them. Is it not probable that they were then supplied by Him also with a written Gospel?

Is it not also probable that this Gospel was the Gospel of St. Luke?

It appears that St. Paul was accompanied from Troas into Macedonia by St. Luke.

St. Luke describes St. Paul's vision at Troas in Acts xvi. 10; and after that description, he adds, "we immediately sought means to go forth into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel to them."

St. Luke therefore had a mission in Macedonia as well as St. Paul.

St. Luke appears to have been left by St. Paul at Philippi (see on Acts xvi. 40). For what purpose?

For an answer to this question let the reader be requested to consider the statements and reasonings in the notes below on 1 Thess. v. 2, and on 1 Cor. viii. 18.

In the Collect for St. Luke's Day, the Church of England, with many ancient Christian Authorities, has expressed an opinion that the words of St. Paul, "the brother whose praise is in the Gospel in all the Churches" (which words were written in Macedonia), refer to St. Luke.

The Gospel of St. Luke was generally supposed by Christian Antiquity to have been written under the eye of St. Paul, and to have been specially designed for the Churches of Macedonia and Achaia. (See Introduction to St. Luke's Gospel.)

No place would be better adapted for the circulation of a written Gospel than *Thessalonica*, on account of its situation and its commerce, by means of which (as the Apostle here says) "the Gospel sounded from it through the world." On this point see further below, ii. 18; v. 2. 27.

— Θεὸς ζῶντι καὶ ἀληθινῷ] 'The Living and True God,' as distinguished from *dead images* and *dead men* who are objects of worship to the heathen. Cp. Wisdom xiv. 15 concerning the origin of idolatry, εἰκόνα ποιήσας τὸν νεκρὸν ἀνθρώπου, ὡς Θεὸν ἐτίμησε.

On the proper sense of ἀληθινός (the sense of which is very different from that of ἀληθής) as applied to the One true God in order to distinguish Him from the many *Idols* of Paganism, see note on John xvii. 3, and cp. 1 John v. 20, 21, οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος· τέκνα, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

10. καὶ ἀναμένειν] and to wait for.—The Doctrines of the future Resurrection and Universal Judgment to come, and the Supreme Royalty of Jesus, were the Doctrines which the Apostle made the primary subject of his preaching to the *Gentiles*. See above, Introduction to this Epistle, § V., and below, 1 Thess. iii. 13; iv. 16; v. 2. 2 Thess. i. 7, and St. Paul's Sermon at Athens, Acts xvii. 31; and cp. *Tertullian* de Resurrectione, c. 24.

Hence the charge against him at *Thessalonica*, as if he preached against *Cæsar*, "saying, that there is a different King (ἑτέρον βασιλεία), Jesus" (Acts xvii. 7).

CH. II. 2. ὑβρισθέντες, καθὼς οἶδατε] contumeliously and injuriously handled, as ye know, at Philippi—a statement explained by the History, Acts xvi. 22, describing the shameful usage received by Paul and Silas at Philippi.

³ Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐδὲ ἐν δόλῳ, ⁴ ἀλλὰ, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ὑμῶν.

⁵ Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς, ⁶ οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι, ⁷ ἀλλ'

c 2 Cor. 2. 17.
& 4. 2.
d 1 Tim. 1. 11, 12.
Tit. 1. 3.
Gal. 2. 7.
& 1. 10.
e Acts 20. 33.
2 Cor. 1. 23.
& 2. 17. & 4. 2.
& 7. 2. & 11. 31.
& 12. 17.
Gal. 1. 10.
f John 5. 41, 44.
& 12. 43.
2 Thess. 3. 8, 9.
g 1 Cor. 2. 3. & 9. 1, &c. 2 Cor. 10. 1, 2, 10, 11. & 13. 4.

It has been asked by some in modern times—

Is it probable that St. Paul, who had pleaded his Roman citizenship at Jerusalem, in order to escape scourging, should not have also pleaded it in Philippi, in order to escape a similar outrage? And some have been led to question the veracity of the sacred history of the Acts on the ground of this alleged improbability.

This question has been already considered in the note on Acts xvi. 22, to which it may be added here that doubtless together with the tidings of his shameful usage, which, he here says, were brought from Philippi to Thessalonica, were brought also the tidings of the miraculous ejection of the Evil Spirit which gave occasion to that shameful usage (Acts xvi. 18), and of his own miraculous deliverance from the prison, which followed it, and of his honourable departure from Philippi (Acts xvi. 26—40).

May we not therefore believe that he was withheld from pleading his Roman citizenship at Philippi by the same Holy Spirit Who enabled him to suffer with joy, and to sing praise to God in the prison at midnight? and that the knowledge of what the Apostle had nobly done and patiently suffered at Philippi, opened the way for the joyful acceptance of the Gospel at Thessalonica?

³ οὐκ ἐκ πλάνης—ἀκαθαρσίας] ‘non ex seductione nec ex immunditiâ’ (Tertullian de Pudic. c. 17), and so the Syriac and Arabic versions, ‘neither from deception nor uncleanness’—the means with which the Evil Spirit deluded the heathen; in the former case, by sorcery, oracles, and divinations; in the latter, by impurity, consecrated as a part of Religion. See note below, on iv. 4.

St. Paul had encountered the Evil One in the former character, that of a πλάνος or seducer, in the Pythoness at Philippi, in Macedonia (see on Acts xvi. 16). He was now encountering him in the latter shape, that of uncleanness, in Achaia, at Corinth, where πορνεία was identified with the worship of Aphrodite, and where he writes this present Epistle.

—οὐδὲ ἐν δόλῳ] nor yet by guile. So A, B, C, D, F, G, and Lachmann, Tisch., Alford. Elz. has οὐτε.

St. Paul here passes to another phase of delusion, one practised by Satan under the guise of Christianity. Hence οὐδὲ, nor yet, is preferable to οὐτε. Δόλος is here predicated of Christian Teachers who adulterate the truth with false admixtures, δολοῦντες τὸν λόγον τοῦ Θεοῦ (see 1 Cor. iv. 2; cp. 2 Cor. ii. 17), and the word is connected with δέλω, δέλωρ, *esca*, a lure with which they hunt souls (Theodoret). But the notion of πλάνη is seduction from the truth into error. A person who uses δόλος is also a πλάνος, but a man may be πλάνος without resorting to δόλος.

St. Paul had experience of the evil effects of δόλος in religion, among the ἐργάται δόλοιοι of Corinth (2 Cor. xi. 13).

Observe also that he uses two different prepositions here. He says ἐκ πλάνης, ἐξ ἀκαθαρσίας, but ἐν δόλῳ. The former intimates the origin and the main spring of action, the other the habit of mind and temper in which the agent acts, and the instruments by which he acts.

⁴ πιστευθῆναι τὸ εὐαγγέλιον] to be entrusted with the Gospel. As to the construction, see 1 Tim. i. 11, εὐαγγέλιον δ' ἐπιστεύθη ἐγώ, and Gal. ii. 7, and note on Acts xxi. 3.

⁵ ἐν λόγῳ κολακείας] In this and like examples, the preposition ἐν denotes that in which, with which, and by which the agent works: as, for example, the armour of a soldier, with which, and in which, he is clad, and by which he fights. As in Virg. v. 37, “Horridus in jaculis et pelle Libystidis ursae.” Cp. Ephes. vi. 16, τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ., and see Winer, p. 343.

Λόγος κολακείας is the language of flattery, and the genitive indicates the quality of what is said; or it signifies such a speech as Flattery personified would utter. So Acts xiii. 15 λόγος παρακλήσεως, 1 Cor. ii. 4 λόγος σοφίας: and it is contrasted with the λόγος ἀληθείας of 2 Cor. vi. 7, which describes such language

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as Truth speaks, and which is characterized by truth as its essence.

—ἐγενήθημεν] we were made. Cp. v. 7. This passage is quoted by Clemens Alex. Pædag. i. § 19, p. 109, Potter, with the singular variety of ἡπιοί for ἡπιοί.

—προφάσει πλεονεξίας] a mask for covetousness. We were not clad in any fair disguise of covetousness. Πρόφασιν is not from πρόφημι, but from προφαίνω, and means that which is used by a person who is “Introsus turpis, speciosus pelle decorâ” (Horat. l Epist. xvi. 45. l Sat. i. 65).

Our Saviour says of the obstinate Jews that had heard His doctrine and seen His miracles, that they had no cloak (πρόφασιν) for their sins. (John xv. 22.) He means that they had not even any colour or fair show to pretend by way of excuse for their sins. And St. Paul professes not to have used at any time a cloak of covetousness; that is, he did not, under colour of preaching the Gospel, endeavour to make a prey of those to whom he preached, or gain to himself by preaching. Hence we may learn what a base thing it is to be covetously minded. Would the Apostle be so careful to quit himself of the suspicion if the crime were any whit tolerable? To the Ephesians he says, I have coveted no man's silver or gold or apparel. (Acts xx. 33.) To the Corinthians, I have not written these things, that it should be so done to me. (1 Cor. ix. 15.) I was not, neither will I be, burdensome to you: for I seek not yours but you. (2 Cor. xii. 14.) To the Thessalonians, Neither at any time used we a cloak of covetousness, God is witness. (1 Thess. ii. 5.) He called God in to be his compurgator, which sure he would not do, nisi dignus vindice nodus, if it did not much concern him to stand clear in the eye of the world in that behalf. And he speaketh there of a cloak of covetousness too; for who indeed shameth not to wear it (covetousness) outwardly? No man will profess himself covetous, be he never so wretchedly sordid within; but he will for very shame cast as handsome a cloak as he can over it,—frugality, good husbandry, providence,—some cloak or other, to hide the filthiness of it from the sight of others. But filthy it is still, be it cloaked never so honestly. God abhorreth it as a filthy thing: He speaketh well of the covetous, whom God abhorreth. (Ps. x. 3.) Our Apostle hath set a brand of filthiness upon it more than once, calling it filthy lucre, μὴ αἰσχροκερδῆ. (1 Tim. iii. 3. 8. Tit. i. 7.) Yea, so unfit he holdeth it to be found in the priests, that he would not have it, if it were possible, so much as once named, at least not without some stigma upon it, among the saints, Eph. v. 3. Bp. Sanderson, iii. p. 290, cp. i. 115.

⁶ ἐν βάρει] has a double meaning, as explained by the ancient expositors:—

- (1) Weighty, in authority. (Chrys.)
- (2) Burdensome, as requiring pecuniary support from you. (Theodoret.)

Both meanings are well comprised by Theophylact, who says, “We had power to be ἐν βάρει, weighty and burdensome to you, by virtue of our dignity and office as Apostles of Christ; as such we had a right to be honoured ἐν τιμῇ, ἐν δόξῃ, and also to be maintained by you, and so to be a burden to you. For our dignity claims this at your hands.” See also Bengel here.

St. Paul himself combines the two notions of βάρος:—

- (1) That of weight in 2 Cor. x. 10, “His letters, they say, are weighty” (βαρεῖαι).
- (2) That of a burden, below v. 9, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα, so as not to be burdensome to any by demanding maintenance; and 2 Thess. iii. 8, where he uses the same words. Compare the similar words of S. Ignatius, Phil. 6, οὐκ ἔχει τις καυχῆσθαι ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ. The Hebrew and Latin languages suggest such a double meaning in reference to the person who is honoured, and also to those who honour him.

Thus βαρεῖσθαι, to be burdened, is used for the Hebrew *ḥabab*, to be heavy in Exod. vii. 14; and the same Hebrew word is rendered δοξάζεσθαι, to be honoured as *graves*, Levit. x. 3, and *passim*. And the Latin proverb “Honos propter onus” is equivalent to “beneficium propter officium.”

C

h 2 Cor. 12. 15.
Phil. 2. 17.
1 John 3. 16.

1 Acts 18. 3.
& 20. 34.
1 Cor. 4. 12.
2 Cor. 11. 9.
& 12. 13.
2 Thess. 3. 7-9.
1 Tim. 4. 10.

ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα, ^{8 h} οὕτως ὁμιρούμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

^{9 i} Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον, νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

7. ὡς ἂν] Cp. Luke ix. 57. 1 Cor. xvi. 2. Col. iii. 23. Winer, p. 275.

— τροφός] A nursing mother, τὴν αὐτὴν τροφὴν καλεῖ καὶ μητέρα. (Theodoret.) Cp. below, v. 11, πατὴρ τέκνα αὐτοῦ. As to θάλπη, applied to a mother, see Deut. xxii. 6, ἡ μήτηρ θάλπη ἐπὶ τῶν νεοσσῶν.

This bold figure may have been suggested by Isaiah, lx. 3, speaking to the Church, "Thou shalt suck the breast of kings."

Behold the love of the Apostle, he does not disdain to call himself a mother. (Cp. Gal. iv. 19.) He is both a nurse and a mother. He unites both persons in one. For there are some nurses who cherish, but not their own children; and there are some mothers who put out their children to nurse, and do not cherish their offspring. Augustine (Serm. 23). The Apostle, inspired by the Holy Spirit of love, when he would give the most affecting proof of tenderness, compares himself to a mother nursing her children. A practical lesson to all Christian mothers. Would any of them willingly forfeit the privilege of being like the divine Apostle? Let them imitate the love of him who resorts to their presumed practice for the most affecting expression of his own ardent love to his spiritual children.

The duty of nursing children lies at the root of all household charities; and the neglect of it has led to great evils. There may be cases where this duty cannot be performed; but sometimes it is omitted for the pleasures of society. And yet what society ought to be preferred by a mother to that of her child? St. Paul exhorts married women to love their children, and to be keepers at home, οἰκουροὺς (Titus ii. 5), and, among qualifications for a Widow, to be enrolled on the list and maintained by the alms of the Church, he mentions that she shall have nursed her children (εἰ ἐρεκνοτρόφησεν, 1 Tim. v. 10).

In Holy Scripture the blessings of the breast are joined with the blessings of the womb. (Gen. xlix. 25.) So are the curses: "I will give thee a miscarrying womb and dry breasts." (Hos. ix. 14.) The Holy Spirit does not disdain to mention, concerning some of the greatest Saints, that they were nursed by their own mothers: "Who would have said unto Abraham that Sarah should have given children suck?" (Gen. xxi. 7, 8.) God mercifully interfered to procure this blessing to Moses (Exod. ii. 9); so it was with Samuel (1 Sam. i. 22, 23), and with David (Ps. xxii. 9); and the Infant Jesus hung upon His mother's breasts in the Stable at Bethlehem, and in the journey into Egypt.

Cp. Bp. Taylor, Vol. iv. p. 157, ed. Heber, and his Discourse in his Life of Christ, "On the duty of nursing children," Vol. ii. p. 30.

8. ὁμιρούμενοι] So A, B, C, D, E, F, G, and Griesb., Scholz., Lach., Tisch., Lünemann, Alf. Elz. has ἱμερούμενοι.

Some Editors suppose with Winer (§ 16, p. 92) that ὁμιρούμενοι is only another form of μειρούμενοι from μείρωμαι, used by Nicander (Theriac 402) for ἱμεύωμαι, to desire, as ὀδύρωμαι for δόρωμαι, δέλλω for κέλλω.

But these are not cases in point. Nor has any instance been cited of such a modification with the ὁ aspirated as in ὁμιρούμαι.

The evidence of the MSS. in favour of ὁμιρούμενοι is irresistible.

After all that has been said on the subject in modern times, it appears probable that the true account of the word had been given by Theophylact, who says, "Some here read ἱμερούμενοι, and explain the word by ἐπιθυμοῦντες, desiring, but this is erroneous."

Ὁμιρούμενοι signifies προσδεδεμένοι, bound to, twined together with you, and clinging to you, from ὁμοῦ and εἶρω, συμπλέκω.

It is true that the exposition of ὁμιρούμενοι, as equivalent to desiring, rests on high authority, that of the Vulg., Syriac, and Æthiopic Versions, and by Hesych., Phavorin., Winer, Lünemann, Alford. But Theophylact's knowledge of the dialects of Northern Greece entitles his testimony to consideration, and his explanation is confirmed by that of Æcumenius, ἀντεχόμενοι ὁμῶν.

Besides, the Apostle is describing his affection towards them when he was present with them, and not when absent from them; and ἱμεύωμαι, like the Latin word desidero, signifies a craving for something absent.

The Apostle is comparing himself to a nursing mother in a special act, that of θάλπειν, cherishing her own children. This is not an act of desire, but of love.

His words may be thus paraphrased: "We were made (by God's grace) to be gentle among you, as a nursing mother cherishes her own children, so clinging to you, and interwoven, as it were, with you, and hanging over you in the yearnings of our love, we were well pleased to give you the milk of the Gospel, as to new-born babes in Christ (cp. 1 Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα, provided for ἀρτιγέννητα βρέφη), and our own lives also."

It has indeed been said, that if ὁμιρούμενοι has this sense, it ought to be followed by a dative, and not by a genitive, as here.

But ὁμιρούμαι, in the sense of ἀπτομαι and ἔχωμαι, to communicate with, so as to hang on an object, may rightly take a genitive. See Matth. G. G. § 359, where συλλαμβάνεσθαι, συναρπάζεσθαι, and ἀπτεσθαι, and ἔχεσθαι are illustrated as having this regimen; and § 359, where words signifying communion with have a genitive after them. Cp. Kuhner, § 519, 520.

— ἐγενήθητε] ye were made. (See i. 4, 5.) So the best MSS. and Editions. Elz. has γεγέννησθε.

9. κόπον καὶ μόχθον] Not synonyms. Cp. 2 Thess. iii. 8. 2 Cor. xi. 27, where they are similarly joined together; κόπος being always put first, as representing the act of hewing (κόπτω) wood, whereas μόχθος (δύσθος, ἔχθος, ἔχω) is that of carrying the logs after they have been hewn. The former word expresses energy of action, the other indicates patience in bearing.

— νυκτὸς καὶ ἡμέρας] night and day. So iii. 10, and 2 Thess. iii. 8, and 1 Tim. v. 5. 2 Tim. i. 3. In all these cases St. Paul puts the night before the day.

St. Luke puts day before night in Acts ix. 24; but not where he relates two speeches of St. Paul, there the night is put before the day, as in St. Paul's Epistles. (See Acts xx. 31; xxvi. 7.)

St. Luke in his Gospel once uses the Jewish mode of speaking in this respect, which was that adopted by St. Paul. See Luke ii. 37, where he is writing of what took place at Jerusalem. But compare Luke xviii. 7.

St. Mark puts the night first, iv. 27; v. 5.

It is observable that St. John, in the Apocalypse, uses the expression ἡμέρας καὶ νυκτὸς five times (iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10), and never puts the night first.

This remark may serve to confirm what has been said above concerning St. John's mode of reckoning the hours of the day, as distinguished from that usual in Palestine, where time was calculated from sunset; and may serve to illustrate the important questions in his Gospel which turn on this point. See on John xix. 14.

— ἐργαζόμενοι] working, with manual labour, probably in tent-making. See on Acts xviii. 3, εἰργάζετο: 1 Cor. iv. 12, and ix. 6, where ἐργάζεσθαι stands absolutely as here.

St. Paul worked in the night (νυκτὸς genitive) as well as day; he worked for part of the night, in order that he might preach during the day.

It may perhaps be inquired,

How was he able to defray the expenses of his voyage from Macedonia to Athens? and at Athens, where he does not appear to have worked, it is said he spent the whole day in the Agora. (Acts xvii. 17.)

The answer is,—he received pecuniary supplies from Philippi. See the remarkable testimony Phil. iv. 15, 16: "At the beginning of my preaching the Gospel (in Greece), when I set forth from Macedonia, no Church communicated with me in respect of giving and receiving, but ye only. For when I was at Thessalonica, ye sent to me once and again for my necessities."

It appears that St. Paul worked for his daily maintenance at Thessalonica, and that the Thessalonians, with whom St. Paul was present, and to whom he preached, did not maintain him, and the Philippians sent him supplies to Thessalonica, and the Macedonians sent him supplies to Corinth.

The reason of this seems to be, that while he was present, St. Paul waived his own claim to receive pecuniary aid from those to whom he preached, lest he should seem to preach the Gospel for lucre (see v. 6), and so impede its progress.

But he did not forbid those whom he left in charge behind

¹⁰ ^J ὅτι ἡμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθάπερ οἴδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, ^K καὶ μαρτυρόμενοι ¹² εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

¹³ ¹ Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ, καθὼς ἔστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

¹⁴ ^m ὅτι ἡμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων ¹⁵ ⁿ τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ

1 Acts 20. 19, 26, 33, 34.
2 Cor. 4. 2.
& 5. 11.
& 11. 11, 31.
2 Thess. 3. 7.
1 Tim. 4. 10.
2 Tim. 3. 10.
Tit. 2. 7, 8.
Eph. 4. 1.
Phil. 1. 27.
Col. 1. 10.
1 Matt. 10. 40.
Gal. 4. 14.

m Acts 13. 45.
& 17. 5, 13.
Heb. 10. 34.

n Matt. 23. 34, 37.
Luke 13. 33.
Acts 7. 52.

him,—for instance, *St. Luke at Philippi*, and *Silas and Timothy* in other cities of Macedonia (Acts xviii. 5. 2 Cor. vii. 5).—to stir up the Christian charity of their flocks, and to excite them to exercise their gratitude and love to Christ by sending supplies to the Apostle.

10. *ὁσίως καὶ δικαίως*] On the difference of these words see on Luke i. 75, and Bengel here: "*Sanctè in rebus divinis, justè erga homines.*"

—*ἀμέμπτως*] unblameably. See on Phil. iv. 8, *ὅσα εὐφρα.*

—*ὑμῖν τοῖς πιστεύουσιν*] in regard to you who are believers, whatsoever we may have seemed to be to the unbelieving, by whom we were evil spoken of.

11. *ὡς ἓνα ἕκαστον ὑμῶν . . . παραμυθούμενοι*] After these words the verb *ἐγενήθημεν* is to be supplied from the previous clause, "As ye know how we were made, i. e. behaved ourselves, exhorting you, and comforting you one by one, as a father does his children."

—*μαρτυρόμενοι*] 'testificati' (Vulg.); 'protesting.' So D^m, E, I, K, Chrys., *Asc.*, *Damasc.*; and so *Matthæi*, *Fritz.*, *Bloomf.*, *Lünem.*, *Alf.*—*Elz.* has *μαρτυροῦμενοι*.

There is a similar confusion in the MSS. in Acts xxvi. 22, where the sense is the same as here. Cp. Acts xx. 26. Gal. v. 3, *μαρτύρομαι παρὰ κ.τ.λ.*

12. *περιπατεῖν*] So A, B, D, F, G, and *Lach.*, *Tisch.*, *Alf.*—*Elz.* *περιπατήσαι*, which is not so forcible, as not expressing a settled purpose and constant practice.

13. *λόγον ἀκοῆς*] the word of hearing, the word of which the essential characteristic and quality is, that it should not only be preached, but heard and obeyed: it is "*verbum audientie et obedientie.*"

The Genitive *ἀκοῆς* may be called the characterizing Genitive; and this use of the Genitive—a use derived from the Hebrew (see examples on Matt. xxi. 11), is far more convenient and expressive than that of an Adjective, because it brings out the single point to which the speaker's or writer's mind is specially directed, and to which he desires to direct the minds of his hearers or readers.

The Gospel preached, τὸ κήρυγμα (*Theophyl.*), is called the word of hearing, in order to bring out more clearly the duty of all men to *hearken* to it; and, in order to show that the Gospel is eminently *that* Word which is *worthy* and *necessary* to be heard by all who desire to be saved. "He that hath ears to hear, let him hear." (Matt. xiii. 9.) See below, on Heb. iv. 2, ὁ λόγος τῆς ἀκοῆς.

The Apostle thus guards the Church against the dangerous error—too prevalent in later times—which treats the Gospel merely as the Word of Preaching, when it is more especially the Word of Hearing: and though the duties of Preachers are important, yet those of the Hearers are not less so.

—*παραλαμβάνετε—ἐδέξασθε κ.τ.λ.*] Mark the difference between *παραλαμβάνειν* and *δέχομαι*. We thank God that, having received the word of hearing (or Gospel) of God from us, you—accepted it; (*ἐδέξασθε*) not the word of men (do not suppose that), but, as it is in truth, the Word of God, which (is not only heard, but also) *worketh* in you that believe.

Do not imagine that we thank God that you received our word as such; no, what we thank God for is, that you accepted His Word from us.

—*ἐνεργεῖται*] is internally and effectually energetic, and produces good fruit; it is to be construed with *λόγος*. (See 2 Thess. ii. 7. Rom. vii. 5. Col. i. 20. *Winer*, p. 231.)

On a review of what St. Paul says in these two chapters (i. 2—ii. 14) concerning the rapid reception of the Gospel at

Thessalonica, and comparing this record with the account of St. Paul's visit to that city in Acts xvii. 1—9, it will appear surprising that so much was effected there as he here relates.

The explanation seems to be offered by a consideration,

(1) of the *miraculous* gifts possessed by the Apostle and his companions in *speaking with tongues*, and in *healing*; and the spiritual gifts bestowed by them on those who were baptized; and the outpouring of the Holy Spirit on the Gentiles, as on the Jews at Pentecost, when so many thousands were converted at once. (Acts ii. 41.)

(2) The intelligence of what had been done for the Gospel at Philippi.

(3) The labours of *Silas* and *Timotheus*, and of *St. Luke*, who were left behind by St. Paul in Macedonia. See above, *Introduction*, § III.

(4) The organization of a standing Ministry by St. Paul.

14. *συμφυλετῶν*] fellow-countrymen. *δομοθῶν* (*Herzch.*).

You Gentile Christians in Greece suffered the same afflictions from your fellow-countrymen the Gentiles as the Jewish Christians in Judæa did from theirs the Jews. Cp. Heb. x. 34.

Yet St. Paul, in the following verse, has evidently his mind fixed on the Jews, as the most inveterate enemies of the Gospel.

This, seeming a difficulty, is cleared up by the History of the Acts of the Apostles.

In Judæa the Jews were the main authors of all the early persecutions of the Church.

The Roman Power there abstained from persecution. See note on Acts iv. 6.

Beyond the limits of Palestine the Jews had little political power, and were in many places objects of antipathy to the Greek and Roman people, and suffered oppression from the secular authority. They had been lately expelled from Rome by the Emperor Claudius, when St. Paul wrote this Epistle. (Acts xviii. 2.)

The Jews also appear to have been regarded with special detestation at Philippi, a Roman colony, where the Apostle and Silas were not persecuted as Christians, but as Jews. (Acts xvi. 20.)

We find, however, that the Jews, wherever they were not able in their own persons to persecute the Christians, were every where active and indefatigable in endeavouring to stir up the Heathen to persecute them. See, for example, what St. Paul suffered by means of the Jews at Antioch in Pisidia (Acts xiii. 50), at Iconium (xiv. 2), at Lystra (xiv. 19), at Thessalonica (xvii. 5), at Berea (xvii. 13), at Ephesus (xix. 23).

The Heathen fellow-countrymen of the Thessalonian Gentile Christians persecuted them; but they had been set in motion against them by the Jews, on the plea that the Gospel taught that there was some "*other king than Cæsar*" (Acts xvii. 7).

The Jews had brought about the Crucifixion of Christ by representing Him to be a rival of Cæsar (John xix. 12. 15). They employed the same policy against the first preachers of the Gospel. They alarmed the suspicions, and exasperated the passions of the Roman Magistrates against them, on the ground that they were disloyal to the Roman Government, and looked for the dissolution of that Imperial Sovereignty which Rome believed to be eternal. See on 2 Thess. ii. 2—4.

Hence it is that, though St. Paul speaks here of the sufferings endured by the Gentile Christians at Thessalonica from their own fellow countrymen, he passes on from them to speak of the Jews as the authors of the evil.

15. *τοὺς προφῆτας*] *Elz.* inserts *ἰδίων* after *τοῖς*. But the reading in the text is in A, B, D^m, E, F, G, and is preferable also on this account, because *ἰδίων* might seem to involve a conces-

o Luke 11. 52.
Acts 13. 50.
& 14. 5, 19.
& 17. 5, 13.
& 18. 12.
& 19. 9.
& 22. 21, 22.
Matt. 23. 32.

p Rom. 1. 13.
& 15. 22.

ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, ¹⁶ κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

¹⁷ Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώπω οὐ καρδίᾳ περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ¹⁸ Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπᾶξ καὶ Δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

sion that (as was afterwards alleged by the Marcionites) the Prophets belonged to the Jews, and not also to the Church of Christ. It is affirmed by *Tertullian* (c. Marcion. V. 15) that the word *idolus* is a Marcionite interpretation: 'suos adjectio est haeretici.'

— ἡμᾶς ἐκδιωξάντων] *having persecuted us out of Thessalonica* (Acts xvii. 5—10, and elsewhere; see on v. 14).

— πᾶσιν ἀνθρώποις ἐναντίων] The Jews are *contrary to all men*, in that they oppose the progress of the Gospel which is designed for the salvation of all men.

¹⁶ ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος] *but the wrath of God came upon them to the uttermost.*

They vented their *wrath* against Christ and His Church, and their own prophets, *but* (δὲ) when they most indulged *their own rage*, then the *wrath of God* came upon them to the uttermost. ἡ ὀργή, 'the wrath,' i. e. of God. In using the definite article ἡ, he means *that* dreadful wrath which the Jews merited, and which was foretold by the Prophets (*Theophyl.*), and which they brought down on themselves.

ἐφθασε, came upon them and overtook them with a *sudden surprise* when they did not expect it. See on Matt. xii. 28. Dan. vii. 22, ὁ καιρὸς ἐφθασε.

The aorist ἐφθασε points to the time of the act mentioned in the previous verse. Then, when they wreaked their own wrath on the Just One, and killed the Lord Jesus, they *filled up the measure* of their fathers' iniquities (see Matt. xxiii. 32, 38. Luke xi. 51; xiii. 35), and then God gave them the cup of his wrath to drink *to the dregs*, εἰς τέλος, on which expression see note on Luke xviii. 5, and compare the use of it by the LXX in Ps. xii. 1; xv. 11; xliii. 23; lxxiii., ἐπαρον τὰς χεῖρας σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος, and cii. 9.

Then when they crucified the Son of God they brought bloodguiltiness not only upon themselves, but upon their children; *The Wrath of God* therefore *coming upon them to the utmost*, and the curse of God abiding upon their posterity even unto this day. *Bp. Sanderson* (iii. p. 67).

The 68th Psalm, which contains the declarations of Messiah the King speaking from the Cross as from a Judgment Seat, and pronouncing sentence on the Jews for their sin in rejecting and crucifying Him, affords the best comment on St. Paul's words. See particularly Ps. lxxviii. 21—29. Be it remembered also the Jews imprecated God's wrath upon *themselves* when they said, "His blood be upon us, and on our children" (Matt. xxvii. 25).

¹⁷ ἀπορφανισθέντες] bereaved as a parent of his children, by separation from you. He preserves the comparison of himself to a nursing mother (v. 7) in tender affection and fostering care, and to a father in discipline and guidance (v. 11).

Our Lord had applied the word ὀρφανός to His disciples bereft of His presence (John xiv. 18). St. Paul, in his humility, speaks of their loss as his own; He their spiritual parent is the ὀρφανός.

The word is used of parents by *Pindar* (Olymp. ix. 92), ὀρφανὸς γενεᾶς, so ἀπορφανισμένοι *Æschyl.* (Choeph. 247). *Heesych.* ὀστερημένοι τέκνων (*Welstein, Lünem.*). So Latin 'orbi.'

Some ancient expositors (*Chrys.* and *Theodoret*) suppose that St. Paul here, in his longing to return to the Thessalonians as soon as he was bereaved of their presence, has changed his metaphor, and compares himself to a *child* suddenly made an orphan, and longing to see his parents again; and perhaps, in impatience of absence, and eagerness of desire for return, the character and position of the orphan child seems to afford more tender and endearing features for the comparison than that of the childless parent.

But the word ἀδελφοί, 'brethren,' prefixed to ἀπορφανισθέντες may be intended to indicate that neither meaning of ἀπορφανισθέντες is to be pressed too closely.

— πρὸς καιρὸν ὥρας] For a brief season, "horæ momento" (*Horat.*), as πρὸς ὥραν 2 Cor. vii. 8, Gal. ii. 5, Philem. 15 ἐχρησίσθη πρὸς ὥραν, and πρὸς καιρὸν Luke viii. 13.

The Septuagint unite καιρὸς and ὥρας in Gen. xviii. 10, κατὰ τὴν καιρὸν τοῦτον, εἰς ὥρας, and v. 14, εἰς τὸν καιρὸν τοῦτον,

εἰς ὥρας, where ὥρας marks *more precisely* what is meant by καιρός.

The sense is:

As soon as we were separated from you, although only for a short season, and though we were severed from you in person, and not in spirit, we *immediately* began to *long vehemently* to return to you (*Theodoret, Chrys., Theophyl.*).

On περισσοτέρως, *more earnestly* than if we had not been separated, see *Winer*, p. 217.

¹⁸ ἠθελήσαμεν] *I wished to come.* A stronger word than ἐβουλόμην, which signifies 'I was wishing' (see 2 Cor. i. 17). It was my θέλημα to come. The difference of the words βούλομαι and θέλω is clearly marked by St. Paul (Philem. 13), ὃν ἐγὼ ἐβουλόμην κατέχειν, it was my wish to keep him; χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, but it was my will to do nothing without thy judgment.

— ἐγὼ μὲν Παῦλος καὶ Ἀπᾶξ καὶ Δίς] *I, indeed, Paul, both once and twice.* If these words had not been inserted, limiting what he has just written to *Paul himself*, it might perhaps have been alleged that there is a discrepancy between his words and the History of the Acts. For *Silas* and *Timotheus* (who are associated with him in writing the Epistle) remained in Macedonia, (and one of them, *Timotheus*, came to Paul from Thessalonica,) after he had quitted it. See Acts xviii. 5, and below, iii. 2—6.

— ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς] *Satan hindered us.* He here says that he was hindered from coming to Thessalonica, and by *Satan*. And yet his prevention from going to preach in Asia and Bithynia is ascribed to the *Holy Ghost* (Acts xvi. 6, 7). See also what he says to the Romans (Rom. xv. 22), ἐνεκοπήμην τοῦ ἐλθεῖν πρὸς ὑμᾶς, and i. 13, ἐκωλύθη ἐξ ἑμοῦ τοῦ δεῦρο, where he uses the word προέβην, 'I purposed to come to you.'

How is this to be explained?

The answer seems to be;

St. Paul prayed for divine direction in his ministerial labours; and he received it. He prayed that the *thorn in his flesh* might be removed from him (2 Cor. xii. 7), and God revealed to him that it would *not* be removed, and declared to him the *reason* of this dispensation.

St. Paul's *will* was conformed to the *will* of God. And wherever he declares that he had a *deliberate will* and *settled purpose* to do any thing, it may be concluded that he had *God's* permission and direction to *do it*.

This was the case with regard to his return to Thessalonica, and also to his visit to Rome. He declares that after unceasing prayer (iii. 10) he *willed* to do the one (v. 18), and *purposed* to do the other.

This *will* and *purpose* of the holy Apostle, praying for God's guidance, and filled with the Holy Ghost, may be regarded as no other than the *will* and *purpose* of God.

Therefore all obstructions to the execution of *that will* and *that purpose* might justly be regarded and described as impediments and interruptions (ἐγκομαί) of Satan.

They were (as *S. Basil* observes, Reg. brevior 275) *trials* (allowed by God) of his patience and perseverance, for the quickening of his zeal, and for the exercise of prayer and his growth in grace. Accordingly we find that he *never* renounced his *will* to return to Thessalonica, and never abandoned his *purpose* of visiting Rome. He persevered in both designs, and after much endeavour and conflict, he overcame the obstructions of Satan, and accomplished both purposes. Cp. Acts xix. 21; xx. 1; xxiii. 11; xxviii. 14, 16.

But this was not the case with regard to going to Bithynia. See Acts xvi. 7.

There it is said that he was assaying to go into Bithynia, and the Spirit of Jesus interfered to restrain him.

But there was no such interference to control his will and purpose to return to Thessalonica and to visit Rome.

On the contrary, it is expressly recorded that he had special directions for the latter (Acts xxiii. 11), and doubtless also for the former.

This subject is fraught with instruction, as revealing to us views of the *unseen* working of the spiritual powers of Good and

¹⁹ ἵς γὰρ ἡμῶν ἐλπίς ἡ χαρὰ ἡ στέφανος καυχήσεως; ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὅτι καὶ ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

III. ¹ Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, ² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν, ³ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα. ⁴ Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε.

⁵ Διὰ τοῦτο καὶ γὰρ μηκέτι στέγων ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

Evil in the affairs of the Church, and also of the holy Apostle's insight into that mysterious working, and of his continual communion with the Holy Spirit in all his plans and purposes for preaching of the Gospel of Christ.

— ὁ Σατανᾶς] Satan. This mention of *Satan*, the Hebrew name of the Tempter, the Devil (see Matt. iv. 10), in this St. Paul's first Epistle, and this to a Gentile Church (cp. 2 Thess. ii. 9), deserves notice, especially when considered together with the fact above mentioned (i. 9), that he never quotes directly from the *Old Testament* in these two Epistles to the Thessalonians.

How then had the Thessalonians been made acquainted with the name and character of the Evil Spirit? Probably by St. Paul's oral teaching; and probably also by a written Gospel. And of all the Gospels there is none which speaks so clearly concerning the personality and operations of the Tempter, under the name of *Satan*, as the Gospel written for the special use of the Greeks by St. Paul's fellow-traveller St. Luke. See Luke x. 18; xi. 18; xiii. 16; xiii. 31. See above, on i. 9.

To the Gentile Christians the Gospel was made known before the Law; and they were familiar with the New Testament before the Old. Indeed, they read the Law through the Gospel, and not the Gospel through the Law. They heard of Satan first, as they heard of God and Christ, from the Apostles and Evangelists; and therefore it may well be said that the Universal Church is built first on Apostles and then on Prophets. (Eph. ii. 20.)

¹⁹ τίς ἐλπίς—στέφανος καυχήσεως;] *what hope—and crown of rejoicing?* The words of the parent concerning his offspring. (Chrys.) "These are my jewels," as the Roman mother, Cornelia, said of her offspring. Cp. Prov. xvii. 6, στέφανος γερόντων, τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν.

—καὶ ὑμεῖς] You also as well as others, showing that he does not forget others in writing so affectionately to them. (Theophyl.)

CH. III. 1. μηκέτι στέγοντες] 'non amplius sustinentes.' (Vulg.)

On the sense of στέγω, said properly of a vessel which neither lets in a leak nor allows water to ooze out, see 1 Cor. ix. 12, πάντα στέγομεν, and xiii. 7, ἀγάπη πάντα στέγει.

² ἐπέμψαμεν Τιμόθεον] I sent Timothy from Athens, to which place St. Paul had desired Silas and Timothy to come to him from Macedonia as speedily as they could. (Acts xvii. 15.)

After St. Paul had quitted Athens and had come to Corinth, he was rejoined by Silas and Timothy there (Acts xviii. 5), and this Epistle was written from that city; and Silas and Timothy are associated with him in writing it, and also in writing the second Epistle to the Thessalonians. See 1 Thess. i. 1, and 2 Thess. i. 1, and note there.

—καὶ συνεργόν] Elz. inserts διάκονον τοῦ Θεοῦ καὶ between καὶ and συνεργόν, and reads ἡμῶν for τοῦ Θεοῦ after συνεργόν. The reading in the text is authorized by D. Clar., Germ., and Vulg., and is received by Griesb., Lach., Tisch., Lünem., Alf. The reading συνεργόν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ is also confirmed by St. Paul himself, 1 Cor. iii. 9, Θεοῦ γὰρ ἐσμεν συνεργοί. St. Paul commends Timothy as being a brother to himself (cp. Heb. xiii. 23), and a fellow-worker with God in the Gospel.

He shows his affection to the Thessalonians by depriving himself of so efficient a fellow-labourer as Timothy for their benefit, and to be left alone (καταλειφθῆναι, de-relinqui, a stronger word than λειφθῆναι) in Athens, where he had no one to assist and comfort him in his work.

This spirit of disinterestedness and self-sacrifice was characteristic of the Apostle; and he was consistent in this respect

even to the end. See the similar trait in one of his latest Epistles also in reference to Timothy. Philipp. ii. 19—23, and 2 Tim. iv. 12.

—ὅτι] in behalf of. See 2 Cor. xii. 19, λαλοῦμεν ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, and below, 2 Thess. ii. 1, ὑπὲρ τῆς παρουσίας. Cp. Winer, p. 342, 3. Elz. has περί, but ὑπὲρ is found in A, B, D*, E*, F, G, K.

³ μηδένα σαίνεισθαι] This was to be the purport and subject of Timothy's παράκλησις or exhortation, and depends on παρακαλέσαι. And so Theodoret, who says, παρακαλέσαι φέρειν γενναίως τὰς τῶν ἐναντίων ἐπιβουλὰς, καὶ μὴ κλονεῖσθαι. Cp. iv. 1, παρελάβετε τὸ πῶς δεῖ ὑμᾶς περιπατεῖν. Τὸ is the reading of A, B, D, E, I, K.—Elz. has τῷ.

On the use of the definite article τὸ prefixed to the infinitive, so as to introduce and bring out more forcibly a proposition which is the subject of the writer's thoughts, compare 1 Cor. iv. 6. 2 Cor. x. 2, δέομαι τὸ μὴ παρὼν θαρρῆσαι. Phil. ii. 6. 13; iv. 10, and note on Mark ix. 23. Winer, § 44, p. 288.

—σαίνεισθαι] to be shaken, to waver. From root *seiv*.

The word *σαίνειν* is usually applied to an animal gently wagging the tail; "leniter atterens caudam," Horat. Homer, Odys. x. 216. Aristoph. Equit. 1028, κέρκω σαίνων. Lucian, Dial. xii. 2, οἱ λέοντες σαίνοντο με. Weist. Blomfield, Esch. S. c. Theb. 379.

It is also explained by σαλεύσθαι and ταράττεσθαι in Herach., and by Theophylact on this passage, who says, "The Evil One, when he finds an opportunity of temptation, endeavours to shake the unstable by suggestions of ease, in order that they may fly from trial." Perhaps, as he suggests, the metaphor of an animal wagging his tail and fawning, in order that he may bite (as a λαίλαργος κύων), is not to be lost sight of here.

The sense would then be, "I sent Timothy to you in order to confirm and exhort you in behalf of your faith, that none of you should be beguiled in your sufferings by the blandishments of the Tempter, the Lion who goes about seeking whom he may devour (1 Pet. v. 8, cp. v. 5), and sometimes alarms by roaring, and sometimes allures by fawning."

An example of the need of such a warning was seen in the case of Demas, who was allured by the love of this world, and forsook Paul in his sufferings at Rome, and departed to Thessalonica. (2 Tim. iv. 10.) The Devil is often more to be feared when he fawns (σαίνει τῷ οὐρῷ) than when he roars (ὠρύεται τῷ στόματι). The man of God from Judah overcame Satan at Bethel, but he was ensnared by him under the oak-tree. (1 Kings xiii. 14.) David vanquished Satan in the battle-field (1 Sam. xvii. 49), but was vanquished by him in the cool of the evening on the housetop. (2 Sam. xi. 2.)

⁵ ἐπέμψα εἰς τὸ γνῶναι] I sent him in order that I might know. The Apostle does not profess to know all things, even those things that he most wished to know. But he does profess to be inspired (ii. 13). Inspiration is not Omniscience. He lays claim to the one, but not the other. And his frankness in disclaiming the latter confirms his claim to the former. Cp. Theophyl. here.

—μή πως ἐπείρασεν—καὶ εἰς κ. γένηται δ κ. ἡ.] 'ne forte tentaverit is qui tentat, et inanis fiat labor noster' (Vulg.); lest haply the Tempter may have tempted you, and our labour may become in vain; and cp. Winer, p. 448, Scholefield, Peile, and Bloomfield, compare Eurip. Phoen. 91, 92.

—ὁ πειράζων] the Tempter, Satan. This appellation "the Tempter," thus introduced, shows that the Thessalonians had been already instructed in the doctrine of the Personality and Operations of the Evil One. It suggests the probability that they had a written Gospel in which Satan is thus described. Satan is only described by this name in one other passage of the New

q 2 Cor. 1. 14.
Phil. 2. 16.
& 4. 1.

a ver. 5.
Acts 17. 15.
2 Cor. 2. 13.
& 11. 29, 30.
b Acts 16. 1.
Rom. 16. 21.
Phil. 2. 19.
c Acts 14. 22.
Eph. 3. 13.
2 Tim. 3. 11, 12.
1 Pet. 2. 21.
& 4. 12.

d Phil. 2. 16.
Gal. 2. 2.
& 4. 11.

⁶ Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῶν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, ⁷ καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, ⁸ διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ⁹ ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

¹⁰ Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, ¹¹ νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; ¹² Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ¹³ ὅτι ὑμεῖς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· ¹⁴ εἰς τὸ στηρίζαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

IV. ¹ Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ,

Testament, viz. in the Gospel of *St. Matthew*, iv. 3. Cp. above, ii. 18.

6. Ἄρτι ἐλθόντος Τιμοθέου] Silas and Timothy came together from Macedonia to St. Paul at Corinth, and brought with them pecuniary supplies for the Apostle. See on Acts xviii. 5. 2 Cor. xi. 9, and above, ii. 9. And this Epistle was written soon after their arrival, ἄρτι ἐλθόντος Τιμοθέου.

As Timothy only, and not Silas, is mentioned here as having come to Athens from Thessalonica, Silas, who afterwards came with Timothy to Corinth from Macedonia, and had been left at Berea (Acts xvii. 14), may have been joined by Timothy there.

On their first visit to Macedonia, Paul and Silas were sent away by the brethren by night from Thessalonica, on account of the rage of the Jews of that city against them. (Acts xvii. 10.)

But Timothy is not mentioned as being sent away with them.

He seems to have remained behind at Thessalonica, and afterwards to have joined St. Paul and Silas at Berea. (Acts xvii. 14.)

On the whole, it is probable that St. Paul provided for the spiritual welfare of the three principal Macedonian Churches by appointing three of his companions and fellow-labourers to watch with special care over each of them respectively.

(1) *St. Luke at Philippi.* (Acts xvi. 40.) Cp. on Phil. iv. 3.

(2) *Timothy at Thessalonica.*

(3) *Silas at Berea.* (Acts xvii. 10.)

At the same time they would doubtless have frequent opportunities of intercourse with each other.

— ἐπιποθοῦντες ἡμᾶς ἰδεῖν] A proof of their obedience as well as love. They would not have been eager to see the Apostle again if they had disobeyed his commands.

7. τῇ ἀνάγκῃ καὶ θλίψει] necessity and affliction. So the best MSS. *Elz.* has ἐν τ. θλίψει καὶ ἀ., and this is the order in 2 Cor. vi. 4.

10. καταρτίσαι τὰ ὑστερήματα] He does not flatter, because he loves them; he tells them that their faith is not perfect, and he desires to supply its shortcomings.

He charges them to take care that this Epistle, in which he thus speaks, should be publicly read in the Church (v. 27),—a proof of his courage and veracity.

11. ὁ Θεὸς—κατευθύνει πρὸς ὑμᾶς] St. Paul visited Macedonia several times after the date of this Epistle (see Chronological Table), and doubtless on one or more visits this desire was fulfilled.

12. καθάπερ καὶ ἡμεῖς] as we also abound in love toward you.

13. παρουσία] The Coming, the second Advent of Christ. A word occurring often in this sense, in these two the earliest, and among the shortest, Epistles of St. Paul. See ii. 19; iii. 13; iv. 15; v. 23. 2 Thess. ii. 1. 8.

There is only one other place in all St. Paul's Epistles where the word occurs with this meaning, 1 Cor. xv. 23. The reading in 1 Cor. i. 8 is not certain.

The word is found in one only of the Evangelists, St. Matthew, in one chapter, xxiv. 3. 37. 39. But it is found in *St. James*, v. 7, 8, and 2 *Peter* i. 16; iii. 4. 12, and in 1 *John* ii. 28.

It has been alleged, unhappily, by some in modern times (e. g. in *Olahausen's* Introduction to these Epistles), that St.

Paul, having described the *Second Advent* of Christ in this his earliest Epistle, and having observed that his language on this subject was *misunderstood* (see 2 Thess. ii. 1), was made wiser by experience, and therefore abstained from adverting to this subject in his later Epistles.

But this allegation is erroneous.

St. Paul does refer to the subject again, and very fully, in a later Epistle,—his First Epistle to the Corinthians. (1 Cor. xv. 23. 51.)

And, as we have seen, the other Apostles speak of it, though briefly.

The fact is, St. Paul gave a solemn charge to the Thessalonians that this present Epistle should be read publicly to all the brethren (v. 27).

It is also a well known fact, that this Epistle, in which the circumstances of Christ's *Second Advent* are so fully described (iv. 14—17), was circulated throughout Christendom in the Apostle's age, and was read publicly in Churches, and sounded in the ears of all Christians. See the authorities in *Kirchofer*, Quellen-sammlung, pp. 179—181, and note below on v. 27.

Having once here, and once again in his Epistle to the Corinthians, which was also publicly read and circulated throughout Christendom, described the circumstances of the *Second Advent*, he had no need to dwell again on that subject.

The other Apostles, who had these two Epistles of St. Paul before their eyes, needed not do more than refer to the doctrine briefly, as generally received and understood by Christians. Such is their mode of handling it in the passages of their Epistles cited above.

The subject could not be passed over in the Apocalypse, where it is fully displayed. (Rev. xx. 11—15.)

— μετὰ πάντων τῶν ἁγίων αὐτοῦ] with all His Saints. See *Tertullian*, De Resurr. 24, who is one of the first writers that use the word *Adventus* in the now received ecclesiastical sense for the *Second Advent*. His translation of St. Paul's words, dating as it does from about the end of the second century, deserves insertion:—"Quæ enim spes nostra vel gaudium, vel exultationis corona, quàm et vos coram Domino nostro Jesu Christo in Adventu Ejus? (above, ii. 19.) Item coram Deo et Patre nostro, in Adventu Domini nostri Jesu Christi, cum omnibus sanctis Ejus."

It will be observed on comparison of this Version with the Vulgate, that it differs from, and is more literal than, it.

It also confirms the readings *Χριστῷ* (ii. 19) and *Χριστοῦ* here,—which have been expunged by some recent Editors. *Tertullian* quotes this Epistle more than twenty times in his extant work (cp. *Kirchofer*, p. 180), and it is also quoted by *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John (v. 6. 1. 30. 2) as the work of St. Paul.

It may be remarked here, that the writings of a very early Latin Father like Tertullian are sometimes of more value as critical helps in regard to the Text of the New Testament, than even those of a contemporaneous Greek Father; because the text of the latter would not improbably be tampered with by copyists to suit their own Greek recensions of the New Testament, but the text of a Latin Father would escape such a treatment. Hence the frequent citations of Tertullian in the present edition will, it may be presumed, be thought not irrelevant. It is to be regretted that they have not been noted by *Lachmann*.

καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον.² οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.³ Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,⁵ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν.⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἐκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς

b Rom. 12. 2.
Eph. 5. 17, 27.
c 1 Cor. 6. 15, 18.
Rom. 6. 19.
d 1 Cor. 15. 34.
Eph. 4. 17, 18.
e Lev. 19. 11, 13.
& 25. 14.
Jer. 22. 13.
1 Cor. 6. 8.

CH. IV. 1. Λοιπὸν] 'Quod super est,' marking a transition from the narrative portion of the Epistle to the hortatory. (Cp. 2 Thess. iii. 1. 2 Cor. xiii. 11. Eph. vi. 10. Phil. iii. 1; iv. 8.)

— καθὼς καὶ περιπατεῖτε] Omitted by *Elz.* and *D****, *E***, *I*, *K*, but found in *A*, *B*, *D*, *E*, *F*, *G*, and received by *Lachm.*, *Lünem.*, *Alf.*, not *Tisch.* (Cp. iv. 10.)

2. διὰ τοῦ Κυρίου] not in my own name, but through the Lord dictating and strengthening my commands; so that they are not mine, but His. (Cp. *Winer*, p. 339, note.) Christ is "the Way" by which the Apostle walks, when he commands others to walk aright.

3. ἀπὸ τῆς πορνείας] On the necessity of this injunction to the Gentiles see note on Acts xv. 20.

4. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] A much controverted passage. The sense appears to be—

To acquire and hold his own vessel (or body) in sanctification and honour; to keep his body in temperance, soberness, and chastity.

With regard to the sense of κτᾶσθαι, even if it be allowed that it must mean to acquire, yet it includes the meaning of keeping, as is evident from the boast of the Pharisee (Luke xviii. 12), ἀποδεκατῶ πάντα ὅσα κτώμαι. Cp. Luke xi. 42. Matt. xxiii. 23.

Let it also be considered that the deadly sin here reprobated by the Apostle was—as the Christian Fathers have shown, e. g. *Ambrose* de Abraham, ii. p. 348; *Jerome*, Ep. 77; *Augustine*, de Civ. Dei, xiv. 18—as *Bp. Sanderson*, who quotes them, truly observes (iii. 220), accounted by the Gentiles a thing "as indifferent as what was most indifferent," and was excused by parents (*Terent.* Adelph. I. ii. 21), commended by moralists (*Horat.* 1 Sat. ii. 32; cp. *Cicero*, pro Coelio 48), and consecrated by the Religion of Heathenism, especially in Greece, and particularly at Corinth, where St. Paul now was; and we need not hesitate to say, that every one at Thessalonica who complied with the precepts of Christianity, commanding personal holiness, might be truly said to acquire, to purchase, to recover his own body, to redeem it from a debasing and galling slavery, and to become a free man, the master and lord of his own body, which had before been alienated by sin, and enthralled by Satan.

There is therefore much truth in the remark of *S. Chrysostom* here, that abstinence from the sin of which St. Paul here speaks, was μαθήσεως πρᾶγμα, a thing to be learnt by the Gentiles "who knew not God."

It is also well said by *Theophylact* that "The Apostle here calls a man's body his vessel which, when it is tainted by uncleanness, sin takes possession of, and enslaves it; but when it is purified, we ourselves make it our own."

So likewise *Theodoret* and *Primarius*, who mention the other interpretation which has been adopted by some learned Expositors, after *Augustine* (Serm. 278, and De Nuptiis and Concup. i. 9, Vol. x. p. 613, and contra Julian. iv. 56, and v. 38, p. 1073 and 1125), viz. that by the σκεῦος ἑαυτοῦ the Apostle means a man's own wife.

But, as *Theodoret* says justly, St. Paul is speaking here to all, to unmarried as well as to married persons, and to women as well as men. The use of the word σκεῦος, vessel (as Heb. כֵּל *c'li*), for body, has been well illustrated by *Vorstius* in his excellent work "De Hebraismis N. T." p. 31, and he (as *A. Lapide* had already done) aptly refers to the use of the word vessel, in St. Paul's sense, in 1 Sam. xxi. 5, "the vessels of the young men are holy," i. e. their bodies. He also well illustrates the present text by St. Paul's words to the Romans (i. 24), "God gave them (the Gentiles) over to uncleanness in the lusts of their hearts, to dishonour their own bodies," ἐν ταῖς ἐπιθυμίαις, εἰς ἀκαθαρσίαν εἰς πάθη ἀτιμίας (v. 26), τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Compare the very similar words of the Apostle here, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁ. κ. τιμῇ, μὴ ἐν πάθει ἐπιθυμίας... οὐ γὰρ ἐκάλειπεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

This Exposition of the word σκεῦος here is very ancient. It is found in writers of the second century, e. g. *Tertullian*, who

says (de Resurr. Carnis, 16), "*Caro vas vocatur apud Apostolum*, quam jubet in honore tractare," and again c. Marcion. v. 16. And *Barnabas* (c. 17) calls the body τὸ σκεῦος τοῦ πνεύματος, and St. Paul himself confirms this exposition by his use of σκεῦος (2 Cor. iv. 7), ἐν σκεῦεσιν ὀστρακίνοις, and the phrase was familiar even to the heathen, whence *Cicero* calls "*Corpus quasi vas animi*" (Tusc. D. i. 22), and *Lucret.* iii. 441, "*Corpus quod vas quasi constitit ejus*" (sc. animae. See *Lünemann*, p. 103). And the Alexandrine writers (e. g. *Philo*, p. 186) call the body τὸ τῆς ψυχῆς ἄγγεῖον.

It may be suggested also for consideration whether in using here the words σκεῦος κτᾶσθαι (to gain and keep possession of a vessel) in the sense thus explained, the Holy Spirit may not have referred to the words of our Blessed Lord Himself, describing the Work He has done for us in rescuing Mankind from the grasp of the Devil (Matt. xii. 29).

The Heathens were bound by Satan, by the lusts of the Flesh, especially by the prevalence and even consecration of that deadly sin which the Apostle is here describing. Their bodies had become Satan's furniture, his vessels "filled with all uncleanness."

And, let us observe, Christ calls them by that name σκεῦη, vessels (Matt. xii. 29. Mark iii. 27). *Irenæus* (iii. 8. 1) therefore says well, expounding our Lord's Words, "*Vasa Ejus* (Satanæ) nos eramus; utebatur enim nobis quemadmodum volebat; et spiritus immundus habitabat in nobis." We were once vessels in the strong man's house, but a Stronger than he came, and delivered the vessels (σκεῦη) out of the strong man's hand, and has given to each of us power to acquire, and to keep possession, each of his own vessel, in sanctification and honour, which was before kept by the Evil One in unholiness and shame.

Thus, in fine, the Gentile, who was transferred from the house of Satan to the House of Christ, in which are many vessels, some of gold and some of silver, became, by a glorious and blessed transmutation, a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work (2 Tim. ii. 20).

The words ἐν τιμῇ, in honour, as here used, serve to illustrate the difficult passage Col. ii. 23, where see note.

6. ἐν τῷ πράγματι] in the matter, or in the deed. An example of that modest reserve, and refined delicacy, which characterize the holy Apostle's language, in speaking of things which the Gentiles did without shame (Ephes. v. 3. 12), and thus, by a chaste bashfulness of words, commending the duty of unblemished purity in deeds. Compare similar instances of Apostolic gravity and decency of diction 1 Cor. vii. 1—7, and especially 1 Cor. v. 1, 2, where the guilty person is merely said γυναῖκα τοῦ πατρὸς ἔχειν, and is described as ὁ ἐργὸν τοῦτο ποιήσας, which phrases are the best comment on πλεονεκτεῖν and τὸ πρᾶγμα here. Cp. also 2 Cor. vii. 11, ἐν τῷ πράγματι, said of the sin of the incestuous person.

St. Peter uses the word πρᾶγμα (*facinus*) with the same severe δεινότης of indignation in his denunciations of judgment on Ananias, τί ἐτι ἔθου ἐν τῇ καρδίᾳ τὸ πρᾶγμα τοῦτο; See also James iii. 16, πάν φαῦλον πρᾶγμα. Cp. the remarks of *Bengel* and *Bp. Middleton* here, who rightly interprets the words, and refers to 2 Cor. vii. 11.

It is therefore well said by *Damascene* here (quoted by *Wetstein*) that St. Paul here speaks εὐφρόνως καὶ ἐπικεκκαλυμμένως with a holy euphemism, and casting a veil over the deadly sin which he is here describing, that of μοιχεία.

St. Paul, in the two former verses, having spoken of πορνεία, proceeds now to refer to a still more heinous sin, that of μοιχεία. As *Theodoret* remarks, "Here he calls Adultery by the name of πλεονεξία, because he who is guilty of it usurps and embezzles what is not his own; and he is guilty of wrong against one who is his own brother."

The πορνὴς sins against his own σκεῦος, he sins against his own body (see 1 Cor. vi. 18); the μοιχεὺς sins against his brother also, and in that which is one with him.

f Lev. 11. 44.
& 19. 2.
John 17. 9.
1 Cor. 1. 2.
Heb. 12. 14.
1 Pet. 1. 14, 15.
g Luke 10. 16.
1 Cor. 7. 40.
h Lev. 19. 18.
Matt. 22. 39.
John 6. 45.
& 13. 34.
Eph. 5. 2.
1 Pet. 4. 8.
1 John 3. 11, 23.
& 4. 21.
1 Acts 20. 31.
Eph. 4. 28.
2 Thess. 3. 7, 12.

καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα· ⁷ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. ⁸ Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἀνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεόν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

⁹ Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹⁰ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ¹¹ καὶ φιλοτιμῆσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ¹² ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.

The words are thus commented on by *Theophylact*:—

"St. Paul is here speaking of *μοιχεία*, which is justly called by him *πλεονεξία* and *παράβασις*. For it is God Himself who gives to man his own wife, and Who sets up the landmarks of nature in the conjunction of that one man with her alone. So that in case of *μοιχεία* there is *πλεονεξία ἐν τῷ πράγματι*, *τουτέστι*, *τῇ μίξει*, and this too against a brother."

With regard to ancient Latin Expositors, it may suffice to add the name of *S. Jerome*, who authorizes the same exposition of this text (in *Ephes. iv. 19*), "*Ne quis supergrediatur et circumscibat, neu avarus fraudet in negotio fratrem suum, id est, ne suam conjugem derelinquens alterius polluere quærat uxorem.*" And to justify this exposition *S. Jerome* refers to the Greek Original, which he quotes, and compares the use of the word *πλεονεκτεῖν* here with *πλεονεξία* in the text of *Ephes. iv. 19*.

So in his Commentary on *Eph. v.* he says, "*Avaritiam (πλεονεξίαν) pro adulterio positam.*"

The etymology of the Latin *adulter* (i. e. qui a sua ad alteram transgreditur, *ἀπερβαίνει*), illustrates this exposition.

The "*honesta aposiopesis*" (as *A. Lapidus* calls it) in the words *τῷ πράγματι* perhaps served as an example to some in the Early Church speaking of the same sin (in *Constit. Apostol. iii. 2*).

The English translation of *τῷ πράγματι*, as equivalent to "any matter," i. e. any transaction of traffic (a rendering rightly questioned by *Bp. Sanderson*, ii. 349), is at variance with the context, and is probably due to the influence of the Latin Vulgate, which has "in negotio," and to the defect of the Latin language in not having a *definite article*, a reason sufficient in itself to disqualify the Vulgate from being regarded as an "authentic standard," and much more as "*the authentic standard*," of Holy Writ. See *Bentley's Sermon* on 2 Cor. ii. 17; *Works*, iii. p. 243-248, ed. *Dyce*.

— *διεμαρτυράμεθα* we earnestly protested.

8. *δόντα*] So A, I, K, and *Elz.*, *Tisch.*, *Bloomf.*, *Lünem.*, *Alf.* B, D, E, F, G have *διδόντα*, which is received by *Lachmann*.

— *ὑμᾶς*] So B, D, E, F, G, I, K; and so the *Syriac* and *Arabic* Versions, and *Scholz.*, *Lach.*, *Tisch.*, *Lünem.*, *Alf.*—*Elz.* has *ἡμᾶς*, and this reading adds to the force of the argument. You received the Holy Spirit when you were admitted into the Church by Baptism. God shed forth the Holy Spirit even unto (eis) you, *Gentiles*. Your bodies were then become Temples of the Holy Ghost; therefore defile them not.

The Apostle afterwards dilated upon this great doctrine more at large in the two Epistles to the Corinthians, and showed its practical bearings on society. (1 Cor. vi. 19. 2 Cor. vi. 16.)

These enlargements on the same doctrines are not to be ascribed to any "*fuller developments* in the Apostle's own views," but to the *better preparation* of those whom he addressed to receive them.

For example, in the present case, he had been at Thessalonica only for a short time when he wrote this Epistle, but at Corinth he had resided eighteen months when he wrote his first Epistle to that Church.

It must be remembered also that St. Paul's Epistles were circulated from one Church to another, so that the earlier Epistles, addressed to a particular Church or Churches, prepared all the Churches to receive the later Epistles.

10. *ἐν ὅλῃ τῇ Μακεδονίᾳ*] The whole of Northern Greece. An important testimony, as showing the intercommunion of Christian Churches, and the consequent facilities for the circulation of the Books of the *New Testament* in the Apostolic age. See below, v. 25.

11. *φιλοτιμῆσθαι ἡσυχάζειν*] to aspire to be quiet; to be ambitious to be still. A happy oxymoron.

Compare the similar oxymoron, which has not been generally understood, in *Rom. xii. 11*, *τῇ σπουδῇ μὴ δκηροί*, "in your

busy-ness not idle;" and on the sentiment see also 2 Thess. iii. 11.

Φιλοτιμία, Love of glory, the moving passion of the Greeks, which haunted them, like the trophies of Miltiades at Marathon which would not suffer Themistocles to sleep. The Apostle turns the eager stream of their vainglorious activity, loving ever to be seen, and exulting in the foam and spray of its own restlessness, into a quiet lake of religious life, clear and deep, reflecting in its peaceful mirror the calmness of heaven.

The Prophet Isaiah had used a similar figure of speech to quiet the restlessness of the people, distrusting the providence of God, and ever looking to human aids, "Their strength is to sit still" (*Isa. xxx. 7*).

This and the following precept are not without their special uses in these latter days, when "many run to and fro; and knowledge is increased" (*Dan. xii. 4*).

— *πράσσειν τὰ ἴδια*] See *Dr. Barrow's Sermon* on "Quietness, and doing our own business," i. p. 457-489.

It has been supposed by some modern Expositors that the unquiet spirit, and repugnance to labour, which are noted for censure here, had been produced at Thessalonica by an expectation of a speedy end of the World, an expectation derived (they allege) from St. Paul's teaching. (2 Thess. ii. 1.) But the spirit of *περιεργία*, *πολυπραγμοσύνη*, and *ἀλλοτριοεπισκοπία* was characteristic of the Greek population long before the Gospel appeared. Cp. *Acts xvii. 21*; *1 Tim. v. 13*; *1 Pet. iv. 15*; and the commentators on *Juvenal*, iii. 61-70.

Besides, the vice of theft was very prevalent (see *Eph. iv. 28*; *1 Cor. vi. 10*); and see the character of the Gentile world in *Romans i. 29-31*. It is also probable that the liberality of some among the Thessalonians, to which St. Paul here bears testimony, was abused by others into an occasion of indolence, in the expectation that they would be supported by the alms of the wealthier members of the Church. Cp. 2 Thess. iii. 10-12.

— *ἐργάζεσθαι* to labour. Hence it may be inferred that a large portion of the primitive Thessalonian Church consisted of poor. Cp. *1 Cor. i. 26*. (*Lünemann*.) But "of the chief women not a few" received the Gospel from St. Paul. (See *Acts xvii. 4*.) However, it appears that on the whole the Churches of Macedonia were poor, compared with that of Corinth. See 2 Cor. viii. 1.

— *ἴδια*] Omitted by B, D*, F, G, but found in A, D***, I, K. It does not seem to have been read by *Tertullian*, de *Idol. c. 4*, who quotes the words thus, "*manibus unusquisque operetur.*"

12. *τοὺς ἔξω*] the Heathen. So *οἱ ἔξω*, *1 Cor. v. 12, 13*. *Col. iv. 5*. *οἱ ἔξωθεν*, *1 Tim. iii. 7*.

The Christians were not to abuse their *Christian liberty*, and not to use it as a plea for disloyalty, and so make it a cloak of licentiousness (*1 Pet. ii. 16*); but to walk with an orderly and respectful deportment (*εὐσχημόνως*) towards *Heathen Magistrates*, and to render honour and obedience to them as "unto the Lord," in all things not contrary to His will. See on *Matt. xxii. 21*. *Rom. xiii. 1-4*. *Tit. iii. 1*. *1 Pet. ii. 13*.

And what was true as to the duty of *Subjects toward Rulers* was true of the duty also of *Slaves to Masters*.

The necessity of this precept had appeared on the occasion of St. Paul's visit to *Thessalonica*, when he was charged by the *Jews* with being a preacher of sedition; and the *Heathen* populace was stirred up by them against him and *Silas*, as acting "contrary to the laws of *Cæsar* in saying that there is a *different King*, *Jesus*" (*Acts xvii. 7*).

The World had yet to learn, from the loyalty of Christians, even when persecuted by it, that Christianity is the best safeguard of States.

The Christians were also taught by the Apostle to behave *εὐσχημόνως* towards them that were without, by industry, lest the Heathen should be able to say that Christianity was a religion of indolence. (*Bengel*.)

13 ^j Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, περὶ τῶν κοιμημένων, ἵνα μὴ λυπησθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 ^k Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 ^l Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. 16 ^m ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

Rom. 1. 13.
1 Cor. 10. 1.
& 12. 1.
2 Cor. 1. 8.
2 Pet. 3. 8.
k 1 Cor. 15. 12—
23.
2 Cor. 4. 13, 14.
Rev. 1. 18.
1 1 Cor. 15. 22, 51.
m Matt. 24. 31.
1 Cor. 15. 51.
2 Thess. 1. 7.

13. θέλομεν] So the best MSS. *Elz.* θέλω. Cp. 2 Cor. i. 8. — κοιμημένων] So *Elz.*, with D, E, F, I, K. A, B, have *κοιμώμενων*, which is received by *Lach.*, *Tisch.*, *Alford*.

There is a difference in meaning between *κοιμώμενοι* and *κοιμημένοι*, on which account the latter reading seems preferable; *οἱ κοιμώμενοι* means properly those who are falling asleep, and, sometimes, those who are sleeping; but *κοιμημένοι* signifies those who have been laid asleep, and are still asleep; that is, here, those who, as to their bodies (for of their souls he is not here speaking), have, as it were, been 'somno compositi,' lulled into the sweet slumber of a Christian death, in which they still repose, till they will be awakened by the last trump. Cp. John xi. 11, *Ἀδάρος κοιμήται*, and 1 Cor. xv. 20, *Χριστὸς ἀπαρχὴ τῶν κοιμημένων*. See note below on 1 Cor. xi. 30.

The word *κοιμᾶσθαι*, and *κοιμηθῆναι*, is never applied in the New Testament to the soul (for there is no sleep of the soul after death), but always to the body; and by the use of the word in that sense, it is intimated that the body will be awakened; that is, that the body will rise again. See *Aug.* (Serm. 172): "*Dormientes eos appellat Scripturæ veracissima consuetudo, ut, cum dormientes audimus, evigilaturos minimè desperemus;*" and Serm. 93: "*Quare dormientes vocantur? nisi quia suo die resuscitabuntur.*" So also *Chrys.* and *Theophyl.* Cp. note below, on 1 Cor. xv. 6.

— ἵνα μὴ λυπησθε] 'ne contristemini' (*Vulg.*); that ye be not grieved, but be comforted. Some MSS. have *λυτρίσθε* here. See on 1 Cor. iv. 6.

He does not mean that they are not to sorrow for the departed, but that they are not so to sorrow, as men who have no hope.

As it is beautifully expressed by *Augustine* (Serm. 172): "Non admonuit Apostolus ut non contristemur, sed (ut non contristemur) sicut ceteri qui spem non habent." For we have hope. "Contristamur ergo nos in nostrorum mortibus necessitate amittendi, sed cum spe recipiendi. Inde angimur, hinc consolamur; inde infirmitas afficit, hinc fides reficit; inde dolet humana conditio, hinc sanat divina promissio." See also his touching address to Christian mourners: "You may, indeed you must sorrow, but not as the Heathen do, who have no hope. You must sorrow. But remember, where you have sorrow you have also comfort. How can you but sorrow when that body, which lives by the soul, becomes lifeless by the flight of the soul? and when that which used to walk lies; when that which used to talk is dumb; when the closed eyes admit no light; when the ears are opened to no sound; when all the functions of the limbs cease? Is not this dead body a house in which an unseen spirit once dwelt, and which it once beautified? That which was unseen is gone; that which we see with pain, remains. Here surely is a cause of sorrow. But let it have its comfort. What comfort? The Lord Himself will descend with a shout, and with the voice of the Archangel and the trumpet of God, and the dead in Christ will rise first; and then we who remain alive shall be caught up in the clouds to meet Christ, into the air. 'Perat contristatio ubi tanta est consolatio.' Let grief be wiped away from the soul, and let faith banish grief. Why should we grieve for the dead? because death is bitter? But Christ has passed that way." *Augustine* (Serm. 173).

So another African Father writes: "Remember the words of the Apostle; and be not grieved by your friend's departure, as the Heathen who have no hope. For if we believe in the Resurrection of Christ, we believe in the resurrection of those for whom Christ died and rose again. Therefore sorrow for death has been done away. Why should you weep for one who is not lost? Why should you mourn for him who will return? He whom you lament is not dead; he is only gone on a journey. Do not weep for him who has set out a little before you, and whom you will soon follow. 'Profectio est quam credis mortem. Non est lugendus qui antecedit, et quem tu mox subsequeris.'" *Tertullian* (*De Patientia*, 9).

— οἱ λοιποὶ] the rest, the others, i. e. the Heathen. (*Eph.* ii. 3.) The melancholy feelings of the Heathen on the subject of death were expressed as follows: *Theocr.* (Id. iv. 42), *ἐλπιδες ἐν* VOL. II.—PART III.

ζωαῖσιν, ἀνέλπιστοι δὲ θανόντες. *Æschyl.* (Æum. 638), *ἄραθ θανόντος οὐκ ἔστ' ἀνάστασις*. *Catull.* (v. 4), "*Solus occidere et redire possunt, | Nobis, cum semel occidit brevis lux, | Nox est perpetua una dormienda.*" How different from the language of the Apostle! (See on 1 Cor. xv. 37.) But these words, of *λοιποὶ*, are not to be limited to the Heathen, but are applicable to the ungodly, and generally to all who are not true believers. See *Proverbs* xi. 23, *ἐλπίς ἀσεβῶν ἀπολεῖται*, but v. 7, *δικαίου οὐκ ἔλλυται ἐλπίς*.

14. Ἰησοῦς ἀπέθανε] *Jesus died*. But they of whom he is speaking are not said by him to be dead, but asleep. The death of *Jesus* has made death to be not death, but sleep.

— τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ] those who have been laid asleep through the power and death of *Jesus*, and through faith in Him, Who Himself (as the Apostle says here) died and rose again.

The bias of some Expositors to separate the words διὰ τοῦ Ἰησοῦ from *κοιμηθέντας*, and to join them in a less easy combination with *ἄξει*, seems to have arisen from neglect of the proper meaning of *κοιμηθέντας*, 'somno compositi,' laid asleep.

The best illustration of the sense of the word is found in the first passage in which it occurs in the New Testament, viz. in the history of the martyrdom of St. Stephen. He looked up to heaven and saw *Jesus*, once dead, but now risen and standing at God's right hand to help him. He prayed to *Jesus* to receive his spirit, and through the love and power of *Jesus*, Who had died, and had been buried, and had arisen and ascended into heaven, and through faith in Him, the first Martyr *ἐκοιμήθη*, fell asleep.

On this use of διὰ, through a person as a mediator, and especially as applied to Christ, the Mediator (1 Tim. ii. 5), and the Door (John x. 7), and the Way (John xiv. 6), through Whom alone all blessings, both in life and death, come to us from God. See John x. 9; xiv. 6. Acts iii. 16; x. 36. 43. Rom. i. 5; v. 11. 17. 21. 1 Cor. viii. 6; xv. 21. 2 Cor. i. 5; v. 18. Gal. vi. 14, δὲ οὗ ἐμοὶ κόσμος ἐσταύρωται. Col. i. 16. 20. 2 Thess. iii. 12. Tit. iii. 5, 6. Heb. xiii. 15. 21. 1 Pet. ii. 5, and *Dean Alford's* excellent note here.

Indeed, *Chrysostom* had rightly expounded the words thus, *τῇ πίστει τοῦ Ἰησοῦ κοιμηθέντας*: and *Theodoret* says, "*Jesus is the Mediator of the Resurrection; and the faithful who have Christ dwelling in themselves κοιμῶνται διὰ τοῦ Ἰησοῦ.*"

15. ἐν λόγῳ Κυρίου] in the Word of the Lord; not on my own authority, but the Lord's.

This expression, 'the Word of the Lord,' is a link which connects the writings of the Apostle with those of Moses and the Prophets of old, to whom 'the Word of the Lord came,' and who are said to speak in 'the Word of the Lord.' See 1 Kings xiii. 1, 2. Jer. i. 4, LXX. Hos. i. 2.

In this and numerous other respects, the New Testament came before the Old Testament to the Gentile world, and the New Testament prepared the Gentile world for the profitable study of the Old. See above on ii. 18.

16. αὐτὸς ὁ Κύριος καταβήσεται] The Lord Himself will descend in His human body (for descent is proper to body), and in the same human body and in the same manner as He ascended into heaven (Acts i. 11). "In quâ carne ascendit in cœlum, et in quâ sedet ad dexteram Patris, descensus est ad Judicium." *Augustine* (contra Serm. Arian. c. 12, Vol. viii. p. 972).

— ἐν κελεύσματι] κέλευσμα (from *κελεύω*), the music played to set an Army or a Fleet in motion (*Thucyd.* ii. 92). The word is used in this sense by the Septuagint, Prov. xxx. 27, *στρατεύει ἀπ' ἐνδὸς κελεύσματος*, and cp. *Philo* (de Præm. § 19), who says that God can easily bring together all men, wherever dispersed, into one place, from the ends of the earth, ἐν κελεύσματι.

This appears to be the sense here. The Angelic Host is compared to a vast Army, which is set in motion by the Divine command, and accompanies Christ to Judgment. See Zech. xiv. 5. Dan. vii. 10. 13. Matt. xxv. 31.

The Son of Man shall come in His glory, and all the holy Angels with Him, and He shall sit on the throne of His glory D

n John 12. 26.
& 14. 3.
& 17. 24.
Acts 1. 9.
Rev. 11. 12.

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

(2 Thess. i. 7). He shall be revealed with His mighty Angels, and so Enoch prophesied, 'The Lord cometh with ten thousands of His Saints to execute Judgment' (Jude 14, and cp. Rev. xiv. 14).

— ἐν φωνῇ ἀρχαγγέλου—ἐν σάλπιγγι Θεοῦ] with the voice of the Archangel and with the trumpet of God. See Zech. ix. 14, ὁ Κύριος ἐν σάλπιγγι σαλπεί, and 1 Cor. xv. 52. The circumstances of the Second Advent, and of the Last Judgment, appear to have been prefigured by those of the Giving of the Law on Mount Sinai: Men will be judged according to their works, of which the Law of God is the Rule: and therefore the future Great Assize in which men will be rewarded or punished according to their Deeds, to be then judged by the standard of the Divine Law, was fitly typified by the promulgation of that Law. Compare the words of Moses describing the delivery of the Law (Exod. xix. 16) with the language used by the Apostle here describing the last Judgment: Ἐγένοντο φωναὶ καὶ ἀστραφαί, φωνὴ τῆς σάλπιγγος ἤχη μέγα, καὶ ἐπρόσθη πᾶς ὁ λαὸς, καὶ ἐξήγαγε Μωϋσῆς τὸν λαὸν εἰς συνάκτησιν τοῦ Θεοῦ, καὶ παρέστησαν ἐπὶ τὸ ὄρος· τὸ ὄρος ἐκάντη (το ὄλον, διὰ τὸ καταβεβηκέναι ἐπ' αὐτὸ τὸν Θεὸν ἐν πυρί (cp. 2 Thess. i. 8)· ἐγένοντο δὲ αἱ φωναὶ τῆς σάλπιγγος ἰσχυρότεραι σφόδρα παραβαίνουσιν.

There is also mention made by Moses of the νεφέλη, v. 13. Cp. here v. 17.

Also the Law was given with the ministry of Angels (Acts vii. 53. Gal. iii. 19), and Angels will come with the Lord to Judgment. See above note on κελείσμεθα.

The Trumpet here seems to be no other than that of the Seventh Angel in the Apocalypse (xi. 15—18).

Whether you eat or drink, or wake or sleep, let that Trumpet be ever sounding in your ears with this call, "Arise, ye dead; come ye to the Judgment" (S. Jerome, ap. A Lapide).

— οἱ νεκροὶ ἐν Χριστῷ] the dead in Christ shall rise first. See preceding note. The words have been supposed by some learned interpreters to signify the dead generally shall rise first, and some take the words 'in Christ' as following 'they shall rise;' but this does not appear to be a correct exposition.

The dead in Christ are they who having been incorporated into the body of Christ, remain living members of Christ, and die in Christ, and though asleep in peace (κοιμημένοι) as to their bodies, yet remain members of the Communion of Saints in Him Who lives for ever, and is the source of undying life to those who are in Him.

Thus they who live in Christ communicate with the dead in Christ: "Communione cum illis sanctis, qui in hac quam suscepimus fide defuncti sunt, societate et spei communione tenemur." Augustine (Serm. 181). See below, Heb. xii. 23.

The Saints of God living in the Church of Christ are in communion with all the Saints departed out of this life, and admitted to the presence of God. The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, all the members living and increasing by the same influence which they receive from Him. But Death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction, and consequently there must continue the same communion, because there remaineth the same foundation. And since the true and unfeigned holiness of man wrought by the powerful influence of the Spirit of God, not only remaineth, but also is improved after death, and since the correspondence of the internal holiness was the Communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined. Bp. Pearson (on the Creed), Art. ix. p. 664, 665.

17. ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι κ.τ.λ.] We the living (as distinguished from the dead) being left behind (present participle) by the departure of others who die from time to time, shall not anticipate those who have fallen asleep; or, as Tertullian says (de Resurrect. 24), "nos qui remanemus in adventum Domini non præveniemus eos qui dormierunt."

This passage has given rise to three questions:

1. What is the meaning of the words οἱ ζῶντες, the living, here?

2. Whether, inasmuch as all men are from Adam, and since it is said in Holy Scripture that by Adam death passed upon all, and that in Adam all die (Rom. v. 12. 14. 1 Cor. xv. 22), and it is appointed unto men to die, and after that the Judgment (Heb. ix. 27), they who are alive on the earth when Christ comes

will first die, and so pass through Death to Resurrection and Judgment?

These two questions were discussed in ancient times;

Another has arisen in modern days, viz.;

3. Whether St. Paul believed and taught in this Epistle that he himself would be alive at Christ's coming, and therefore that he supposed that the Second Advent was near at hand when he wrote these words?

As to questions 1 and 2,

The difference of opinion as to the meaning of the word living here, arose in great measure from the difference of reading in the MSS. in the parallel passage of St. Paul's Epistle to the Corinthians (1 Cor. xv. 51), where some MSS. read πάντες κοιμησόμεθα, 'we shall all sleep.'

On this point see the note there.

Consequently, some Expositors were led to interpret ζῶντες as equivalent to *spiritually alive*, and quickened by a *lively faith*; and others supposed that *all would first die*, and then revive and be raised for Judgment.

These differences of opinion are recapitulated by S. Jerome, Epist. ad Minervium, iv. p. 216; S. Augustine, de octo Dulcitii questionibus, Vol. vi. p. 223; and Epist. ad Mercator. 193; and de Civ. Dei, xx. 20; and in Enchirid. c. 54; de Fide et Symb. c. 8; S. Chrys. and Theophyl. in 2 Tim. iv. 1; and by Ildorus Pelusiot. Epist. 222; and, in later times, by Bp. Pearson on the Creed, Art. vii. p. 561—563.

S. Augustine, although not enabled to ascertain the true reading in 1 Cor. xv. 51 as fully as it has since been determined, declared the true meaning of the passage in the following language:—

If no other meaning can be attached to the words of the Apostle, and if it be evident that he designed that the meaning which they manifestly proclaim should be assigned to them, namely, that at the end of the World, and at the Lord's Second Coming, there will be some who will not be unclothed of their bodies, but be clothed upon with immortality, and this mortal will be swallowed up by life (2 Cor. v. 4), doubtless with this meaning will accord that which we profess in the Rule of Faith, namely, that 'He will come again to Judge the Quick and Dead;' so that we are not here to understand by the word *quick*, the just, and by the word *dead*, the unjust, although it be true that the Just and the Unjust will be judged; but by the word *quick* in the Creed we are to understand those whom Christ's Second Coming will find not yet departed from the body; and by *dead*, those who have departed from it. And those other texts (1 Cor. xv. 36. 51) must be so expounded as to agree with this interpretation. (Augustine.)

However, even till the sixteenth century, many Expositors were of the opinion that all who were alive at Christ's coming would first die, and then revive and be judged. So Aquinas, Anselm, and A Lapide here.

But now that the reading of 1 Cor. xv. 51 has been established, by the collation of MSS. and Versions derived from all parts of Christendom, there can be no longer any doubt that the interpretation propounded by S. Augustine is the true one; and it may suffice to remind the reader of the words of the learned English Expositor of the Creed on this subject; He shall judge the quick, that is, those which shall be then alive when He cometh; and He shall judge the dead, that is, those which at the same time shall be raised from the dead;

The only doubt in this interpretation is, whether those that shall be found alive when our Saviour cometh shall still so continue till they come to judgment, or upon His first appearance they shall die, and after their death revive; and so together with all those which rise out of their graves appear before the judgment seat. The consideration of our mortality, and the cause thereof (that it is appointed unto all men once to die, in that death hath passed upon all, Heb. ix. 27. Rom. v. 12), might persuade us that the last generation of mankind should taste of death, as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those, whom Christ at His coming finds alive, shall immediately die; and after a sudden and universal expiration shall be restored to life again, and joined with the rest whom the graves shall render, that all may be partakers of the Resurrection;

But the Apostle's description of the Last Day mentioneth no such kind of death, yea, rather excludeth it: For we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the

V. ¹ Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι. ² αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡμέρα Κυρίου, ὡς κλέπτῃς ἐν νυκτὶ, οὕτως ἔρχεται. ³ ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος

a Matt. 24. 3, 36.
b Matt. 24. 42, 43.
Mark 13. 34.
Luke 21. 34.
2 Pet. 3. 10.
Rev. 3. 3. & 16. 15.
c Luke 21. 34, 35. Isa. 13. 6—9. Jer. 13. 21.

trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord. (1 Thess. iv. 15—17.)

In which words, they which remain unto the coming of the Lord, are not said to die or to rise from the dead, but are distinguished from those which are asleep and rise first; yea, being alive, are caught up together with them, having not tasted death;

The same is further confirmed by the Apostle, saying, *Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed* (1 Cor. xv. 51), which, being added to the former, putteth this doctrine out of question; for the living, which remain at the coming of Christ, are opposed to them which are asleep; and the opposition consists in this, that they shall not sleep, which sleep is not opposed to a long death, but to death itself, as it followeth, *the dead shall be raised incorruptible, and we (which shall not sleep) shall be changed*; so that their mutation shall be unto them as a Resurrection. And collation of these two Scriptures maketh up this conclusion so manifestly, that I conceive no man had ever doubted or questioned the truth of it, had they not first differed in the reading of the text. (Bp. Pearson on the Creed, Art. vii. p. 563.)

3. As to the third question, we may say—

It was not revealed by Almighty God to St. Paul, nor has it ever been revealed to any man, whether he himself should remain alive till Christ's second coming. Our Lord said to his Apostles, "It is not for you to know the times or the seasons, which the Father has put in His own power." (Acts i. 7.)

But it would be very erroneous to say (as has been recently affirmed by some), that St. Paul expected that *he himself*, and the majority of those whom he was addressing, would be alive at Christ's Second Coming; and that he taught in this Epistle, as an article of Christian Doctrine, that Christ would come in his own age and lifetime; and that he was deceived in this expectation, and afterwards "modified this opinion," particularly when "he saw the evil effects of this doctrine on the practice of the Thessalonians," who (it is alleged) were induced by the expectation of an immediate reappearance of Christ to relinquish their worldly callings, and to live in idleness.

This allegation is disproved by the fact that St. Paul used the same language five years after the composition of his two Epistles to the Thessalonians, viz. in his first Epistle to the Corinthians, where, using the first person plural in the same way as here, he says, "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51).

And, be it observed, he used that language at a time when he himself personally was in daily danger of death. (1 Cor. xv. 31. Cp. 2 Cor. i. 8, 9.)

If the personal pronoun *we* in the present passage means St. Paul himself and his own contemporaries, it must also have the same meaning in the latter passage.

There was no alteration whatever in his teaching, such as is supposed;

Before he wrote to the Corinthians he himself warned the Thessalonians in his second Epistle, which, be it remembered, was written very shortly after the first, against being "soon shaken or troubled as if the day of the Lord was at hand" (2 Thess. ii. 2).

And he teaches them that the Day of the Lord would not come until after the manifestation of some Power, which was not then visible, and which he describes.

St. Paul also, in his Epistle to the Romans, written in the next year after the first Epistle to the Corinthians, speaks of the Conversion of the Jews as an event still to be looked for after the "fulness of the Gentiles had come in" (Rom. xi. 24—27).

This was a preliminary prophecy, which he, the Apostle of the Gentiles, well knew was not yet accomplished; and therefore he was a debtor to the Gentiles (Rom. i. 14, 15; xi. 13), and bound to promote its fulfilment. Cp. Tertullian, de Resurrectione, c. 23.

As to the use of the pronoun *we* in this passage and that to the Corinthians (1 Cor. xv. 51), if it be pressed rigidly, it would follow that all the Thessalonians to whom he writes, who would live till Christ's Second Coming, would be for ever with the Lord; which could not have been his meaning.

But no one who has considered the characteristics of St. Paul's style, will be perplexed by the use of the pronoun here.

St. Paul frequently even speaks of himself individually as a representative of a class with which he has no sympathy, and

with which he himself, therefore, is by no means to be identified. See on 1 Cor. iv. 6, and the quotation from Bp. Sanderson in the note on 1 Cor. vi. 12 and xiv. 14.

Thus in Rom. iii. 7: "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?"

See also the seventh Chapter of the Epistle to the Romans, vii. 7—25.

Accordingly, it is well said by Theodoret here, "St. Paul is not speaking here of his own person, but of those who will be alive at that time. He is speaking of the faithful who will then be alive, and who will be caught up into the air." So also Chrysostom and Theophylact. The Apostle "transfers by a figure unto himself and his contemporaries the persons of those who would be alive at Christ's Second Coming." Augustine, De Civ. Dei, xx. 20.

Although St. Paul nowhere teaches that the Lord would not come again while he himself was alive, yet he did not teach in this Epistle, or in any other, that Christ would come in his own age. He knew that the time of Christ's coming could not be known by men, and had not been revealed by God. He teaches in this Epistle that it would come as a thief in the night (v. 2), and that the certainty of its coming, and the uncertainty of the time of its coming, is a reason for perpetual preparation for it.

Let it be remembered that it is the Holy Ghost who speaks by the Apostle. And let it not be forgotten that He designed this Epistle not only for the edification of the Thessalonians and of other Churches in the Apostolic Age, but of all Christians in every Country and Age, even to the Coming of Christ, and that He knew that it would be read in every country and age till the Day of Doom.

Hence we may recognize the divine wisdom of the Apostle in using that pronoun which would best admonish all who read the Epistle, in his own and every successive generation, to be on their guard, as not knowing when their Lord would come; whereas, if he had used the pronoun *they*, it might have been thought that as long as the Apostle was alive men need not expect the Coming of Christ.

St. Paul's *we* is an universal *we*, which every age may apply, and ought to apply, to itself. Cp. Bengel.

St. Paul's office was to teach that the Great Day would surely come, and would come suddenly. But it was no part of his Mission to declare when it would, or would not, come.

That Day is hidden, in order that every day may be well spent. "Ergo latet Ille Dies, ut observentur omnes dies" (Augustine). See his three Letters, "De fine Sæculi," Ep. 197—199.

— εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα] to meet the Lord, into the air. "Nos qui vivimus, qui residui erimus, rapiemur cum nubibus obviam Domino in aëra.—Domino obviam Sancti rapiemur in nubibus, ipso illo nube in resurrectionis corpore elati." Hilary (in Ps. li. and in Ps. lvi.) And Tertullian (adv. Marcion. iii. ad fin.), "Auferemur in nubibus obviam Domino secundum Apostolum, Illo scilicet Filio hominis veniente in nubibus secundum Danielelem (Dan. vii. 13), et ita semper cum Domino erimus."

Observe, he does not say ἀέρα, but ἀέρα, intimating that Christ will descend to this lower Atmosphere which surrounds the Earth. Cp. the use of ἀήρ Acts xxii. 23. Ephes. ii. 2.

18. Ὡστε] Therefore; 'itaque' (Vulg.). Cp. Phil. ii. 12; iv. 1.

CH. V. 1. τῶν χρόνων καὶ τ. καιρῶν] the times and seasons; 'de temporibus et momentis' (Vulg.). Χρόνος signifies duration or length of time; καιρὸς, point of time: so that καιρὸς is ἀκμὴ χρόνου, 'punctum temporis.' See on Acts i. 7, and the remarks of Augustine, Epist. 197, noting the inadequacy of the Latin language to mark this difference, "Ibi Græcè legitur (Act. i. 7) χρόνους ἢ καιροὺς. Nostri utrumque hoc verbum tempora appellant sive χρόνους sive καιροὺς, cum habeant hæc duo inter se non negligendam differentiam;" which he explains.

2. ἀκριβῶς οἴδατε] ye know well. How did the Thessalonians know certainly that the Day of the Lord would come "as a thief in the night?"

The expression is a remarkable one. No one but Christ Himself would have ventured to compare His Second Advent to judge the World to the coming of a Thief. Probably the Thessalonians derived that knowledge from a written Gospel.

If so, it must have been either from the Gospel of St. Matthew (xxiv. 43), or of St. Luke (xii. 39), or from both. See above, on ii. 18 and iii. 5;

The present comparison is not found in either of the two other Gospels. The expression, the Day shall come, is not found

14^m Παρακαλούμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

15ⁿ Ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16^o Πάντοτε χαίρετε 17^p ἀδιαλείπτως προσεύχεσθε 18^q ἐν παντὶ εὐχαριστεῖτε, τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19^r Τὸ Πνεῦμα μὴ σβέννυτε, 20^s προφητείας μὴ ἐξουθενεῖτε

21^t Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, 22^u ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε.

q Eph. 5. 20.

r Eph. 4. 30. 2 Tim. 1. 6. 1 Cor. 14. 1, 39.

s 1 Cor. 2. 11, 15. 1 John 4. 1.

t Phil. 4. 8.

17. ἀδιαλείπτως προσεύχεσθε] The Apostle commands us to pray without ceasing. We cannot be always on our knees, and stretching forth our hands, and yet we are to pray without ceasing (ἀδιαλείπτως).

How can this be done? By continuity of desire. If, whatever you are doing, you are longing for the everlasting Rest, the heavenly Sabbath, you never cease praying; your desire is prayer. Continuous desire is continuous prayer. If you would never cease from prayer, never cease from desire. Your desires speak. If you cease to desire, you are dumb, you have ceased to pray. Augustine (in Ps. 37). See also Dr. Barrow's exposition of this text in his Sermons on the Duty of Prayer (i. p. 107—140), where he shows that the precept is to be obeyed,

(1) by cherishing habitually and constantly the spirit of supplication.

(2) by vigilant attendance on devotion, as the main business of the Christian life.

(3) by never failing to engage in public acts of devotion, on the recurrence of set times for it, and on all fitting occasions;

(4) especially when prescribed by authority.

(5) by lifting up our hearts to God from time to time in fervent ejaculations in private, in the midst of our business, and by being in "the fear of the Lord all the day long" (Prov. xxiii. 17).

19. τὸ Πνεῦμα μὴ σβέννυτε] quench not the Spirit, whether in yourselves or others. Compare the case of the foolish Virgins saying αἱ λαμπάδες ἡμῶν σβέννυνται (Matt. xxv. 8).

The flame of the Spirit is kindled from heaven in the lamp of man's nature, but requires to be fed with continual supplies of oil from the same Spirit, given in the means of Grace, Prayer, Confirmation, the Holy Eucharist, hearing and reading the Word of God, and in the exercise of works of piety, holiness, and charity. Otherwise the light will go out, that is, will be no light to us, and the door will be shut, and we excluded from the wedding (Matt. xxv. 10—13). This Scripture is not to be so pressed as to be made a plea for rebaptization or re-ordination, as it was by some schismatics in ancient times, as if the Spirit once given in Baptism or Holy Orders could be so utterly quenched that it required to be lighted again by a Second or Third Baptism, and by a Second or Third Ordination. See S. Jerome's Dialogue against the Luciferians, and Augustine's remarks on this point, c. Epist. Parmenian. ii. c. 13, vol. ix. p. 108, where he says: "The Sacraments of Christ are holy and pure, and cannot be violated; and yet they are said to be polluted by evil men, because they do what in them lies to defile them. So the Spirit is said to be quenched by sin, because the sinner does his part to quench it; but he cannot so violate the purity of the Holy Ghost, and the grace of the Spirit remains 'bonis ad primum, malis ad judicium.'"

Besides; this text is to be taken together with what follows, where see note.

20. προφητείας μὴ ἐξουθενεῖτε] despise not prophesyings, or preachings; declarations of God's will, and expositions of His Word. On this use of προφητεία, frequent in St. Paul's Epistles, see 1 Cor. xi. 4; xii. 10, and on Rom. xii. 6.

But it may be asked, how was there any danger that prophesyings should be despised?

This question may best be answered by reference to the precept which immediately precedes, and to the circumstances of the early Church.

They who were admitted into the Church by Baptism received on their admission supernatural spiritual gifts (χαρίσματα), particularly the gift of Tongues.

Some among them were vain of their gifts, and made an ambitious display of them, as was the case at Corinth, where St. Paul was now writing. See 1 Cor. xii. 28; xiii. 1; xiv. 2—39.

And in comparison with those extraordinary gifts of the

Spirit, some disparaged the less ostentatious but more edifying work of Prophesying (see 1 Cor. xiv. 1—5).

St. Paul had a difficult task to perform, in order to assign to each gift its proper place; and so to commend the ordinary work of Prophesying as not to depreciate the supernatural gifts of the Spirit, which had produced such glorious effects on the day of Pentecost.

The balance was to be held in equipoise between the two; and he has done it on these two precepts, which are like the two scales of the Balance.

He gives due honour to both in these two consecutive sentences. To one side he says, "Quench not the Spirit;" to the other, "Despise not Prophesyings."

These precepts may be best illustrated by the words with which he afterwards summed up his more elaborate reasonings on this subject in his first Epistle to that city from which he is writing, Corinth—(ἡλοῦτε τὸ προφητεύειν, —καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

"Earnestly desire Prophesying; and do not forbid speaking with Tongues" (1 Cor. xiv. 39). There the balance is perfectly adjusted, for he inverts the prohibition, and converts it into an exhortation. Here he says, *Despise not Prophesying*; there he says, *Earnestly desire it*.

21. Πάντα δοκιμάζετε] Prove all things. "Omnia examine; quod bonum est, tenete" (Tertullian, de Præs. Hæret.). A precept probably derived from one of our Blessed Lord, which is often cited as such by ancient writers, γίνεσθε δοκιμοὶ τραπεζίται. 'Estote probi examinatores sive nummularii,' 'Be ye skilful tryers (properly assayers) of coin, whether it be spurious or genuine;' which precept is ascribed to St. Paul by Dionysius of Alexandria (cp. Euseb. vi. 7), probably referring to the present text. See the note of Valerius on Euseb. l. c., and note above on Matt. xxv. 27, and the present Editor's note on Theocritus xii. 23.

On the duty of examining evidence in Religion, see on 1 Cor. x. 15.

This precept, "Try all things, hold fast the good, and abstain from all evil," evidently implies that they to whom it is addressed had some standard by which all things were to be tried.

They are required to prove the various doctrines presented to them; they must therefore have had some touchstone by which those doctrines were to be tested. What could that be? Some authentic document doubtless. How otherwise could these Thessalonians who were only neophytes in Christianity, recently converted from idolatry (1 Thess. i. 9), have been proof against the arts of false teachers? how would they be enabled to prove all things, and to hold fast the truth? This consideration confirms the opinion stated above (v. 2), viz. that they had a written Gospel already provided for them.

22. ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχεσθε] This precept, like that in v. 20 (see note), is to be coupled with the preceding one. Hence S. Basil says (cited by Grinfield here), "The wise examiner of spiritual coinage (i. e. of doctrine) will hold fast what is genuine, but will hold himself off ἀπὸ παντὸς εἵδους πονηροῦ."

Try all things, put them to the test, do not hastily receive any doctrine that is presented to you, nor believe every spirit, but prove them by the Rule of Faith which ye have received, and hold fast that which is good, τὸ καλὸν κατέχετε, but ἀπέχεσθε ἀπὸ παντὸς εἵδους πονηροῦ, 'hold yourselves off from its opposite evil.'

Observe the contrast between κατέχετε and ἀπέχεσθε, and between τὸ καλὸν, 'the one good and true,' as opposed to ἀπὸ παντὸς εἵδους πονηροῦ.

But what is εἶδους πονηροῦ?

Some interpret it, 'every form or kind of evil.'

But this interpretation of εἶδος as equivalent to form or kind, and of εἶδους πονηροῦ as equivalent to form, or kind, of evil, seems to be liable to two objections;

m Rom. 14. 1.
Gal. 6. 1, 2.
2 Thess. 3. 6, 11,
12.
n Lev. 19. 18.
Prov. 17. 13.
& 20. 22.
& 24. 29.
Matt. 5. 39.
Rom. 12. 17.
1 Cor. 6. 7.
Gal. 6. 10.
1 Pet. 3. 9.
o Rom. 12. 12.
Phil. 4. 4.
p Eccles. 18. 22.
Luke 18. 1.
Rom. 12. 12.
Eph. 6. 18.
Col. 4. 2.

u Rom. 15. 33.
ch. 3. 13.
1 Cor. 1. 8.
& 8. 20.
x 1 Cor. 1. 9.
& 10. 13.
2 Cor. 1. 18.
Heb. 10. 23.
y Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 12.
1 Tim. 1. 3, 18.
& 5. 7, 21.
& 6. 13, 17.
1 Pet. 5. 14.
z Col. 4. 16.

23 "Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθῆναι. 24 * Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 * Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.

26 * Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἀγίῳ.

27 * Ὁρκίζω ὑμᾶς τὸν Κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀδελφοῖς. 28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

1. The word *εἶδος* (from *εἶδω, video*) which often occurs in the LXX, means *form, outward appearance*, which is seen, but does not signify *kind*, except perhaps in Jer. xv. 3. And it never signifies *kind* or *sort* in the New Testament. Indeed this is a philosophical sense of *εἶδος* which is not quite in harmony with the style of the sacred text.

2. *εἶδους* seems more naturally construed as agreeing with *πονηροῦ*. And it is doubtful whether *πονηροῦ* would have been used for *τοῦ πονηροῦ*. The passage cited in defence of this construction, Heb. v. 14, *πρὸς διδασκίαν καλοῦ τε καὶ κακοῦ*, is hardly parallel.

Accordingly we find that in the *Vulgate, Syriac, Ethiopic, and Arabic Versions* *εἶδους* is construed as agreeing with *πονηροῦ*, and so the Old Latin Version in the *Codex Augiensis* (now first published by Mr. Scrivener), and cod. *Boernerianus*. On the whole, the meaning of the two precepts seems to be:

Hold fast the good, and Hold yourselves off, refrain, not merely from τῶν ἔργων πονηρῶν, every evil work, (cp. 2 Tim. iv. 18, where the structure is the same as here, *ἀπὸ πάντων ἔργων πονηρῶν*, and confirms this exposition, and Job i. 1, *ἀπεχόμενος ἀπὸ πάντων πονηρῶν πρῶγματος*, LXX, and Exod. xxiii. 7.), but *hold yourselves also off from every evil appearance*, every thing that has an *evil look*.

Provide things honest, not only in the sight of the Lord, but also in the sight of men (2 Cor. viii. 21); or as the heathen poet expresses it, keep yourselves off

"— ab omni

Non solum facta, verum opprobrio quoque turpi."

(Horat. l Sat. vi. 83.)

23. Αὐτὸς ὁ Θεὸς κ.τ.λ., πνεῦμα . . . ψυχὴ . . . σῶμα] *May the God of Peace Himself sanctify you perfectly, and may your whole spirit and soul and body be preserved blameless*. The words *ὁλοτελεῖς* and *ὁλόκληρον* signify *perfected* in your Christian stature and maturity, and in full participation of the Christian inheritance. An ancient version of an ancient Father thus renders the words: "Deus pacis sanctificet vos perfectos, et integer vester spiritus et anima et corpus sine querelâ in Adventum Domini Nostri Jesu Christi servetur." *Irenæus* (v. 6. 1), who comments on this triple division of the human constitution, and on the graces which men receive from God, and the duties which they owe to Him, for the perfect preservation of each of these elements (spirit, soul, and body) to the coming of Christ.

What reason (says *Irenæus*) had the Apostle to pray for a perfect preservation of those elements (soul, body, and spirit), unless he foreknew the reunion of all three, and that there is one salvation for them all? They will be perfect, who present all three blameless to God. They will be perfect, who have the Spirit of God dwelling in them, and keep their souls and bodies blameless before Him, by holding the true faith, and doing their duty to their neighbour. (*Irenæus*, and see *Gregory Nyssen* ap. *Theophyl.* here.)

It is not to be supposed that the *ψυχὴ* and *πνεῦμα* are different parts of the human constitution; for the sentient faculty is *indiscernible* (*By. Butler*, Anal. i.), and cannot be anatomized, like the body; but they are *different faculties* of the invisible part of man; so that *ψυχὴ* refers to that *lower* faculty of life which man has in common with other animals, and *πνεῦμα* represents the *higher* attribute which they do not possess, and which makes him nearest to God. (See *Grotius* here.)

This distinction of *σῶμα, ψυχὴ, and πνεῦμα* is best illustrated by the *adjectives* thence derived, and as used by St. Paul, *σωματικός* belonging to the *body* (1 Tim. iv. 8), *ψυχικός, animal*, distinguished from *πνευματικός, spiritual*, 1 Cor. ii. 14; xv. 44. 46; cp. Jude 19, *ψυχικοί, πνεῦμα μὴ ἔχοντες*. Observe also their *order*, as here marked by St. Paul,—*πνεῦμα, the spirit, or highest faculty, the proper recipient of the Holy Spirit*; then, secondly, *ψυχὴ, or living principle, as that which animates the σῶμα, or corporeal frame*. Cp. 1 Tim. iii. 16.

28. ἀσπάσασθε—φιλήματι ἀγίῳ] Greet all the brethren with a *holy kiss*. This precept also is to be coupled with that which

is placed next to it, viz. 'I conjure you that this Epistle be read to all the brethren.'

Let the reader compare this precept as it stands here with the other places where the same precept occurs in St. Paul's Epistles (1 Cor. xvi. 20. 2 Cor. xiii. 12. Rom. xvi. 16. Cp. 1 Pet. v. 14), and let him also bear in mind the practice of the primitive Church in this respect, especially as stated by *Justin Martyr* (Apol. ii. p. 97), "After the Prayers (in the Church) are ended, we greet one another with a kiss."

S. Cyril of Jerusalem (Catech. 5, n. 2) says that, before the 'sacrum corda' a deacon said to the communicants (in the words of St. Paul), "Salute one another with a holy kiss."

This was called *φίλημα εἰρήνης*, 'Osculum Pacis,' the 'Kiss of Peace,' and a seal of peace, 'Signaculum Pacis' (*Tertullian* de Orat. 14), and sometimes simply 'Pax.' In the Eastern Churches it was given before the oblation in the Eucharist, as a sign of reconciliation and love; in the Western, after the consecration of the elements, and before the distribution. See *Concil. Laodic.* c. 19; *August.* c. literas Petil. ii. c. 23 (quoted by *Bingham*, xv. 3); and *Constitut. Apost.* ii. 57, *ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα*.

Further, we know from the Acts of the Apostles that the Churches planted by St. Paul came together on a stated day, the Lord's Day, to break bread, i. e. to receive the Holy Communion. See on Acts xx. 7.

On considering these evidences we may conclude that the kiss of which the Apostle speaks, was not one given in private; it was a *holy kiss*, the kiss of peace, the kiss to be given in a holy place on a holy solemnity, the kiss to be given in the assemblies of the Church at the Holy Communion. In a word, this kiss which passed from mouth to mouth was a holy symbol of unity. The mouth which gave it was about to receive Christ in the Holy Eucharist, and the kiss was a seal of that love which knits together the faithful with one another and with Him in the Holy Communion of His Body and Blood. Here, then, we have another glimpse of the system of spiritual order and discipline organized by the Apostle in the Churches planted by him.

Concerning this Apostolic precept, "Salute one another with a holy kiss," and whether it is still obligatory, see *Hooker*, Pref. iv. 4, &c. Let us see what follows next;

27. Ὁρκίζω ὁ. τ. κ. ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἀδελφοῖς] A solemn adjuration by the Lord, Christ; and a testimony to His Godhead. For He Whom the Apostle invokes, as *knowing* all things, cannot be other than God. Cp. Pa. lxiii. 12.

It shows also the great importance of the matter here enjoined, viz. that the Epistle now sent should be read to all the brethren, doubtless, not only at Thessalonica, the capital of Macedonia, but in all the Macedonian Churches. Compare 1 Cor. i. 1, 2. 2 Cor. i. 1.

Taken together also with other similar denunciations in Holy Writ, it seems to imply a condemnation of every Church which is untrue to this charge, and does not read the *Holy Scriptures* in the vernacular tongue to the people. "Quod Paulus cum adjuratione jubet, id Roma sub anathemate prohibet" (*Bengel*). There is something therefore like a prophetic protest in this solemn adjuration.

The Apostle had given a precept in the foregoing verse concerning an order to be observed in their public assemblies at the administration of the Holy Communion. He now gives direction as to another point in their public Ritual, viz. the *Reading of Holy Scripture*.

He uses the same language in both precepts, with a slight change in the position of the words.

He had said, *Salute all the brethren, τοὺς ἀδελφοὺς πάντας, or every one, with a holy kiss*; he now says, I adjure you by the Lord that this Epistle be read to all the brethren.—*ἀγίοις*, inserted here by *Elz.*, is not in the best MSS.

The present was the first Epistle written by St. Paul; and the precept he gives here, that *this Epistle* should be read in the public assemblies of the Church, is a specimen and pattern of

what was to be done with all his Epistles. They were addressed (for the most part) not to private or particular persons, but to large public Societies, to Churches. See particularly Gal. i. 2, the Churches of Galatia; 1 Cor. i. 2, 2 Cor. i. 1, to the Church at Corinth with all the Saints that are in all Achaia.

They were to be passed on and circulated from one Church to another. See Colossians iv. 15, 16, "When this Epistle is read among you (he takes it for granted that it will be read), cause that it be read also in the Church of the Laodiceans, and that ye read the Epistle from Laodicea,"—probably another Epistle of the Apostle. See note there.

His Epistles, which were to be thus read, were to be read, not as the word of man, but of God. They were to be read in the same manner as, and of equal authority with, the Books of Moses and the Prophets, which were read as Holy Scripture in the Synagogues, and had been recognized as the Word of God by Jesus Christ Himself.

See his assertion of his own inspiration in this Epistle (1 Thess. ii. 13, and 1 Cor. ii. 13). See also the terms in which he refers to his Epistle in 2 Thess. ii. 15; iii. 6. 14. That St. Paul's injunctions to read this Epistle in this manner were complied with, we may infer from the second Epistle, where he commends the Thessalonians for their faith (2 Thess. i. 3), which he would not have done if they had disobeyed the precept laid upon them here with a solemn adjuration.

It is also to be remembered, that the Apostle St. Peter, at the close of his life, when all, or nearly all, St. Paul's Epistles had been written, speaks of all St. Paul's Epistles as Holy Scripture (see on 2 Pet. iii. 16), i. e. as of equal authority with those writings which, and which alone, were called Scripture by the Ancient Church and People of God, and had been received as divinely Inspired by them, and by Jesus Christ Himself. Besides, it is manifest from early Christian testimony that St. Paul's Epistles were read in all Churches of Christendom in primitive times, and were read as Scripture. See, for instance, Tertullian, Præf. Hæret. c. 36, adv. Marcion. iv. 5. Canon. Muratorian. Origen ap. Euseb. vi. 24. Cyril Hierosol. cat. 4. Clemens Rom. i. 47.

Here then we have a further insight into the order and discipline of Christian Churches as founded by the Apostles.

We have seen that the Society of Christians at Thessalonica is called a Church (i. 1, cp. ii. 1), that it had a body of Clergy known as such (v. 12, 13). We have seen reason to believe that they had public assemblies on a stated day for the administration of the Holy Communion; and we now perceive ground for the persuasion that a part of the public service on those occasions consisted in the reading of St. Paul's Epistles as Holy Scripture. Three inferences may be drawn from the above.—

(1) If such an organization as this was settled in the Gentile City of Thessalonica, one of the first cities of Europe which received the Gospel, and where he was enabled to remain only for a short time, and to which this Epistle (the earliest written by him) is addressed, much more may we believe that a regular system of Church Order and Ritual, as well as of Christian Teaching, was settled in the other Churches to which the Apostle came afterwards in succession, such as Corinth and Ephesus, and which had the benefit of his presence for a longer time, and which received and read the Epistles which he had already written to other Churches.

This conclusion is confirmed by what we know of those other Churches from the Acts of the Apostles and the other Epistles of St. Paul. See, for instance, Acts xx. 17. 1 Cor. xiv. 26.

(2) If St. Paul so solemnly adjures the Thessalonians that this Epistle, written by himself, should be read in the public assemblies of the Church, and if all his Epistles were thus read, and if they were read as Holy Scripture by the Churches, it is reasonable to suppose (as has been already suggested, see on i. 9, and on iii. 18, and v. 2) that the Apostle had provided for those Churches some written document, containing a record of the words, works, and sufferings of Him on Whom all St. Paul's teaching in all his Epistles is grounded.

Would the Apostle, who so earnestly conjures them to read his own words, not take good care that they should be able to read the words of his Divine Master JESUS CHRIST?

Is it not therefore probable that they to whom he sent this Epistle possessed already a written Gospel?

(3) This earnest adjuration in the name of the Divine Head of the Church, that this Epistle should be publicly read, and the fact that this precept was complied with, and that all St. Paul's Epistles were publicly read as Holy Scripture in the Churches of all parts of Christendom in the age in which they were written, and have continued to be read in all parts of the World even to this day, will suffice to convince all reasonable persons that the Epistles which we have in our hands, bearing the Apostle's name, cannot have been tampered with; and that these Epistles, as a

whole and in every part of them, are, what they profess to be, the writings of the blessed Apostle St. Paul.

In a word, this public reading of the Epistles was a divine provision made by the Holy Spirit Himself, not only for the public promulgation of His own Will and Word, but for the perfect assurance and unswerving belief of all reasonable men in the Genuineness, Authenticity, Integrity, and Inspiration of that Word.

It is the best safeguard against all allegations on the contrary side. And they who duly consider the nature of this evidence will not much need to occupy their time and distract their thoughts with the theories of those who, forgetting or suppressing this evidence, which dates from the age of St. Paul himself, and declares itself in the consentient voice and concurrent practice of eighteen centuries, set up against its authority their own private surmises and cavils of to-day, and deny the genuineness and inspiration of Epistles of St. Paul.

28. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ] After the adjuration to read his Epistle in the Church, he adds the token by which it was to be known as his Epistle. St. Paul did not write his Epistles with his own hand, except in one instance, as far as we know for certain (though other exceptions have been made by some), viz. the Epistle to the Galatians, in which he expressly mentions the fact (Gal. vi. 11) in order to obviate any doubts as to the genuineness of the other Epistles not so written;

But his usual habit was to employ an amanuensis. I, Tertius, who wrote this Epistle, salute you in the Lord (Rom xvi. 22). And this was a happy circumstance, because the persons whom he employed as his amanuenses were witnesses to the genuineness of the Epistles penned by them. But though (as was usual for authors in those days) St. Paul dictated his Epistles to secretaries, yet he invariably subscribed them with his own hand. "The salutation of Paul with mine own hand, which is the token in every Epistle, so I write. The salutation of me Paul with mine own hand" (2 Thess. iii. 17. Col. iv. 18. 1 Cor. xvi. 21.)

In what did this salutation consist?

If we examine the thirteen Epistles to which the name of St. Paul is prefixed, we find that near their conclusion they all contain (with some verbal variations) the phrase, "The Grace of our Lord Jesus Christ be with you." And St. Paul himself indicates that this Apostolic Benediction is what he means by the salutation of me Paul; for in the passage just quoted he says, "The salutation of Paul with mine own hand, which is the token in every Epistle: so I write," and then he adds immediately, "The Grace of our Lord Jesus Christ be with you all." These words, then, the Grace of our Lord Jesus Christ, were St. Paul's salutation written by his own hand. This was the token by which all his Epistles were to be known. And a beautiful and interesting token it is.

The following is the form in which this salutation appears in the several Epistles, arranged in chronological order:—

St. Paul's Benedictions.

- 1 Thess. v. 28. The grace of our Lord Jesus Christ be with you.
- 2 Thess. iii. 18. The grace of our Lord Jesus Christ be with you all.
- Gal. vi. 18. The grace of our Lord Jesus Christ be with your spirit, brethren.
- 1 Cor. xvi. 23. The grace of our Lord Jesus Christ be with you.
- 2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.
- Rom. xvi. 24. The grace of our Lord Jesus Christ be with you all.
- Col. iv. 18. Grace be with you.
- Philem. 25. The grace of our Lord Jesus Christ be with your spirit.
- Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.
- Phil. iv. 23. The grace of the Lord Jesus Christ be with your spirit.
- Heb. xiii. 25. Grace be with you all.
- 1 Tim. vi. 21. Grace be with thee.
- Tit. iii. 15. Grace be with you all.
- 2 Tim. iv. 22. Grace be with you.

The choice of this *ὑπόμνημα*, or badge of cognizance, is characteristic. The Apostle, who was the most signal monument of Divine Grace, fitly chooses Grace for his motto and sign manual.

This salutation, found at the close of every one of St. Paul's thirteen Epistles, is not found in any one of the Epistles of any other Apostle, written in St. Paul's lifetime. It is employed by others after his death. It is used in the Apocalypse (written

after St. Paul's death), and also by S. Clement of Rome at the close of his Epistle to the Corinthians.

It was adopted by St. Paul as his own badge, and, being known by others to be so, it seems to have been appropriated and reserved to him by his brethren during his life. Soon after his death it was used by others, and it has now become the ordinary conclusion of liturgies and sermons in all parts of Christendom.

This salutation, employed by St. Paul as his own criterion in each of his *Thirteen* Epistles, and not used by any other Apostle in St. Paul's life, is found in the *Epistle to the Hebrews*, to which St. Paul's name is *not prefixed*, but which ends thus,

"*They of Italy salute you: Grace be with you all. Amen*" (Heb. xiii. 24, 25).

This circumstance confirms the evidence that the *Epistle to the Hebrews* was written by St. Paul.

The subscription to the Epistle in *Elz.*, purporting that it was written from *Athens*, found in A, B², I, K, and other MSS., and in the *Syriac*, *Arabic*, and *Coptic* Versions, is inconsistent with the History of the Acts (xviii. 5) and the beginning of the Epistle itself. See Introduction above, p. 1, and Lünemann, p. 7.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE THESSALONIANS.

ST. PAUL had expressed his desire, in his former Epistle to the Thessalonians, to revisit them speedily (1 Thess. ii. 17). But he was *hindered by Satan* (1 Thess. ii. 18). And he was also detained at Corinth by his apostolic labours in that city, where he remained for a *year and six months* (Acts xviii. 9—11).

Not being able to revisit Thessalonica in person, as he had wished to do, he addresses this Second Epistle to the Church of the Thessalonians, in order, in some degree, to satisfy their eager desire for intercourse with him who had first planted the Gospel there (1 Thess. iii. 6); and to allay the disappointment occasioned by his protracted absence. He was also constrained by other motives to write this Epistle, which was the *second* in time of *all* St. Paul's Epistles, as is almost universally allowed¹.

A communication, purporting to come from St. Paul, had been brought to Thessalonica, in which it was affirmed, that the *Day of the Lord* was *immediate* (2 Thess. ii. 2).

The consequence of such a persuasion would, he knew, be very injurious. It would not be verified by the event. The Day of the Lord was *not* close at hand; it would not come soon. And when a little time had elapsed, and that Day had *not* arrived, then a twofold evil would ensue.

Some of the enemies of the Gospel would say that the *Resurrection* was only spiritual, and *was past already, and would overthrow the faith of some* (2 Tim. ii. 18).

Others would thence take occasion to insinuate, that, inasmuch as the promise of Christ's second coming—a promise announced in the name of St. Paul, the Apostle of Christ—had *not been fulfilled*, it was vain to ground any hopes on the declarations of the Apostle, and of Christ Himself in the Gospel, that a Day of Universal Retribution *would come*, in which every man would be judged according to his works².

Thus the foundations of Christian faith and Christian practice would be undermined.

The Holy Spirit, guiding the Apostle, converted these devices of the Evil One into occasions of permanent and universal good to the Church of Christ.

(1) He overruled for good the impediments with which Satan had obstructed St. Paul in his desire to *return in person* to Thessalonica, and confirm the Thessalonians in the faith, by writing *this Epistle* to them, and through them to all Churches of every age and place.

If St. Paul had been enabled to return to them in *person*, he would indeed have disabused the *Thessalonian* Church of their error, by his *oral* communications. But the *Universal* Church of Christ would not have possessed that salutary instruction and solemn warning which has been treasured up for *every* age in this Second *Epistle* to the Thessalonians.

(2) In this Epistle he confutes the Tempter, who had sent forth the false Teachers personating the Apostle, and asserting in his name that the Second Advent of Christ was immediate. He

¹ See the authorities in the Chronological Table in *Wieseler's Chronologie*, p. 607.

² See *Chrysostom* and *Theophylact*, Prolog. to the Epistle.

thence takes occasion to vindicate the Doctrine of the Second Advent—taught by him in his former Epistle (iv. 13—v. 10)—from such delusive and dangerous misrepresentations.

(3) He also turns the weapons of Satan against Satan himself. The Father of Lies had said in St. Paul's name, that the Day of the Lord was immediate. He had assumed the name of the Apostle, and had professed reverence for Christ. He had thus endeavoured to prepare the way for weakening the belief of Christians in the word of the Apostle, and in the Doctrine of the Second Advent, and of a General Resurrection, and of a Judgment to come.

The Holy Spirit, speaking by St. Paul, strips off the disguise from the Tempter, and reveals him in his true form. He unfolds the future, and announces to the Church of Thessalonica in this Epistle, and by it to all Churches of Christendom (in which the Epistle is, and ever has been, read as Holy Scripture), that the Day of Christ will *not* come, till a very different manifestation has previously been made to the world. The *Coming of Christ* (*παρουσία*) is not to be looked for, he says, till after the appearance of a Power, whose *coming* (also called *παρουσία*) is according to the working of *Satan* (2 Thess. ii. 9). He delivers a Divine Prophecy, in which he describes the Mystery of Iniquity, characterized by dark features of spiritual delusion and wickedness. He portrays *that* Power. He warns the Churches against it.

Thus from the present working of Satan he takes occasion to guard the world against his future working, and he turns the arms of the Enemy against the Enemy himself.

(4) The Adversary of the Truth had fabricated an *Epistle* in St. Paul's name; and by this forgery he had attempted to undermine St. Paul's authority, and to subvert the Gospel which he preached.

The Apostle avails himself of this forgery as an occasion for guarding the Thessalonians, and the Church generally, against such fabrications of Epistles in his name.

He is thus led to furnish a *criterion* by which *all his* Epistles are to be discerned. He exposes the deception, and puts the Church on her guard against such frauds for the future. And he provides her with a guarantee against the impositions of forgery, and a test by which the genuineness of his Epistles is to be ascertained².

(5) Thus then the subtlety of the Tempter, envying the Church the spiritual blessings she was about to receive from the Holy Ghost speaking in the Epistles of St. Paul, and attempting to mar those benefits by a fabrication issued in St. Paul's name soon after the publication of his earliest Epistle, has been made, under God's gracious providence frustrating that artifice, to be one of the means for establishing the Genuineness and Integrity of those portions of Holy Writ which were dictated by the Holy Spirit, for the building up of the Church Universal in the saving faith of Christ, through the instrumentality of St. Paul.

² See 2 Thess. iii. 17, and note on 1 Thess. v. 28, and *Chrysostom's* proœmium here.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄.

I. ¹ ΠΑΤΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν
 Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ, ² χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ
 Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. ³ Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν
 ἐστίν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάν-
 των ὑμῶν εἰς ἀλλήλους. ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῶν καυχᾶσθαι ἐν ταῖς ἐκκλη-
 σίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διωγμοῖς
 ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ⁵ ἐνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ,
 εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, ⁶ εἴπερ
 δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, ⁷ καὶ ὑμῶν τοῖς
 θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
 μετ' ἀγγέλων δυνάμεως αὐτοῦ ⁸ ἐν φλογὶ πυρὸς, διδόντος ἐκδίκησιν τοῖς μὴ
 εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ
 Χριστοῦ, ⁹ οἵτινες δίκην τίσουσιν ὀλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου

a 1 Thess. 1. 1.
 b Rom. 1. 7.
 1 Cor. 1. 3, 8.
 1 Pet. 1. 2.

c Eph. 1. 15.
 Phil. 1. 3.
 Col. 1. 3.
 1 Thess. 1. 2.
 d 2 Cor. 7. 14.
 & 9. 2.
 1 Thess. 2. 19.

e Phil. 1. 28.
 1 Thess. 2. 14.
 1 Pet. 4. 14—18.
 f Rev. 6. 10.
 & 11. 18.
 & 15. 4.
 & 16. 5, 6.
 & 18. 20, 24.
 & 19. 2.
 g Ps. 79. 6.
 Rom. 2. 8.
 3 Pet. 3. 7.
 h Isa. 2. 10, 19, 21.
 Matt. 16. 27.
 & 24. 30.

πρὸς Θεσσαλονικεῖς Β΄.] So A, B, D, E, F, G.

CH. I. 1. Παῦλος καὶ Σιλ. καὶ Τιμ.] See above, on 1 Thess. i. 1.
 — τῇ ἐκκλησίᾳ Θεσσαλονικέων] See above, on 1 Thess. i. 1.
 3. ὑπεραυξάνει] *superabounds*. Your afflictions come upon
 you like a flood, and endeavour to overwhelm you, but your *faith*
rises over them (ὑπεραυξάνει), and buoys you up *above* them.
 (Theophyl.)

4. ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῶν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ
 Θεοῦ] so that we ourselves glory on your account in the
 churches of God. This passage deserves consideration in refer-
 ence to the words of S. Polycarp to the *Philippians*, c. 11:

"Ego nil tale sensi in vobis vel audivi, in quibus laboravit
 beatus Paulus, qui estis in principio *Epistola ejus*. De vobis
 enim gloriatur in omnibus Ecclesiis, quæ Deum tunc solæ cogno-
 verant."

Did S. Polycarp regard the Epistles to *Thessalonica*, the
capital of Macedonia, as addressed to all the Macedonian Churches
 and therefore to *Philippi*?

This is not improbable, cp. *Kirchofer*, p. 181.

And what does he mean by "qui estis in principio *Epistolæ*
ejus?" Does he mean, "Ye are his Epistles" (cp. 2 Cor. iii. 2),
 in the beginning of his Ministry? See on Phil. iv. 15.

Some have interpreted the words, "Ye are in the beginning
 of his Epistle;" but it is not easy to see what this means.

5. ἐνδειγμα] an example. "Exemplum justi judicii Dei."
 (Iren. iv. 36.) So the Gothic Version. "Ostentamen justiciæ."
Tertullian (Scorpice, c. 13). "Ἐνδειγμα is a nominative in ap-
 position with the preceding clause. See *Winer*, p. 472, who
 compares *Eurip.* Orest. 1106. *Herc. fur.* 59. *Elect.* 231. *Horat.* 1
Sat. iv. 110.

S. *Augustine* inquires how the sufferings of the Thessa-
 lonians could be an evidence of God's justice (in Rom. 10, Vol. iii.
 p. 2641), and thinks that the sufferings of the good are a proof
 that much greater afflictions are reserved for the wicked. Cp.
 1 Pet. iv. 15—18.

But another consideration may be added here;

The sufferings to which the good are subject in *this world*,
 and which they often endure at the hands of the wicked, who are
 in prosperity here, are a proof that *this world* is not a *final*, but
 only a *transitory*, state of human existence; and that there is a
future world, in which whatever is now wrong will be set right,
 and all things will be fully and finally adjudged by the righteous
 Governor of all, according to an exact scale of retributive Justice.

Besides, it is not only the *suffering*, but the *courage* and
patience, with which the Thessalonians were enabled by God's
 grace to suffer, that is appealed to by the Apostle as a proof of
 the Divine Judgment. The same God Who enabled them to suffer
 gladly persecutions for His sake at the hand of their enemies,
 thus showed that He would one day judge their enemies. See
 Phil. i. 28.

6. εἴπερ] *if—as doubtless it is*. See 1 Pet. ii. 3.

8. ἐν φλογὶ πυρὸς] So B, D, E, F, G, and so, in the second
 century, *Tertullian* (c. Marcion. v. 16), who cites this passage
 thus: "Cum angelis virtutis sue, et in flammâ ignis;" and the
 ancient interpreter of *Irenæus* (iv. 27 and v. 33), "Cum angelis
 virtutis ejus, et in flammâ ignis;" and *Scholz.*, and *Lachmann*,
 and *Lünemann*. *Elz.* has ἐν πυρὶ φλογός, and so *Tisch.*, *Alf.*

— μὴ εἰδóσι—μὴ ὑπακούουσι] *μὴ* implies that their igno-
 rance and disobedience is the cause of their punishment. Cp.
Winer, p. 422.

9. αἰώνιον] *everlasting*. *Chrys.* and *Theophyl.* ask here,
 "Can any one venture to say that *future* punishments are only
 for a time?"

See on Matt. xxv. 46. Mark ix. 44—48.

— ἀπὸ προσώπου κ.τ.λ.] "Ipsum quod ait (Apostolus) 'a
 facie Domini et a gloriâ valentiæ Ejus' verbis usus *Esaiæ*" (ii. 19).
Tertullian (c. Marcion. v. 16).

St. Paul adopts here the words of the LXX (in Isa. ii. 19),
 ἀπὸ προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς
 ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν, and teaches us to
 connect that prophecy with the Second Advent, as is done by the
 Church appointing that Chapter for a Proper Lesson on the First
 Sunday in Advent.

1 Acts 1. 11.
1 Thess. 1. 10.
Rev. 1. 7.

k 1 Thess. 1. 3.
& 2. 13.
Heb. 12. 2.

11 Pet. 1. 7.
& 4. 14.

a Rom. 12. 1.
1 Thess. 4. 14-16.
2 Tim. 4. 1.
b Jer. 29. 8.
Matt. 24. 4.
Eph. 5. 6.
Col. 2. 18.
1 John 4. 1.
c Matt. 24. 23.
Eph. 5. 6.
1 Tim. 4. 1.
1 John 2. 18.
Rev. 13. 11.
d Dan. 7. 8, 25.
& 8. 9, 11.
& 11. 36.
Rev. 13. 6.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θανατωθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. ¹ Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς, μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

³ Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδέναν τρόπον ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ⁴ ὁ

10. ὅταν ἔλθῃ] when he shall have come.

— ἐνδοξασθῆναι ἐν τοῖς ἁγίοις] to be glorified in the saints, whose glorified bodies will shine in and by the glory of Christ's Body. See Phil. iii. 21.

— πιστεύουσιν] So A, B, D, E, F, and Iren. So Griesb., Lach., Tisch., Alford. Elz. has πιστεύουσιν, which is less appropriate than the aorist here. The work of Faith will then be past, and will have been followed by, and absorbed in, Sight. Hence the Apostle says, v. 11, ἵνα πληρώσῃ ἔργον πίστεως ἐν δυνάμει.

— δι' ἐπιστολῆς τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς] because our testimony (i. e. the testimony concerning the Truth in Christ) brought to you, was believed,—not only by you, but by many others after you, even to the Day of doom; in all of whom Christ and His Power and Love will shine forth and be admired at that Day; Christ will be admired in all who have believed in Him. (Cp. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ.) The emphatic word is ἐπιστεύθη. He uses the past tense because he is carried forward by the Spirit to the Day of the Lord, and speaks from it as already present, and looks backward on all past ages of the world.

11. εἰς δ] in regard to which, or with our eyes fixed on which, we pray. On this use of εἰς, signifying the direction and aim, see Acts xxv. 20. Rom. iv. 20; xv. 2. 2 Pet. i. 8. Winer, p. 354.

— εὐδοκίαν] good pleasure. The εὐδοκία, or 'bene-placitum,' announced at the Nativity, will then be consummated. Cp. Luke ii. 14. Eph. i. 5. 9. Phil. ii. 13.

ΚΑ. II. 1. ὑπὲρ τῆς παρουσίας] ὑπὲρ = 'super Adventu,' not only in regard to the Coming, but also on behalf of the Coming. ὑπὲρ is more expressive than περὶ, and intimates that in what he is about to say he is like an advocate pleading on behalf of what has been misrepresented by others, and that his discourse is a refutation of error, and an ἀπολογία or vindication of the truth. So ὑπὲρ in Rom. xv. 8, and particularly the difficult passage in 1 Cor. xv. 29, where ὑπὲρ is used in the same apologetic sense, 'in behalf of' what had been misrepresented (3 John 7), and cp. Winer, p. 343, and Alford here.

— ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν] our future gathering together to Him in the clouds of Heaven at His second Advent. Cp. 1 Thess. iv. 17.

The word ἐπισυναγωγή used here is very expressive. Our Blessed Lord had applied the term ἐπισυναγεῖν (ad-congregare) to Himself, in order to describe His own earnest desire to gather together in one (cp. John xi. 52) the children of Jerusalem to Himself, as a hen gathers together (ἐπισυνάγει) her chickens under her wings. (Matt. xxiii. 37. Luke xiii. 34.)

Our Lord had also applied this word to describe what St. Paul is about to portray here, viz. the gathering together of the elect from the four winds (Matt. xxiv. 31. Mark xiii. 27). See Theodoret here.

Christ had also said in the Gospel that wherever the Body is (i. e. wherever His own Body is), there the Eagles of the Gospel will be gathered together. See on Luke xvii. 37. Matt. xxiv. 28.

The comparison of Himself to the hen was adapted to the time of His first Advent in Humility; this latter reference to the Eagle has relation to the time of His second Advent in Glory.

It is that Advent of which the Apostle now speaks.

According to the language of the ancient Expositors, the Saints of God at the Resurrection will have cast off the old age and weakness of earth, and will have renewed their strength as Eagles (Isa. xi. 31. Ps. ciii. 5); and with the glorious plumage

of their risen bodies will mount up with wings as Eagles (Isa. xl. 31), and will be gathered together to the glorious Body of Him who is both their Food and Parent Bird, for He feeds His young with His own flesh and blood; and He is called in Scripture the Great Eagle (Rev. xii. 14), the King of Birds, the Royal Eagle of the Gospel, and Who will, as it were, spread abroad His Wings, and gather His Saints unto Him, and bear them on Eagles' Wings (Deut. xxxii. 11, see LXX), and carry them aloft above the Clouds, and above the Sun, into the regions of heavenly glory. See the passages quoted above from Origen, Jerome, Augustine, Theophylact, and others, in the note on Matt. xxiv. 28.

2. εἰς τὸ μὴ τ. σαλευθῆναι ὁ ἀπὸ τοῦ νοῦς] so that you may not soon be drifted off from your mind. 'Ut non cito moveamini à vestro sensu' (Vulg.). A maritime metaphor. Cp. note on iii. 6.

In order that you should not be soon shaken off from the anchorage of your firmly settled mind, and be drifted about by winds of false doctrine (Eph. iv. 14), as a ship in your harbour at Thessalonica is shaken off its moorings by the surge of the sea (σάλον). So Arrian (Epictet. iii. 26, cp. Wetstein), μὴ ἀποσαλευθῆναι διὰ σοφισμάτων.

— μηδὲ θροεῖσθαι] nor yet be agitated by fear (Vulg.). The best MSS. have μηδέ. Cp. Winer, p. 437. Elz. has μήτε.

— μήτε διὰ πνεύματος] neither by a false spirit, as that πνεῦμα Πύθωνος which flattered St. Paul at Philippi, Acts xvi. 16-18, where see the notes.

— μήτε διὰ λόγου] nor by word of mouth as from us. (Theodoret.) Cp. v. 16, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν, where λόγου is to be connected with ἡμῶν as here.

— μήτε δι' ἐπιστολῆς] nor by an Epistle forged in our name. Tertullian, de Res. c. 24. Chrys., Theoph.

— ὡς δτι] as if the Day of the Lord were now instant. 'Tanquam instet' (Vulg.). The force of the ὡς here is to qualify that which is recited by the δτι, and to throw a shade of discredit upon it. So Isocr. Busir. org. p. 420, κατηγόρου αὐτοῦ ὡς δτι καὶ δαίμονια εἰσφέρει, where the Latin would be "tanquam inferat." Cp. 2 Cor. xi. 11, and Winer, p. 544.

— ἐνέστηκεν] is instantaneously imminent. He does not reveal to them when the Resurrection will be, but he tells them that it will not be now. Chrys.

— Κυρίου] so the majority of the best MSS. and Editions.—Elz. Χριστοῦ.

3-12. δτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον—ἀδικία] These Ten Verses contain one of the most solemn Prophecies ever delivered by the Holy Spirit to the world; a Prophecy, upon the right understanding of which the everlasting happiness of thousands of immortal beings depends. They demand therefore a full and minute examination. They will be best understood by being considered collectively:

- As to the Text.
- As to their literal Translation.
- As to their Exposition.

I. As to their Text.

In v. 4, Elz. inserts ὡς Θεὸς between τοῦ Θεοῦ and καθίστα: but these two words are not found in A, B, D*, and in many Cursives, nor in the oldest Greek and Latin Fathers—Iren., Origen, Tertullian, Cyprian, nor in many ancient Versions, and are cancelled by Gb., Sch., Ln., Tj., Lün., Alford.

In v. 8, Ἰησοῦς is omitted by Elz., but is found in A, D*, E*, F, G, I, and most of the earliest Fathers who quote the verse, and is received by Gb., Sch., Ln., Lün., Alford.

In v. 10, Elz. inserts τῆς before ἀδικίας, but this is not

ἀντικείμενος, καὶ υπεραϊρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύτα ἑαυτὸν ὅτι ἐστὶ Θεός.

δ ° Οὐ μνημονεύετε, ὅτι ἐτι ὦν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν ;

ε ° Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

ζ ° Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. ⁸ ° Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς

o Matt. 16. 9.
Mark 8. 18.
Luke 24. 6, 7.
Acts 20. 31.
1 Acts 20. 29.
Col. 2. 18—28.
2 Tim. 2. 17, 18.
1 John 2. 18.
4. 3.
g John 4. 9.
Isa. 11. 4.
Rev. 19. 15, 20, 21.

found in A, B, F, G, and is cancelled by *La., Tf., Lün., Alford.*

Also in v. 10, *Elz.* inserts *ἐν* before *τοῖς*, but this is not found in A, B, D*, F, G, and is cancelled by *Sch., Lach., Tisch., Lün., Alford.*

In v. 11, *Elz.* has *πέμψει*. But A, B*, D, F, G have *πέμψει*, the *prophetic present* (*Glasse, Phil. Sacr. p. 144*), which is received by *Sch., La., Tf., Lün., Alford.*

II. As to their literal Translation.

The following is the most ancient form in which the passage occurs in the language of the Western Church :

"Ne quis vos seducat ullo modo, quoniam, nisi veniat accessio primò, et reveletur delinquentis homo, filius perditionis, qui adversatur et superextollitur in omne quod Deus dicitur vel religio, uti sedeat in templo Dei affirmans se Deum esse.

"Nonne meministis quòd cum apud vos essem, hæc dicebam vobis?

"Et nunc quid detineat scitis, ad revelandum eum in suo tempore.

"Jam enim arcanum iniquitatis agitur tantum qui nunc tenet [teneat] donec de medio fiat. Et tunc revelabitur iniquus, quem Jesus interficiet Spiritu oris sui, et evacuabit apparentiâ sui; cujus est adventus secundum operationem Satanæ in omni virtute et signis atque portentis mendacii, et in omni seductione injustitiæ eis qui pereunt." *Tertullian* (de Res. Carnis, c. 25). See also *Tertullian* (c. Marcion. v. 16). See also the ancient Latin version of *Irenæus* (iii. 6), "Qui adversatur et extollit se super omne quod dicitur Deus vel colitur. . ."

"Et tunc revelabitur iniquus quem Dominus Jesus Christus interficiet spiritu oris sui, et destruet præsentia adventus sui, illum cujus est adventus secundum operationem Satanæ in omni virtute et signis et portentis mendacii."

See also *Irenæus*, v. 25, where we read,

"Et omni seductione malitiæ pereuntibus, pro eo quod dilectionem veritatis non receperunt ut salvi fierent. Et ideo mittit eis Deus operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati sed consenserunt iniquitati." (See also *ibid.* iv. 28.)

In English, the Apostle's words, literally rendered, may be represented as follows:—

"We beseech you, brethren, on behalf of the coming of our Lord Jesus Christ, and our gathering together to Him, in order that ye be not soon drifted off from your mind, nor be disturbed either by means of a spirit, or of word or of letter as from us, as if the Day of the Lord were immediate.

"Let no one deceive you by any means. For [that Day shall not come] except the Falling away shall have first come, and the Man of Sin shall have been revealed, the Son of perdition, he who opposeth and exalteth himself exceedingly against every one that is called God, or is an object of reverence; so that he goeth and taketh his seat in the temple of God, showing himself forth that he is God.

"Do ye not remember that when I was yet with you, I was wont to tell you of these things?

"And now ye know that which restraineth, in order that he may be revealed in his own season.

"For the Mystery of the Lawlessness (of which I am speaking) is now working inwardly only until he that restraineth shall have been removed out of the way; and then the Lawless one shall be revealed, whom the Lord Jesus will consume with the spirit of His mouth, and destroy with the manifestation of His coming; him, of whom the coming is according to the inner-working of Satan, in all power, and signs, and wonders of lying, and in all deceit of iniquity to them that are perishing, because they accepted not the love of the truth in order to their being saved; and therefore God sendeth to them the inner working of error in order that they should believe the lie; that all may be condemned who believed not the truth, but took pleasure in iniquity."

On the language of this Translation a few short notes may be inserted here. The *Exposition* will follow after.

v. 3. Observe ἀνοστασία with the definite article signifying 'the falling-away'; 'that notable falling-away.'

v. 4. 'who exalteth himself exceedingly against.' It is to be observed here, that the Apostle does *not* say that the Man of Sin will exalt himself *ἐντὲρ*, *above*, every one that is called God, but *ἐντὶ*, *against*.

The word *υπεραϊρόμενος*, 'exceedingly exalting himself,' or 'exalted exceedingly,' is used by the Septuagint concerning *Hezekiah* in 2 Chron. xxii. 23, where it means *much magnified*; and it is used by St. Paul in another place when speaking of himself (2 Cor. xii. 7), *ἵνα μὴ υπεραιρώμαι*, 'that I may not be exalted above measure by my revelations.'

This is a common use of *ἐντὲρ* in composition in St. Paul's writings, as *υπερᾶλιν* 2 Cor. xi. 5, xii. 11; *υπερβάλλω* 2 Cor. ix. 14; *υπερβολή* i. 8, xii. 7, Gal. i. 13; *υπερεκπερισσοῦ* 1 Thess. iii. 10, v. 13; *υπεροχή* 1 Cor. ii. 1; *υπερφορεῖν* Rom. xii. 3.

v. 4. 'every one that is called God or object of worship,' *σέβασμα*. Observe the original here.

v. 4. 'goeth and taketh his seat in the temple of God.' The preposition *εἰς* connected with *καθίσαι*, and followed by an *accusative*, shows that the Apostle has in his mind the entrance of the Power here described into God's House, and his session there.

Observe also that he does not say *ἐντὸν* Θεοῦ, but *ναόν*,—not therefore any outer court, but the inner part of God's house; that part where He is specially to be supposed *valere*, to dwell, and where worship is offered to Him, as in the Holy Place of the Temple at Jerusalem, into which the *Priests* alone were allowed to enter. Cp. Luke i. 9. 21, 22; xxiii. 45. On *ναός* as distinguished from *ἱερόν*, cp. Matt. xxi. 15. Mark xi. 15. Acts iii. 2, and *Dean Trench*, Syn. N. T. § iii.

v. 4. Object of reverence. The original is *σέβασμα*. The only other passage where it occurs in the New Testament is Acts xvii. 23, where the *Altar* to the unknown God is mentioned among the *σεβάσματα* of Athens.

v. 5. When I was yet with you (at Thessalonica), I was telling you (*ἔλεγον*, imperfect), or used to tell you, these things.

v. 6. 'that which restraineth,' τὸ κατέχον, neuter gender, called also ὁ κατέχων, 'he that restraineth,' in the next verse. The word *κατέχειν*, literally to 'hold down,' is explained in *Heyschius* by *κρατεῖν*, *κωλύειν*, *συνέχειν*.

This verb is not followed here, in either verse, by an *accusative* case. This is observable. St. Paul therefore does *not* say that this restraining Power would check the Lawless One by any direct action upon him, but would occupy a place, so that he should not be manifested before his season, but be manifested in that season.

v. 5. "In order that he may be revealed;" i. e. God permits the present restraint, in order that he who is now restrained (*κατέχεται*) may not be revealed before his due season, but in it.

v. 7. *Mystery of Lawlessness*. Observe both these words. *Mystery* (*μυστήριον*, from *μύω*, *μύστης*, *μυστικός*), something secret, and professing to be sacred (cp. Rev. xvii. 5. 7), fitly therefore coupled with *ἐνεργεῖται*, 'works inwardly.'

Lawlessness (*ἀνομία*), what sets law (*νόμον*) at defiance. Cp. ὁ ἄνομος, 'the lawless one,' v. 8.

The *Mystery of the Lawlessness*, i. e. which I am now about to describe.

Observe the *Article* repeated with each substantive.

The sense of this otherwise difficult verse, v. 7, is to be cleared up, by observing that there should be no comma after *ἀνομίας*, and that *ἤδη*, 'now,' is opposed to *καὶ τότε*, 'and then;' and that the phrase 'the *Mystery of the Lawlessness*' (which he is describing), is to be illustrated by the words, 'the *Lawless One*' in the next verse, and that *μόνον* is to be connected with *ἐνεργεῖται*, 'worketh inwardly,' which is contrasted with *ἀποκαλυφθήσεται*, 'will hereafter be revealed outwardly.'

The Apostle therefore means that the *Mystery* now works inwardly, and will continue to work so, till the restraint which prevents its manifestation shall have been removed; and then it will no longer only work inwardly, but the *Lawless One* himself will be displayed openly to the world.

v. 8. ὁ ἄνομος, 'the Lawless One' (cp. v. 7), something more than the *Mystery* (or *arcanum*) of *Lawlessness* in v. 7.

h Deut. 13. 1.
Matt. 24. 24.
John 8. 41.
2 Cor. 4. 4.
Eph. 2. 2.
Rev. 13. 13, &c.
12 Cor. 2. 15.
& 4. 3.
1 Kings 22. 22.
Ezek. 14. 9.
Rom. 1. 24, &c.
1 Tim. 4. 1.

ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, ⁹ οὐδ' ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, ¹⁰ καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοῦς. ¹¹ Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πι-

8. ἀναλώσει τῷ πνεύματι] See Isa. xi. 4, LXX.

— τῇ ἐπιφανείᾳ] *manifestation*. Cp. *Clem. Rom.* ii. 12, ἐκδεχόμεθα καθ' ὅραν τὴν βασιλείαν τοῦ Θεοῦ . . . ἐπειδὴ οὐκ οἶδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ . . ., where our Lord Jesus Christ is expressly called *God*. Cp. 1 Tim. vi. 14.

v. 10. τοῖς ἀπολλυμένοις, to them who are in the way of *destruction*, as opposed to οἱ σωζόμενοι, those who are in the way of *salvation*. Acts ii. 47. See on 2 Cor. ii. 15; iv. 3. Hence he adds, "because they *accepted* not (οὐκ ἐδέξαντο)," but *rejected* the love of the truth, for their *own salvation*; and says, that because they were not willing to believe *the truth*, but rejoice in unrighteousness, God punishes them by sending them an *inner* working of error, that they may believe *the lie*, i. e. the lie of the *Lawless One* here described 2 Thess. ii. 2—13.

v. 11. ἐνέργειαν πλάνης is not any thing *internal* to them, but something *within* them, which they bring upon themselves by not accepting the love of the truth. Compare the remarkable words in Matt. vi. 22, 23, Luke xi. 34, 35, and that admonition repeated fourteen times in the New Testament, "He that hath ears to hear, let him hear." *Bp. Butler* (on 1 Pet. ii. 16, note).

III. Let us now proceed to the *Exposition* of this Prophecy.

Three questions arise here;

i. What is the *restraining Power* here mentioned by St. Paul?

ii. Has that *restraining Power* been *removed* out of the way?

iii. Who is the '*Man of sin*' (v. 3), or the '*Lawless One*' (v. 8), who the Apostle foretells would be *revealed* on the removal of that *restraining Power*?

The answer to the two former of these three questions will suggest a reply to the third.

i. What then was the *restraining Power* which *hindered* his manifestation?

In reply to this question, be it observed, that

(1) St. Paul remarks of the Thessalonians, that he had often spoken to them on this matter (v. 5) when he was among them, which was a short time before the Epistle was written; and that he had then told them *what* this *restraining Power* was; and he recalls the words which he had then used to their recollection: *Do ye not remember that when I was with you I used to tell you these things?* (v. 5.)

Therefore the *restraining Power* was some Power which St. Paul had mentioned to them by *word of mouth* at that time, and it was a Power which he knew they would remember by name, when they reflected on what he had then *spoken* to them.

(2) He contents himself with *referring* them to what he had then *said*; and does not proceed to say more on the subject of this *restraining Power* in this his *Epistle* to them. Therefore,

(3) There must then have been something in the character of this *restraining Power* which made it requisite for St. Paul to practise *reserve* concerning it in *writing*, although he had described it clearly to them in *speaking*.

Otherwise, why did he content himself with referring them to what he had *spoken* to them on the subject? Why did he not write as plainly concerning it in his *Epistle*, as he had spoken when he was with them by *word of mouth*?

(4) Hence the *restraining Power* here referred to *cannot* have been the power of *God*, or any Christian power, such as that of the *Gospel*.

There could not have been any reason why St. Paul should not have *written* as plainly as he had *spoken* concerning such a Power as that.

This has been already remarked by *S. Chrysostom* here: "If he had meant the *Holy Spirit* when he speaks of the Power that *restrained*, he would have spoken clearly, and said so."

What then was the *restraining Power*?

(5) Let us remember, that the passage before us occurs in one of *St. Paul's Epistles*.

(6) These Epistles (as he himself enjoins) were to be *read publicly*, and they were so read and circulated throughout the world (see on 1 Thess. v. 27).

This is an important consideration; for,

(7) Hence it is certain, that when *this Epistle* containing this remarkable prophecy came to be read in Thessalonica, they who heard it publicly read, and who remembered what the Apostle had *said* to them concerning the *restraining Power*, would (as he commanded them to do, v. 5) *recall to mind* his words on this subject; and *others* also would be sure to inquire of those who knew,—what St. Paul had said on this matter?

Thus, by the public reading of this Epistle in the Church of Thessalonica, and in the other Churches of Macedonia and of Europe and Asia, to which this and the other Epistles of St. Paul were communicated, a continuous tradition would be preserved on this subject.

(8) Hence therefore the question now arises, *Was* there any primitive tradition as to the Power which St. Paul here describes as the *restraining Power* (τὸ κατέχον) which was to continue to exist till the manifestation of the *Lawless One*, and be succeeded by him? (v. 7.)

(9) There are two early Christian writers, already referred to, distinguished by extensive learning and ability, and living in the next century to St. Paul, who have commented on this prophecy, viz. *Tertullian* and *Irenæus*.

The former, in his exposition of this passage, puts this question,—

What is that of which the Apostle speaks? What is this *restraining Power*? And he replies, "Quis, nisi *Romanus status*?" What is it but the *Roman state*? (*Tertullian*, De Resurr. Carnis, 24.)

Accordingly, *Tertullian* says in his *Apology* for Christianity (c. 32) that the ancient Christians had special need to *pray* for the continuance of the *Roman Empire* ("pro omni statu Imperii rebusque Romanis"), "because some terrible violence would ensue on its removal."

Similarly *S. Irenæus* affirms, that St. Paul, in describing the Revelation of the *Lawless One*, is describing what would take place on the *dissolution* of the Empire which was then in being, viz. the *Roman Empire*, which he recognizes as the Fourth Empire spoken of by the prophet Daniel, vii. 23. (Compare *Irenæus*, v. 25 with v. 26.)

This evidence (which might be much enlarged by quotations from *Cyril Hierosolym.* Catech. 15; *Chrysostom* here; *Theodoret*, in Dan. vii. 7; *Augustin*, De Civ. Dei, xx. 19; *Jerome*, Qu. xi. ad Algasiam, vol. iv. p. 209, in Hierem. xxv. 26. "Eum 'qui nunc tenet' Romanum Imperium ostendit," *Lactant.* vii. 15; *Primasius* here) may be summed up in the words of *S. Jerome* (in Dan. vii. vol. iii. p. 1101), "Let us therefore say,—what all *Ecclesiastical Writers* have delivered to us,—that, when the *Roman Empire* is to be destroyed, Ten Kings will divide the Roman World among themselves, and then will be *revealed* the *Man of Sin*, the *Son of Perdition*, who will venture to take his seat in the Temple of God, making himself as God."

Hence then

(10) it appears that the *restraining Power*, which was in existence when St. Paul wrote, and would continue to exist till the season had arrived for the manifestation of the *Lawless One*, and which, on its removal, would be followed by that manifestation (v. 7), was the *Heathen Power of Imperial Rome*.

(11) This conclusion is confirmed by other considerations. It enables us to account for the fact, that St. Paul, who had specified this *restraining Power* by *word of mouth* when he was at Thessalonica, did not venture to describe that Power explicitly in *writing* in this Epistle, but contented himself with *referring* the Thessalonians to what he had *said* to them on that subject.

That reference, he knew, would revive their recollection of what it was requisite for them to know; and therefore what he had *said* would be preserved to them and to the world.

But, let us remember, this Epistle was to be read publicly, at Thessalonica and throughout Christendom. Copies of it would be circulated in all parts of the *Roman Empire*.

If, instead of *writing* as he has done, "Do you not remember that I *said* these things to you?" and "ye know *what* restraineth;" and "when he that restraineth *shall* have been removed out of the way, then the *Lawless One* will be revealed," he had written openly, "the *Roman Empire* is that which re-

στειῦσαι αὐτοὺς τῷ ψεύδει, ¹² ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

k Rom. 1. 32.
& 2. 8.
& 8. 7, 8.
& 12. 9.

strains;" and if he had proceeded to say, "when the *Roman Empire* shall have been removed,"—then he would have exasperated the passions of the authorities of the Roman Empire against himself, and against the Christians, and against the Gospel of Christ.

The Romans imagined that the Roman Empire would *never be removed*. They thought it was imperishable. They engraved on their coins the impress, "*Romæ Aeternæ*." The language which their national poet, Virgil, puts into the mouth of Jupiter, represents their national belief: "*Imperium sine fine dedi*" (*Virg. Æn. i. 278*). How then would they have tolerated a doctrine which professed to reveal what would follow *after* the removal of that National Polity which they fondly believed to be eternal?

St. Paul, as he afterwards proved by his martyrdom at Rome, was ready to shed his blood for the truth. But he had wisdom and charity as well as courage. He would not recklessly expose himself and others to persecution. He would not rashly obstruct the progress of Christianity. He would not tempt any to be guilty of the sin of persecuting it. He remembered what he had said to the Thessalonians on this important and awful subject. He knew that they would recollect his words, and would communicate them to others after them, and so all the purposes of his prophecy would be answered.

(12) This observation is also confirmed by ancient writers, whose testimony shows that they not only recognized the *Roman Empire* as the *restraining Power* here adverted to by St. Paul, but also discerned the *cause* why he practised this wise and charitable reserve in writing about it in this passage.

Thus *S. Jerome* says (qu. xi. ad Algasiam), "*If St. Paul had written openly and boldly 'that the Man of Sin would not come' until the Roman Empire was destroyed, a just cause of persecution would then appear to have been afforded against the Church in her infancy.*"

S. Chrysostom also here says, "If St. Paul had said that the *Roman Empire* will soon be dissolved, the heathen would have destroyed him as a rebel, and all the faithful with him, as persons who took up arms against the State.

"But St. Paul means the Roman Empire. And when that shall have been taken away, then the Man of Sin will come. For as the power of Babylon was dissolved by the Persian Dynasty, and the Persian was supplanted by the Greek, and the Greek by the Roman, so the Roman will be dissolved by Antichrist, and Antichrist by Christ."

It is well said also by another ancient Father, "The Apostle writes obscurely, lest some of the Romans should read this Epistle, and excite a persecution against him and the other Christians on the part of those Romans who imagined that they would reign for ever in the world." *Remigius*, *Bibl. Patr. Max. viii. p. 1018*.

(13) Let us remember also that this Epistle, being published to the world, and designed to be generally read, would come into the hands of the *Jews*, St. Paul's bitter enemies, who were ever on the watch to excite the Romans against the Apostle and the Gospel (see above, on 1 Thess. ii. 14—17). They would not have failed to avail themselves of any declaration on the part of the Apostle, that the Roman Empire would be destroyed, as an occasion for exciting the rage of the Roman Empire against St. Paul and the Gospel.

(14) Here another important confirmation suggests itself of the conclusion above stated, viz. that the *Roman Empire* was the *restraining power* alluded to here by St. Paul.

It is this:

St. Paul here recalls to the recollection of his Thessalonian readers what he had said to them on this subject when he was at Thessalonica.

What he had said in preaching on such a solemn subject as this would doubtless make a deep impression there. It could hardly fail to be repeated from mouth to mouth; and would in all likelihood be rehearsed to some who were not very friendly to him.

Now, if we turn to the narrative of St. Paul's visit and preaching at Thessalonica (to which he here refers), our attention is drawn to an incident mentioned by St. Luke in the Acts of the Apostles;

If we consider the character of St. Luke's narrative, and recognize the work of the Holy Spirit in his writing, we shall feel assured that this incident is very significant;

The incident is as follows:

The *Jews* (of Thessalonica) being moved with envy (because the Gospel was preached to the *Gentiles* by St. Paul with success),

and having taken to themselves some lewd persons of those who frequented the market, and made a tumult, set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth (i. e. Paul and Silas) to the people . . . and cried, These all do things *contrary* to the decrees of *Cæsar*, saying that there is another King, *Jesus*. (*Acts xvii. 5—7*.)

This incident fits in very harmoniously with what St. Paul says here concerning his own teaching at Thessalonica as now expounded.

He had said to the Thessalonians that *Jesus* would *not* come, and that His kingdom would *not* be established *before* the revelation of the Lawless one, who would appear in the world when the *power* which *restrained* his manifestation had been removed. That *restraining power* was the *power of Rome*.

What, therefore, was more likely than that these words of his, spoken at Thessalonica, should have been caught up by some, and made the occasion of an imputation against him on the part of the *Jews*, stirring up the people and the Magistrates against him on the plea that he opposed the authority of *Cæsar*, and taught that there was *another King*, who would supplant the Roman Empire, namely, *Jesus*?

This public accusation of St. Paul would help to keep alive his teaching on this subject in the minds of the Thessalonian Christians.

(15) On the whole it may be concluded, that the *restraining Power* of which St. Paul speaks in this Prophecy, was the IMPERIAL POWER OF HEATHEN ROME.

We may now proceed to the next point;

ii. Has this *restraining Power* been now removed out of the way?

To this question there can be but one reply, viz. in the affirmative;

All territories which were possessed by the Emperors of Rome, in St. Paul's age, have long since been departed among other Rulers; there is no "*Roman Empire*" marked in any Map of the World, there is no army under the command of any Roman *Cæsar*, there is no coinage which bears his name.

We may therefore pass on to Question

iii. Who is the "*Man of Sin*," or "*the Lawless One*," whom the Apostle foretells as to be revealed on the removal of the *restraining Power*?

1. Since, on the removal of the *restraining Power*, the Man of Sin was to be revealed (see *vv. 6, 7, 8*), and since that *restraining Power* has long since been removed, it follows that the Man of Sin has been long ago revealed to the world.

2. Since, also, the Man of Sin is described here by St. Paul as continuing in the world from the time of the removal of the *restraining Power* even to the *Second Advent* of Christ (*v. 8*), therefore the power here personified in the "*Man of Sin*" must be one that has continued in the world for many centuries, and continues to the present time.

3. Also, since it has this long continuance assigned to it in the prophecy,—a continuance very far exceeding the life of any one individual, therefore the "*Man of Sin*" cannot be only one single person.

4. The *restraining Power* (τὸ κατέχον, in the neuter gender, *v. 6*) is also called by the Apostle "*he who restraineth*" (ὁ κατέχων, in the masculine gender, *v. 7*), because the *restraining Power* was swayed by a series of single persons, viz. the Roman Emperors, following one another in succession. So, in like manner, the "*Man of Sin*," though a single person, and therefore called a *Man*, must also have his existence continued by means of a long succession of Persons bearing the name and exercising the power belonging to his place, or he could not remain, as the Apostle predicts he will, to the *Second Advent* of Christ.

5. Here we may reply to an objection. Many of the Ancient Fathers of the Church expected that the Man of Sin would be a single person, and therefore it is alleged, he is so.

Doubtless they so thought. And we should probably have done the same if we had lived in their age. They wrote while the Roman Empire was yet standing. And the Fathers were not Prophets, and could not tell how long the Roman Empire might stand.

It might stand (for what they knew) till almost the time of Christ's Second Advent.

They therefore might well suppose that the revelation of the Man of Sin, who they knew was to be revealed on the removal of the *Roman Empire*, might soon be followed by the *Second Advent* of Christ. Therefore they might well imagine that he would be only a single person.

But we have seen the removal of the Roman Empire. We

11 Thess. 1. 4.
ch. 1. 3.
2 Tim. 1. 9.
1 Pet. 1. 2.

13 ¹ Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν

know that it has been removed for many centuries. And we also know that Christ is not yet come.

We do not pretend to be wiser than the ancient Fathers. But Time, the great Interpreter of Prophecy, has made clear to us what could not be clear to them; namely, that the Man of Sin, who, as the Holy Spirit foretold by St. Paul, would be revealed on the removal of the Roman Empire, and continue to the Second Advent, cannot from the nature of the case be a single person. And we are persuaded that the ancient Fathers, who knew and taught that the restraining Power was the Power of Heathen Rome, would, if they were alive now, be also of our mind.

6. The time at which the Man of Sin is to be revealed is marked by St. Paul. He was to be revealed to the world, when the restraining power was removed.

St. Paul also remarks the place at which he is to be revealed.

He says that when the restraining Power is removed out of the way (ἐκ μέσου, v. 7) the Man of Sin will be revealed. The power that hindered is called τὸ κατέχον, ὃ κατέχων, holding, keeping down, by occupation of a particular place.

This verb is not followed in either verse by an accusative; and therefore does not denote a direct action on the Man of Sin by which he is kept down, but it indicates that the existence of the restraining Power is an impediment to the revelation of the Man of Sin; as the possession of a seat by any one person is an hindrance to its occupation by any other.

And since the removal of the restraining power is specified as a pre-requisite for the revelation of the Man of Sin, it is intimated that the place occupied by the restraining power, will, on the removal of that power, be occupied by the Man of Sin.

7. We are therefore led to believe that the Man of Sin was revealed at the time when the restraining power was "removed out of the way," and came up in the place from which the restraining power was removed.

8. Therefore the following questions arise here:

(1) Did any power appear in the world at the time of the removal of the heathen Roman Empire?

(2) Did any power come up in its place?

(3) Has that power continued from that time to this?

(4) Has it been continued by a succession of persons?

The answer to these questions cannot but be in the affirmative. And therefore,

(5) What is that power?

The reply is,—

The Power of the Popes of Rome.

(6) Does the Power of the Popes of Rome correspond in its exercise to the description of St. Paul?

Is not St. Paul's prophecy (it may be said) of too dark a character to be applied to any Christian Church?

To this it may be answered, that this is a question of which we are not competent judges;

St. Paul was inspired by the Holy Ghost. To the eye of the Holy Spirit evils may appear far more evil than they do appear to us; especially may corruptions of doctrine and worship in a Christian Church have a far more heinous and deadly aspect in His eyes than in ours. He sees all their enormities at one view in their proper light, and in all their bearings and ultimate results—even for eternity.

He not only saw at one glance what the Papacy is, and has been for many centuries, but what it may yet become before it is destroyed by the Second Advent of Christ.

If, therefore, the conclusions above stated are true, then the application of this prophecy to the Papacy cannot be set aside by any subjective notions on our part as to the moral or religious guilt of the Church of Rome.

On the contrary, the strength of the denunciatory language of the Holy Spirit on this subject, must be regarded as a guide to regulate and enlighten our judgment upon it, and as designed by the Holy Spirit to convey a warning proportionate in solemnity and awfulness to the strength of the language employed by Him to describe it.

But further:

iv. As to the correspondence between this Prophecy and its fulfilment in the Papacy, be it observed,—

(1) That the first word used to describe what is here pronounced, is ἡ ἀποστασία (v. 3), the falling away ('discession' or declension from the primitive standard of Christian faith). Cp. 1 Tim. iv. 1, where the cognate verb is used with the word faith.

This word indicates a previous profession of the Truth. For none can fall away from ground on which he did not once stand. It is therefore characteristic of a corrupt Church.

(2) The word ἀφίσταμαι is therefore frequently applied to the ancient Church of Judah and Israel sliding back from the Truth (see LXX in Deut. xxxii. 15. Jer. ii. 5. 19; iii. 14. Isa. xxx. 1. Dan. ix. 9). Compare the words addressed to a Church in Rev. ii. 5, "Remember whence thou art fallen; and repent and do the first works."

The declension of the Papacy from the primitive Faith may well be called the falling-away, because no one system of ἀποστασία can be compared with it in long continuity of time, and in wide extent of place.

(3) The person who is its principal agent is called the 'Son of perdition' (v. 3).

These words are used as a name in one other place of the New Testament, and are applied (not to an Infidel Power but) to a Christian Apostle, Judas (John xvii. 12).

They may therefore be fitly applied to a Christian Bishop, a successor of the Apostles, if he betrays Christ.

And if the Bishop of Rome is unfaithful to the trust he has received from Christ, they may well be applied to him.

(4) The system, described in this prophecy, is called a Mystery.

It is not therefore an Infidel system. That is open, and is no Mystery.

It is also something which purports to be holy. Compare the word (Mystery) as used by St. Paul, 1 Tim. iii. 9. 16, Eph. v. 32.

It is therefore fitly applied to the religious system of a Church.

(5) This Mystery is not a Mystery of Faith and Godliness (1 Tim. iii. 9. 16), but of Lawlessness.

Bp. Butler (Serm. v.) calls Popery, "as it is professed at Rome, a manifest open usurpation of all human and divine authority."

The Mystery of "Lawlessness" has been revealed in the manifestation of "the Lawless one."

(6) But here it may be objected, How could this power be said to be at work in St. Paul's age?

To this it may be replied, that St. Paul was inspired by the Holy Ghost. The Holy Ghost can see what man cannot see. And he says expressly, that what he is describing was then a Mystery, and was not as yet revealed, but was only working inwardly, and would be revealed in its due season, which was not then come, and which did not arrive till some centuries afterwards.

No wonder then if we at this time (in looking back on the Apostolic age) should not be able to discern what was then not openly visible.

Besides, when we consider that the whole system of the Papacy, as such, is grounded on the corruptions of human nature, viz. on pride and lust of power, and on the operations of the Evil One opposing himself to God (as St. Paul declares, v. 9), and doing his work by subtlety and spiritual wickedness, who can decline to accept the assertion of the Holy Spirit Himself, that what was afterwards fully revealed was then secretly at work?

(7) The person in whom this system is embodied is described as ἀντιχρίστος (v. 4), i. e. literally one setting himself in opposition, and particularly as a rival foundation, in the place of or against another foundation.

Now, be it remembered that St. Paul says, "Other foundation can no one lay, than that which already lieth (κεῖται, remark the word), which is Jesus Christ" (2 Cor. iii. 11).

May not he, therefore, the Bishop of Rome, who calls himself the Rock of the Church, be rightly called ὁ ἀντι-χρίστος? Cp. note on Matt. xvi. 18.

(8) The same person is said "to exalt himself exceedingly against (ἐν) every one who is called God" (v. 4).

It has been said, indeed, that this description in v. 4 is not fulfilled in the Papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it.

This objection has arisen in great measure from non-attention to the words of the original. They do not import that the "man of sin" exalts himself above every one that is called God, but that he exalts himself exceedingly against every one that is so called. See note above on the translation of that verse.

Is this assertion too strong for the Papacy?

In Holy Scripture Civil rulers are called gods, Elohim (Ps. lxxxii. 6). Cp. John x. 34.

It is unnecessary to prove that the Bishop of Rome exalts himself exceedingly against them. Every Pope in succession,

ἀγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, ¹⁴ εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

¹⁵ Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

¹⁶ Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δὸς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

¹⁷ παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

III. ¹ Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. ³ Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ⁴ Πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν καὶ ποιεῖτε καὶ ποιήσετε. ⁵ Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ

m 1 Cor. 15. 58.
& 16. 13.
& 11. 2.
Phil. 4. 1.
ch. 3. 6.
n 1 Pet. 1. 3—5.
1 John 3. 2, 3.

o 1 Thess. 3. 2, 13.
Heb. 13. 9.
1 Pet. 5. 10.
Jude 21.
a 1 Ph. 6. 19.
Col. 4. 3.
b Acts 28. 24.
Rom. 10. 16.
& 15. 31.
c John 17. 15.
1 Cor. 1. 9.
& 10. 13.
1 Thess. 5. 24.
d 2 Cor. 7. 16.
e 1 Chron. 29. 18.

f 1 Thess. 4. 11.
& 5. 14.
vv. 11, 14, 15.

when he is crowned with the tiara, is solemnly addressed by the minister who crowns him as "Pater Principum et Regum, Rector orbis." And it is said on his coins, "Omnes Reges servient ei." See this and other evidence on this subject in the Editor's Letters on the Church of Rome, Letter XII.

(9) It is further said that "he exalteth himself exceedingly against every thing that is an object of reverence (*σέβασμα*), so that he goes into The Temple and takes his seat there, showing himself that he is God" (v. 4).

The Temple of God here (*ναὸς Θεοῦ*) is the Church. See Jerome, Chrys., Theodoret, Theophyl., cited by Bp. Andrewes, c. Bellarm. p. 226.

The action which is specified here in evidence of his exaltation against every *σέβασμα*, is that of his session in the *ναὸς* or holy place of the Church of God.

It may be also noted that in the only other place in the New Testament where the word *σέβασμα* occurs, it is used to introduce the mention of an *Altar* (Acts xvii. 23).

This prediction is signally fulfilled by the *first public official act* which is performed by every Pope in succession on his elevation to the Papacy, and by which he takes possession of his place as such.

Every Pope on his election is carried into the principal Church at Rome, his cathedral, St. Peter's.

He is there lifted up by the Cardinals, and is placed on the high *Altar*. When there placed, and sitting in the Church of God, on the *Altar* of God, he is *adored* by them kneeling before him and kissing his feet.

The word by which this act is described by the Church of Rome herself is no other than "the Adoration" (see Notitia Curie Romanæ, p. 126); and the words on the Papal Coin, "Quem creant, adorant" (Numism. Pontif. p. 5); and the description of the ceremony, in the Cæremoniale Romanum, ed. 1572, Lib. iii. sect. 1.

(10) Lastly, if the above statements and reasonings are true, they will need no authorities to confirm the conclusion to which they have now led. But it may be satisfactory to the reader to remember that this conclusion is one which is sanctioned by the names of some of the holiest, wisest, most charitable, and judicious persons that have expounded the word of Inspiration, particularly Bp. Jewel, Richard Hooker, Bp. Andrewes, and Bp. Sanderson, and the framers of the Authorized English Version of the Holy Bible. See Bp. Jewel's Works, Portion ii. p. 891—923, ed. Camb. 1847; Hooker, Sermon on Jude 17, pp. 841. 843; Bp. Andrewes, c. Bellarm. c. ix. and x. p. 220; Bp. Sanderson, i. p. 338, iii. pp. 13. 146. 161. 283; the English Translation, Dedication to King James I., A.D. 1611.

11. πιστεύσαι τῷ ψεύθει.] Cp. the Prophecy, 1 Tim. iv. 2.

13. ἀπ' ἀρχῆς.] So Elz. with A, D, E, I, K.

Some of the best MSS., B, D, G, and several cursives, have ἀπαρχήν, and Vulg. has 'primitias,' and so the Ethiopic Version and Lachmann; a reading not unworthy of consideration, and not unlikely to be altered by copyists into ἀπ' ἀρχῆς, from non-adherence to the fact that the Thessalonians might be called the *first fruits* of the harvest of the Gospel in Europe, having been converted to Christ by the Apostle of the Gentiles on his first missionary visit to Greece; a circumstance which would im-

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part a special significance to the word ἀπαρχήν. Cp. 1 Cor. xvi. 15, ἀπαρχὴ τῆς Ἀχαΐας. Phil. iv. 16, ἐν ἀρχῇ τοῦ εὐαγγελίου.

However, the reading in the text is confirmed by the preponderance of authority, e.g. Eph. i. 4, and appears on the whole to be most in harmony with the context, as declaring the wonderful mystery that the *Gentiles*, though despised by the *Jews*, and for a long time aliens from God, were chosen by Him from the beginning. See Eph. ii. 1—19; iii. 1—9.

14. εἰς περιποίησιν] 'in acquisitionem' (Vulg.). See on 1 Thess. v. 9.

16. αἰωνίαν] This feminine form is found in the New Testament only here and in Heb. ix. 12.

17. ἔργῳ καὶ λόγῳ.] So most of the best MSS. and Editions, and Vulg. 'in omni opere et sermone bono.' Elz. has λόγῳ καὶ ἔργῳ, a reading which enfeebles the sense.

Cn. III. 2. οὐ γὰρ πάντων ἡ πίστις] For Faith is not the property and privilege of all men, but only of those who have special pre-requisites for its reception, namely, who possess the qualities of meekness, and gentleness, docility, and readiness to receive the evidences of the Gospel, and to listen to its precepts.

The construction of the words may be compared (as it is by Wetst.) with the proverb οὐ παντὸς ἀνδρὸς εἰς Κόρυθόν ἐστ' ὁ πλοῦς.

The connexion therefore is, Pray that we the Ministers of the Gospel may be delivered from absurd and evil men; and do not be surprised, perplexed, and staggered because we have enemies, and that the Gospel, although it is the word of God, does not make converts of all men; for absurd and wicked men are by their absurdity and wickedness disqualified from receiving it. Being ἄστοι καὶ πονηροί they are not εὐθετοὶ εἰς βασιλείαν τοῦ Θεοῦ (Luke ix. 62).

The Gospel hides itself from the proud and ungodly, and reveals itself to those who are humble, and practise what they know. See our Lord's words, Matt. x. 11 and xi. 25, and Dr. Barrow's excellent observations quoted above on Acts x. 5.

3. τοῦ πονηροῦ] the Evil One. See Eph. vi. 16. 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9, whence it will appear that in these, his two earliest Epistles, St. Paul is careful to remind his hearers of the existence and activity of the Devil, whose works they had renounced in their Baptism.

4. παραγγέλλομεν] we charge you. A strong word used by St. Paul five times in these Epistles to the Thessalonians (1 Thess. iv. 11. 2 Thess. iii. 4. 6. 10. 12), and once to Timothy (1 Tim. vi. 13), and twice to the Corinthians (1 Cor. vii. 10; xi. 17), but not in his other Epistles.

5. ὁ Κύριος] God the Holy Ghost. (S. Basil.) Cp. Theophyl.

6. στέλλεσθαι ἀπὸ] Another nautical word suited to the inhabitants of a maritime and commercial city like Thessalonica. See above, on ii. 2. St. Paul is fond of such metaphors, especially in writing or speaking to such persons; see note on Acts xx. 20, and 2 Cor. viii. 20. The literal meaning is, to take in your sails (στέλλεσθαι τὰ ἱστία, see those passages), so as to be able to steer clear of a rock or reef, or any other danger; hence, in maritime language, to part company, and decline from, any person or thing, as here, that may be injurious in your Christian voyage.

F

g 1 Cor. 4. 16.
& 11. 1.
1 Thess. 1. 6.
& 2. 10.
& 4. 11.
h Acts 18. 3.
& 20. 34.
1 Cor. 4. 12.
2 Cor. 11. 9.
& 12. 13.
1 Thess. 2. 9.
i Matt. 10. 10.
1 Cor. 4. 16.
& 9. 3, 6.
& 11. 1.
1 Thess. 1. 6.
& 2. 6.
Phil. 3. 17.
1 Tim. 5. 18.
h Gen. 3. 19.
1 Thess. 4. 11.
1 Eph. 4. 28.
1 Thess. 4. 11.
Ecclus. 3. 23.
m Gal. 6. 9.
n Matt. 18. 17.
1 Cor. 5. 9, 11.
ver. 6.
o Rom. 15. 33.
& 16. 20.
1 Cor. 14. 33.
2 Cor. 5. 19—21.
& 13. 11.
Eph. 2. 14—17. Phil. 4. 9. 1 Thess. 5. 23. Heb. 7. 2. p 1 Cor. 16. 21. Col. 4. 18.

κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. ⁷ Ἄντοι γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν. ⁹ Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. ¹¹ Ἀκούομεν γὰρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. ¹² Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. ¹³ Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐγκαθήσθε καλοποιοῦντες. ¹⁴ Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε καὶ μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπῇ, ¹⁵ καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. ¹⁶ Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῶῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν.

¹⁷ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ,

— παρελάβοσαν] So A, D, Gd., Tisch., Lün., Alf. Cp. Winer, p. 71; Lobbeck, Phryn. p. 349; Sturz. de Dial. Maced. p. 58; and the forms εἴχουσιν in some MSS. of John xv. 22. 24, and εἰδούσαν xix. 3. Elz. has παρέλαβε. D***, E, I, K, have παρέλαβον, which confirms παρελάβοσαν. B, F, G, have παρέλαβε.

8. κόπῳ καὶ μόχθῳ] See 1 Thess. ii. 9.

— νύκτα καὶ ἡμέραν ἐργαζόμενοι] See on 1 Thess. ii. 9.

Every one is born to labour, though not to labour in the same way. And our Lord showed that the Minister of the Gospel is not to be supposed by himself or others to be not a labourer; for He said specially of His Apostles, "The labourer is worthy of his meat" (Matt. x. 10). They are ἐργάται and ἐργάζονται; and therefore St. Paul does not claim exemption for himself from the duty of labouring, when he says that he had power to abstain from labouring with his hands, and be chargeable to others for his support in preaching the Gospel. "He laboured more abundantly than they all" (1 Cor. xv. 10), because he was most zealous in preaching the Gospel.

S. Augustine (de Opere Monachorum, vi. p. 812) expresses his surprise that St. Paul should have been enabled to labour so much with his hands, and yet preach the Gospel with such energy and success. "Quando autem soleret operari, id est, quibus temporum spatiis, ne ab evangelizando impediretur, quis possit comprehendere? Sanè quia et nocturnis et diurnis horis operabatur, ipse non tacuit." And (p. 819), "Ipsi Apostolo quomodo vacaret operari manibus suis nisi ad erogandum verbum Dei certa tempora constitueret? Neque enim et hoc Deus latere nos voluit." And for specimens of St. Paul's unwearied energy in preaching, he points to the narrative in the Acts of the Lord's Day at Troas (Acts xx. 7), and his employment at Athens (Acts xvii. 17—21).

— ἐπιβαρῆσαι—ἐχομεν ἐξουσίαν] See above, 1 Thess. ii. 6—9, and below, 1 Cor. ix. 4.

10. μὴ δὲ ἐσθιέτω] neither let him eat, i. e. from the offerings of the faithful. An allusion to alms collected in the Church for the poor (cp. 1 Tim. v. 3, 4, and v. 16, μὴ βαρεῖσθω ἡ Ἐκκλησία), by relieving them from the Church fund. So Bp. Sanderson, iii. p. 112. Cp. Blunt's Lectures, p. 27—29.

S. Augustine has made this precept the text of his treatise "De Opere Monachorum" (vi. 799—838), in which he declares his disapprobation of those who enter a monastic life without intention to labour in it, but only to live a contemplative life; and he censures them as "in quandam sanctam societatem otiosissimè congregatos."

11. μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους] not busy, but busybodies. "Non agentes sed satagentes;" a saying ascribed by Quintilian (vi. 3. 54) to Domitius Afer, speaking of Mallius Sura (Lünemann). Cp. 1 Tim. v. 13, ἀργαὶ . . . καὶ περιεργοί.

For similar paronomasias in St. Paul's Epistles, see 1 Cor. vii. 31. 2 Cor. iv. 8; v. 4. Rom. i. 20; v. 19. Phil. iii. 2. Philem. 20. 2 Tim. iii. 4. As to the sentiment, see on 1 Thess. iv. 11, and Rom. xii. 11; and Martial's Epigram, i. 80, "Semper agis causas et res agis, Attale, semper | Est, non est quod agas, Attale, semper agis," &c.

12. παραγγέλλομεν] we charge. After this severer word (see v. 4 and 1 Thess. iv. 11) he adds the milder term παρα-

καλοῦμεν, we exhort, and that in the name of Christ, tempering sternness with love. (Chrys.)

13. μὴ ἐγκαθήσθε (so A, B, D*) καλοποιοῦντες] do not faint in well doing. Καλοποιοῦν is to be distinguished from ἀγαθοποιεῖν, which would mean to do good in the way of bounty, whereas καλοποιοῦν has a more general signification, to do well in the sight of man as well as God (2 Cor. viii. 21. Rom. xii. 17), and not only by beneficence, but by honest industry in our calling. Compare Gal. vi. 9, where the Apostle is speaking of providing maintenance for the Christian Ministry, τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκαθήμεν. This precept is to be connected with what precedes and with what follows. Do not ye faint in doing well, although there may be many among you that presume on your goodness, and make it a plea for indolence. Labour yourselves, that ye may be able to relieve the indigent (Eph. iv. 28). Learn to maintain good works (καλὰ ἔργα, Tit. ii. 7. 14; iii. 8) for necessary uses, to help the needy that ye be not unfruitful (Tit. iii. 14). But do not relieve those who can work and will not. By relieving such as have no claim to relief, you will encourage them and others in indolence, and disable yourselves for relieving those who have a claim on your bounty. Nor yet allow yourselves to be deterred from doing good by the ill conduct of the indolent, who can work and will not. Let not their inprobitary harden you against those who would work and cannot. Let not their evil overcome your good. (Theodoret.) Be bountiful to the poor, who are poor indeed; but if any one does not obey our precept in this Epistle (cp. 1 Thess. v. 27), particularly if he will not labour in his calling, but is indolent and a busybody, mark that man, and have no fellowship with him, that he may be ashamed. Cp. Augustine, viii. p. 814. Bp. Sanderson, ii. p. 186. The Macedonians were not disobedient to St. Paul's precept. See his honourable testimony to their beneficence, 2 Cor. viii. 1, 2.

14. διὰ τῆς ἐπιστολῆς] by the Epistle from me. Cp. 1 Thess. v. 27. Rom. xvi. 22. Col. iv. 16, where the phrase ἡ ἐπιστολὴ refers to the then present Epistle; and so the Syriac, Arabic, and Gothic Versions here.

In 1 Cor. v. 9, and 2 Cor. vii. 8, the phrase ἡ ἐπιστολὴ refers to a former Epistle. Probably both senses are combined here; and the Apostle means, that if any one obeys not his word, commanded by the Epistle present or past from him, he is to be noted; and the words τῆς ἐπιστολῆς here will be best rendered my Epistle.

— τοῦτον σημειώσθε] set a mark on this man. A proof that St. Paul's Epistle was well known to all at Thessalonica. It was to be a rule of action, and all who swerved from that rule were to be avoided. It was like a Law, publicly promulgated to all, because to be obeyed by all. This promulgation was effected by its public reading in the Church. Cp. 1 Thess. v. 27.

15. μὴ ὡς ἐχθρὸν ἡγείσθε] do not regard him as an enemy. See S. Polycarp's Epistle to the Philippians (c. ii.), where he imitates this language of St. Paul: "Non sicut inimicos tales existimetis," &c.

17. ὁ ἀσπασμὸς] The salutation here specified is the Benediction at the close of the Epistle. "The Grace of our Lord Jesus Christ be with you all." He made this addition with his own hand, as a safeguard against forgeries disseminated in his name

οὕτω γράφω¹⁸ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

(see above, ii. 2). Instead of writing 'Farewell' (Ἐπεσθε), the Apostle wrote, *The Grace of our Lord Jesus Christ*. And let us who receive the Apostolic Benediction in his Epistle bless Christ Who spake by him. (*Theodore*.) His salutation is his prayer. He begins his Epistle and ends it with 'Grace.' (*Chrys.* and *Theophyl.*)

Accordingly, we find the words, "The Grace of our Lord Jesus Christ," or "Grace be with you," or some similar salutation containing the word 'Grace,' at the close of all St. Paul's Epistles. See note above, on 1 Thess. v. 27, 28, and Introduction to the present Epistle, § 4, and below, on Heb. xiii. 25.

— ἐν πάσῃ ἐπιστολῇ] in every Epistle. Therefore, even now,

when he had written only two short Epistles, he entertained the design of writing *other* Epistles hereafter, which would come into the hands of the readers of the present Epistle; and this caution shows that he intended that the readers of his earliest Epistles should become acquainted with those other Epistles and be able to recognize them as his.

The subscription to this Epistle in *Elz.*, purporting that it was written from *Athens*, is found in A, B*, I, K, and in the *Arabic* Version, but not in the *Syriac* (in *Wallon*, p. 820), which names "Laodicea of Pisidia" as the place of writing. See above, on 1 Thess. v. at the end. The *Gothic* Version of *Ulfilas* has no subscription.

INTRODUCTION

TO THE

EPISTLE TO THE GALATIANS.

I. *On the Date of the Epistle to the Galatians.*

1. THIS Epistle was written after St. Paul had visited the Galatians, and had preached the Gospel to them as an Apostle; for he speaks of their enthusiastic reception of him in that character. (Gal. iv. 13—15.)

2. St. Paul does not appear to have visited Galatia *before* the period mentioned in Acts xvi. 6, which was a little prior in time to his first transit from Asia into Macedonia, A.D. 52¹.

3. This result agrees with another note of time specified in this Epistle, as follows:

This Epistle was written *after* the Council of Jerusalem, and after St. Peter's visit to Antioch, which it describes Gal. ii. 1—11². The Council of Jerusalem was held A.D. 50.

4. The question therefore arises,

How long *after* St. Paul's *first* Apostolic visit to Galatia in A.D. 52, was the Epistle to the Galatians written?

5. It has been affirmed by some learned writers³, that this Epistle was written *after* the *second* Apostolic visit which St. Paul made to Galatia, and which is described in Acts xviii. 23, and which did not take place before A.D. 54.

6. This inference has been derived from the expression τὸ πρότερον in chap. iv. 13, which, it is alleged, signifies "*the former visit*," and therefore shows that the Apostle had visited the Galatians a *second* time, when he wrote this Epistle.

But this inference cannot rightly be deduced from that expression. See the note on that passage.

7. It has also been said by some persons, that St. Paul must have been *twice* in Galatia when he wrote this Epistle, because he asks in chap. iv. 16, whether he has "become their enemy," ἀληθεύων αὐτοῖς?

He could not, it is alleged, have become their *enemy* at his *first visit*, for they then received him as their *friend*. (See Gal. iv. 13, 14.) Nor would he have become their enemy by what he writes in this Epistle, for they had not yet received it.

He must therefore, it is said, have become their enemy at some *other visit*; namely, as is alleged, at his *second* visit to Galatia described in Acts xviii. 23.

Therefore it has been inferred, that this Epistle was written *after* the date of that visit, viz. A.D. 54.

8. But this argument has little weight. St. Paul does *not* affirm that he has become their enemy by *speaking* the truth; but he *asks*, in the language of surprise and indignation, whether it be possible that he can have become their enemy by *being faithful* to them?

He had shown this faithfulness to them by preaching the Gospel to them at the first, without

¹ See *Chronological Synopsis* prefixed to the Acts, p. xxxix, and the *Chronological Table* before this volume.

² See note there, and on Acts xv. 20. 39, and *Chronol. Synops.* prefixed to the Acts, p. xxxv, and the *Chronological Table* prefixed to this volume.

³ See Meyer, *Einleitung*, p. 7, and on iv. 13. Cp. Wieseler, *Chron. Syn.*, p. 30. 277, De Wette, p. 3, and Alford, *Prolegomena*, p. 4. *Davidson's Introduction*, ii. p. 295. *Conybeare and Howson*, ii. ch. xviii. p. 158—164. *Guerike, Einleitung*, p. 350.

imposing upon them the Levitical Law as necessary to salvation. He had continued to show the same faithfulness to them, by resisting all the attempts of the Judaizers to enforce the Ceremonial Law on other *Gentile* converts, whose cause was the same as that of the Galatians; and he now shows his faithfulness to them by asserting and maintaining their Christian liberty in this Epistle. And if he has now become their enemy, it is not by any *change* in his own conduct or language towards them, for he has ever been the *same* towards them; but by his steadfast *continuance* in the same faithfulness towards them which he had shown from the first.

There is a generous irony in the words here used. Have *your* feelings towards *me* been *changed*, because *I* continue unchanged in my affection towards you? Have I, in a word, become your enemy by remaining true to you?

The force of this Apostolic expostulation is almost lost, if it be assumed that the word ἀληθεύων refers to some other visit, in which he is supposed to have used unwonted severity towards them, by which he excited their enmity.

9. It has been also asserted by some learned writers, that the Epistle to the Galatians bears *internal evidence* of being composed about the same time as the two Epistles to the Corinthians and the Epistle to the Romans.

If so, the Epistle to the Galatians cannot have been written before A.D. 57 or 58¹.

This has been argued,

- (1) From the nature of the subject of this Epistle.
- (2) From resemblances of style.

10. As to the *nature* of its *subject*—the Doctrine of Justification by Faith—it is true that it bears much similitude to the Epistle to the Romans²; but this circumstance, though it may be an evidence of identity of authorship, cannot be received as a proof of synchronism of composition.

An author, like St. Paul, whose works were to be *circulated* throughout Christendom, and to be *read publicly* in Churches, would not be inclined to make the same Doctrine the subject of two Epistles written at the *same time*; although he might find it needful by experience to reinforce or expand the same arguments and admonitions after an interval of some years. It does not therefore seem probable, *a priori*, that the Epistles to the Galatians and Romans were composed at the same time.

As to resemblance of *style* between this Epistle and those to the Corinthians and Romans, doubtless it is striking³; but this does not prove *coincidence* of *time* in their composition. Still less does this resemblance in *diction* show that the Epistle to the Galatians was written *after* the second to the Corinthians.

If it be granted that the Epistle to the Galatians was written before the Epistles to the Corinthians, and that no Epistle intervened between it and them, all is conceded which ought to be claimed on the ground of such a resemblance⁴.

11. The Epistle to the Galatians deals with the Doctrine of *Justification*: and it has been said, that the declaration of this Doctrine appertains to an *advanced* place in the Apostolic teaching; and that, therefore, the Epistle to the Galatians is not one of the *earliest* Epistles of St. Paul.

But on this statement it may be remarked, that the *Doctrine of Justification*, handled in this Epistle, is a *primary and elementary* one. It concerned the first principles of Christianity. Accordingly, we find it in the *first* Missionary Sermon which the Apostle is recorded to have preached,—that at Antioch in Pisidia. (Acts xiv. 38, 39, and *note*.) Were the Gentiles to be circumcised or not, at their *admission* into the Christian Church? Was Circumcision to be *enforced* upon them as necessary to salvation?

This was the question at issue. It met the Apostle, it met every Christian teacher, even at the

¹ See *Chronological Synopsis*, p. xxxix.

² This has been shown by a learned writer in the *Journal of Classical and Sacred Philology*, No. ix. p. 312—315.

³ As may be seen in the *Journal* already quoted, p. 303—309.

⁴ That the Epistle to the Galatians *preceded* that to the Romans, as Chrysostom supposed, will be allowed by all who carefully consider the contents of these two Epistles. See Chrys. Prolog. ad Ep. ad Rom., and Theophylact. The words of Tertullian are remarkable (Ad Marcion. v. 2): "*Principalem adversus Judaismum Epistolam nos quoque confitemur quæ Galatas docet.*" Tertullian, therefore, believed that the Epistle to the Galatians was written before the Epistles to the Corinthians and the Romans; and accordingly, in his fifth book against Mar-

cion, he makes his extracts from it, and from them, in that order, i.e.

1. Galatians.
2. 1 Corinthians.
3. 2 Corinthians.
4. Romans.

This assertion of *principalitas* for the Epistle to the Galatians does not seem to touch the question of the order of the Apostle's *shorter* Epistles, such for instance as the Epistles to the Thessalonians, which he puts in a *different class*; see c. 15, "*brevioribus quoque Epistolis non pigebit intendere.*" The order specified by Tertullian as that of the four Epistles mentioned above, is that adopted in the present edition; and has been followed by many learned writers.

baptismal font; and he must be able to answer that question before he could proceed to administer the Sacrament of Baptism, and receive a Gentile convert into the Church of Christ.

12. Besides, in another respect, the Epistle to the Galatians claims for itself an *early place* among St. Paul's Epistles.

Was the Author himself to be received as an Apostle of Christ?

In his two first-written Epistles, those to the Thessalonians, St. Paul had *not* introduced himself as an Apostle; he had not assumed the Apostolic name²; he had not written in his own name alone; but at the beginning of both those Epistles he had associated with himself two other persons, Silas and Timotheus, as colleagues, who certainly had no claim to the title of Apostles.

It might therefore be alleged that he did not venture to call himself an Apostle. Was he then to be received as such?

He had not written those two Epistles with his own hand. (See 2 Thess. iii. 17.) Was not this also, it might be asked, a sign that he did not venture to put forth his doctrine on his own independent authority?

Was St. Paul to be recognized as holding the same rank in the Church as St. Peter, St. James, and St. John, and the other Apostles who were called by Christ Himself upon earth, and had received the gift of the Holy Ghost on the day of Pentecost? Was St. Paul to be allowed to go forth and preach to the world as the Apostle of the Gentiles, when, as was alleged by his Judaizing opponents, who tracked his steps in order to disparage his authority, and to seduce his converts, and who succeeded in this attempt among the Galatians, his preaching was not in accordance with that of those other Apostles whom Christ Himself had called, and who had been visibly ordained with supernatural gifts of the Holy Ghost?

These were grave questions, and they were preliminary ones. They required an immediate answer. They must be answered, before St. Paul could expect to gain any footing for the Gospel, preached by his ministry, in any part of the world.

They must be answered without delay, in order that those might be recovered, who, like the Galatians, had lost, or were losing, the wholesome soundness of Evangelical Truth, and had been infected by the contagion of Judaism.

13. These circumstances seem to require that a very *early place* should be assigned to the Epistle to the *Galatians*, in which these urgent questions are encountered and answered.

Let the reader peruse the first and second chapters of this Epistle with these considerations in his mind; and it is probable that he will be ready to recognize in these two *introductory* chapters a noble Apostolic Apology addressed by St. Paul to the Churches of Galatia, to which the Epistle was first sent, and to all the Churches of Christendom, to which copies of it would be transmitted, and in which it would be publicly read.

Let it be borne in mind also that this Epistle was distinguished from his former Epistles, and from most of his later Epistles also, by being written by him in his own *name alone*, and with *his own hand* (vi. 11).

In those two chapters St. Paul displays his own Apostolic credentials to the world. He comes forth boldly and independently as the Ambassador of Christ, as one fully instructed by Him, and as such he claims to be heard. "Even though an angel from heaven," he says, "preach to you any thing beside what I preached to you, and ye received from me, let him be accursed" (Gal. i. 8, 9).

These declarations bespeak an early date for this Epistle.

14. Besides, if, as has been alleged, this Epistle to the Galatians had been written so late as the two Epistles to the Corinthians, and as that to the Romans, and at the same time with these Epistles (viz. A.D. 57 or 58), it is probable that this Epistle would have contained some reference to that important matter which at that time occupied much of St. Paul's time and thoughts, and on which he dwells so forcibly in those three Epistles, viz. *the collection of alms for the poor Jewish Christians at Jerusalem*³.

St. Paul himself was the main instrument in making that collection; he was appointed to convey it to Jerusalem, and did convey it thither soon after he had written these three Epistles¹.

A reference to that charitable collection would have had a special relevancy in *this* Epistle to

² See note above, 1 Thess. i. 1.

³ See 1 Cor. xvi. 1—4. 2 Cor. viii. 4. 2 Cor. ix. 1, 2, 12. Rom. xv. 26.

¹ Rom. xv. 26. Acts xxiv. 17.

the *Galatians*. It would have afforded a practical proof that though the author opposed the false doctrines of Judaizers, he was not biassed by any prejudices against the Jewish Christians at Jerusalem, who were zealous in behalf of the Levitical Law (Acts xxi. 20), and that he was actuated by feelings of love towards their persons, although he impugned their principles. He therefore does not omit to mention in this Epistle to the Galatians (chap. ii. 10) that before the Council of Jerusalem he "*was forward to remember the poor,*" i. e. the poor saints at *Jerusalem*; an assertion confirmed and explained by the Acts of the Apostles (Acts xi. 27—30; xii. 25).

How much force would have accrued to this important affirmation if he could have also said, that at the very time in which he was engaged in writing this Epistle, he was making a charitable collection for the poor saints at Jerusalem!

The estrangement of many of the Galatians from him at the time of writing this Epistle might, and probably would, have deterred him from *enjoining* such a collection on them *by his own authority*, but it would have even suggested a reason for a reference to the collection itself in which he was zealously engaged.

This collection would have been a demonstrative argument to the Galatians that his earnest zeal against the errors of the Judaizers was accompanied with fervent charity to the erring, and could not be imputed to any personal animosity on his part, but was prompted by love of the Truth, and even by love for the erring, whom he desired to recover from their error.

He enlarges upon the subject of this collection in those three other Epistles (the two to the Corinthians, and that to the Romans); and he would not have omitted to mention the collection in *this* Epistle, if it had been written at the same time as those Epistles when he was engaged in making the collection.

15. This consideration derives additional force from the fact that St. Paul, in his first Epistle to the Corinthians, does not omit to mention that he had then given an order, on the subject of this collection, to the Churches of *Galatia* (1 Cor. xvi. 1), "*Concerning the collection for the saints (the poor Christians of Jerusalem), as I gave charge (διέταξα) to the Churches of Galatia, so do ye.*"

16. When did he give this charge to the Churches of Galatia?

Not in this Epistle,—there is no reference to it there.

But he might, it is said, have sent an *oral* message to that effect with the Epistle.

Undoubtedly he might have done so. But why should he not mention in the Epistle to the Galatians what he *has* mentioned in *all* those other *Epistles*? If an oral message would suffice for one, why not for all?

Besides, the charge was given, he says, to the *Churches* of Galatia. It was not merely sent to one, but to many.

This circumstance bespeaks some general mission, or a visit from the Apostle himself.

17. Had then St. Paul any communication with the Churches of Galatia a short time before he wrote his *first* Epistle to the Corinthians, in which he speaks of having given a direction "*to the Churches of Galatia*" (1 Cor. xvi. 1)?

He had. The history of the Acts of the Apostles relates that, after his first visit to Corinth, he went by way of Ephesus up to Jerusalem, and thence returned to Antioch, the centre of his missionary labours, where he remained some time, and thence came back to Ephesus through the country of *Galatia* and Phrygia, "*confirming*" all the disciples¹.

After his return to Ephesus he wrote his first Epistle to the Corinthians from that City.

It was probably in that visit to *Galatia*, where he "*confirmed all the disciples,*" that he gave this charge concerning the collection to "*the Churches of Galatia,*" to which he refers in his first Epistle to the Corinthians.

18. He had "*confirmed the disciples*" in Galatia. His Apostolic authority was now re-established there; and he was *now* in a condition to give an injunction which, at the time when he *wrote his Epistle to the Galatians*, and their minds had been estranged from him by false teachers, would not have been so readily given, nor cheerfully obeyed.

This consideration, therefore, leads us to place the Epistle *before* that second visit to Galatia.

19. Besides, let it be remembered that when the affections of a Church had been alienated from him, as was the case with the Churches of Galatia, it was *not* St. Paul's custom to *visit* that

¹ ἐπιστημονίζοντες.

² Acts xviii. 23.

Church *in person* at once. As he himself says to a Church thus disaffected, "He would not *come* to it in *sorrow* (2 Cor. ii. 1), and with a *rod*" (1 Cor. iv. 21).

However desirous he might be to see it, yet in order to *spare* the offending he would not *come* to them (2 Cor. i. 23), even at the risk of being taunted (as he was) with timidity and vacillation (2 Cor. i. 17).

His practice was, *first*, to try the more lenient process of an *Epistle*, and then, when the *Epistle* had wrought its proper effect upon them, but not till then, he would follow up the *Epistle* by a *visit*.

This Apostolic method of retrieving an erring Church is illustrated by the history of his dealings with the Church of Corinth (2 Cor. i. 23; ii. 1).

He would probably have resorted to the same wise and merciful treatment in restoring his spiritual children of Galatia.

Therefore, on this ground also, it seems to be more probable that the *Epistle* should have preceded the *Visit*, than that the *Visit* should have preceded the *Epistle*.

Accordingly, we find in the *Epistle* to the Galatians a desire expressed on his part to *visit* them (iv. 20). But he first *writes* to them.

20. Again; the terms in which that second visit to Galatia is described in the Acts of the APOSTLES, deserve careful attention.

We there read that he went through in order (*καθεξῆς*) the region of *Galatia* and *Phrygia*, confirming or establishing (*ἐπιστηρίζων*) *all the disciples* (Acts xviii. 23).

Since it is thus affirmed in a Book of Canonical Scripture, written some time *after* that visit, that the Apostle went through a country *settling* all the disciples, we may reasonably conclude that they *were* settled; and we cannot bring ourselves to imagine that soon after a visit, in which the holy Apostle *settled all the disciples*, the Churches of Galatia generally became so *unsettled*, as the Galatians evidently were, when they received this *Epistle* from St. Paul. (See Gal. iii. 1—4; iv. 19; v. 4.)

We cannot, therefore, be induced to concur with those learned persons, who think that the *Epistle* to the Galatians, representing such a state of spiritual disorganization, was written soon after the visit in which, as Holy Scripture assures us, they were confirmed by St. Paul.

21. Reasons have now already been given for assigning an *earlier* date to this *Epistle*.

This then being assumed as probable, the word *ἐπιστηρίζων*, used by St. Luke in describing St. Paul's second visit to Galatia, may perhaps afford a clue for determining the date of the *Epistle*.

That word intimates some *previous* act of corroboration.

The *Visit* of the Apostle came *upon* (*ἐν*) some prior work of spiritual settling in the faith.

The *Epistle* represents the Galatians in an *unsettled* state; but the *Epistle* was designed to settle them.

This work of restoration was, it is probable, commenced by the Holy Ghost inspiring the Apostle to write this *Epistle*, and blessing His Word written, and granting the Apostle's prayers, and recovering those who had swerved from their Christian steadfastness.

When this previous work of reparation and recovery had been performed by an *Epistle*, then it was prosecuted (as might have been expected) by a *Visit*, which the *Epistle* had pre-announced as probable (iv. 20). The *Visit* completed the work happily commenced by the *Epistle*.

St. Paul went through the region of Galatia, *ἐπιστηρίζων*—giving *additional* strength and steadfastness—to all the *disciples*.

22. This conclusion comes in very appropriately to explain what he says to the Corinthians concerning the above-mentioned charge to the *Galatian* Churches with regard to the *collection* of alms for the poor saints of Jerusalem (1 Cor. xvi. 1).

St. Paul could hardly have ventured to give such a charge to the Galatians when they were in that condition of spiritual revolt and defection from him, which is described in the *Epistle*.

But now that they had been brought back to their allegiance by the *Epistle* and the *Visit*, he was enabled to issue such a mandate in full confidence that it would be obeyed.

Here, perhaps, we may recognize the reason why he mentions to the *Corinthians* the fact that he had given such a direction to the *Galatians*, whose estrangement from St. Paul must have been matter of notoriety, and perhaps of boasting, among the Judaizers of Corinth.

He specifies the fact, that he had given such a direction to the Churches of Galatia, in order

that the Corinthians might thus learn by a practical proof, that the Galatians had been recovered from the schismatical and heretical influence of the Judaizing opponents of the Apostle, and had returned to their spiritual obedience and loyalty to him, and recognized St. Paul once more as their Apostle, and regarded him with their original feelings of enthusiastic admiration and love (Gal. iv. 15), and were ready to obey his commands, and could now be cited by him as examples of Obedience and Charity for the edification of other Churches; and that thus the Corinthians themselves, who were exposed to the same evil influences as the Galatians were, and had been injured by them, might derive practical benefit from the example of the Churches of Galatia.

23. On the whole then we arrive at the following results:—

(1) That the Epistle to the Galatians was written by St. Paul after A.D. 52, the date of his first visit to Galatia.

(2) That it was written *before* the date of his *second* visit to Galatia.

(3) That it was probably written at Corinth on his first visit to Greece, A.D. 53 or A.D. 54⁴.

(4) That it was written next *after* his two Epistles to the Thessalonians⁵.

(5) That not long after the Epistle had been sent, he heard, probably at Ephesus, a good report of the favourable manner in which the Epistle had been received by the Galatians, and consequently resolved to *visit* Galatia in *person* on his return to Ephesus from Jerusalem and Antioch.

(6) That accordingly, having gone up from Ephesus to Jerusalem (Acts xviii. 22), and thence to Antioch, where he abode some time, he did not return by a direct course to Ephesus, although the Ephesian disciples were very desirous of his presence (Acts xviii. 20), but came back by a circuitous route through Galatia, where he *strengthened all the disciples* (Acts xviii. 23).

(7) That St. Paul's authority was re-established in Galatia, and the Galatians themselves were recovered to the faith, and that this Epistle was a blessed instrument to them, as it has been to every age and country of Christendom, for building up the hope of salvation on the only solid basis upon which it can stand unmoveably,—that of a sound Faith in the meritorious efficacy of the Death of Christ.

II. On the Design of the Epistle to the Galatians.

This subject will be considered in the Review at the close of the Second Chapter of this Epistle, and in the Introduction to the Epistle to the Romans.

The following preliminary remarks upon it are from *S. Augustine*⁶.

The cause for which this Epistle was written to the Galatians was this:—

When St. Paul had preached to them the Grace of God in the Gospel, some persons of the Circumcision arose, bearing the Christian name, who desired to bring the Galatians under the bondage of the Levitical Law.

They alleged that the Gospel would profit them nothing unless they were circumcised, and submitted to the other carnal observances of the Jewish ritual.

Hence the Galatians began to regard St. Paul with suspicion, as if he did not observe the same discipline as that of the other Apostles.

The Apostle Peter had given way to the scruples of these persons, and had been led to a semblance of agreement with them, as if he also was of their mind, that the Gospel was of no avail to the Gentiles unless they submitted to the burden of the Law.

Peter had been reclaimed from this simulation by St. Paul, as is related in this Epistle (ii. 14).

The subject of this Epistle is similar to that of the Epistle to the Romans, with, however, some difference. In the Epistle to the Romans the Apostle determines judicially the questions which were debated between the Jewish and Gentile Christians, the former alleging that the Gospel was awarded to them as a *reward* due to their own deservings consequent on a performance of the works of the Law, and not allowing this reward to be communicated to the *Gentiles*, who were not circumcised, and therefore, in the opinion of the Jews, did not merit the same. (*Augustine*.)

⁴ Compare *Lardner*, Vol. iii. p. 289, chap. xii. sect. iii. *Birk's* *Horæ Apostolicæ*, p. 207.

⁵ This is the opinion of many of the most learned writers on the Chronology of St. Paul's Epistles, e. g. *L. Capellus*, *Heidegger*, *Hottinger*, *Benson*, *Lardner*, *Schmid*, *De Wette*, *Feilmoser*, Vol. II.—PART III.

Schott, *Anger*, *Neander*, *Wieseler*, and others. See *Wieseler*, *Chron. Syn.* p. 607.

⁶ Whose Commentary on this Epistle will be found in Vol. iii. pp. 2660—2713 of his works, ed. Bened. 1837.

The Gentile Christians, on the other hand, exulted in their own preference to the Jews, who had been guilty of killing Christ.

In the present Epistle the Apostle writes to those who had been swayed by the influence of some false Teachers, exacting from them an observance of the Ceremonial Law, and had begun to listen to their insinuations that because St. Paul was unwilling that they should be circumcised, he had not preached to them the truth.

There is also this difference between the Epistle to the Galatians and that to the Romans, that in *this* Epistle St. Paul does *not* address himself to persons who had passed from *Judaism* to Christianity, but to such as had been converted to the Gospel from *Heathenism*, and were lapsing into Judaism under the influence of false Teachers, who affirmed that Peter, and James, and all the Churches of Judæa had joined the Law with the Gospel, and had exacted a like observance of both.

They also alleged that Paul was *inconsistent* with himself, that he *did* one thing in *Judæa* and *preached* another to the *Heathen*; and that it would be vain for them to believe in Christ unless they conformed to those things which were observed by His principal Apostles.

St. Paul, therefore, is obliged to steer a middle course, so as neither on the one hand to betray the Grace of the Gospel, nor yet, on the other, to disparage the authority of his predecessors in the Apostleship. *S. Jerome*¹.

Another difference may be remarked in the character of the two Epistles.

In that to the Romans, the Apostle speaks with more deference and reserve to those whom he addresses, whom he had never seen, and who had been converted by others to Christ.

In the Epistle to the Galatians he speaks with the affectionate sternness of a spiritual Father to his own children in the Faith, who were disparaging his authority, and renouncing his precepts, to the injury of their own souls, and the perversion of the Gospel of Christ. See Gal. iii. 1; iv. 8—20; v. 7.

¹ Proœm. in Epist. ad Gal. Vol. iv. p. 223, ed. Bened. Paris, 1706.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

I. ¹ * ΠΑΥΛΟΣ, ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ ^{a ver. 11, 12.} Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, ^{Acta 9. 6.} ^{Tlt. 1. 3.} καὶ οἱ σὺν ^{Acta 2. 26,} ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας, ^{32. & 3. 15.} ^{& 4. 10.} χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ^{& 10. 40.} Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ^{& 13. 30, 34.} ^{& 17. 31.} τοῦ δόντος ἑαυτὸν περὶ ^{Rom. 4. 24.} τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, ^{& 8. 11.}

^{1 Cor. 6. 14. & 15. 15.} ^{2 Cor. 4. 14.} ^{Eph. 1. 20.} ^{Col. 2. 12.} ^{1 Thess. 1. 10.} ^{Heb. 13. 20.} ^{b Matt. 20. 28.} ^{Rom. 4. 25.} ^{ch. 2. 20.} ^{Eph. 5. 2.}
^{1 Tim. 2. 6.} ^{Tlt. 2. 14.} ^{Heb. 9. 14. & 10. 9, 10.} ^{John 15. 19.} ^{1 Pet. 2. 24.} ^{& 3. 18.} ^{1 John 5. 19.}

Πρὸς Γαλάτας] So A, B, and many Cursives. And so *Lach.*, *Tisch.*, *Meyer*, *Alf.*

CH. I. 1. Παῦλος, ἀπόστολος, κ.τ.λ.] A declaration extorted from St. Paul in self-defence. He thus replies to those who disparaged his Apostolic authority, on the plea that he was not one of the original Twelve, and had been a Persecutor of the Church; and who contravened his teaching on the ground that in asserting the abolition of the Ceremonial Law of Moses, he was setting himself up against St. Peter and others who had been ordained to the Apostleship by Christ Himself upon earth. (Cp. *Jerome*.)

These introductory words are not found in any other Epistle of St. Paul. By saying that he himself is an Apostle, not of men, or by men, but of God, he intimates that those persons who taught the doctrine which he refutes in this Epistle, were not of God, but of men. (*Augustine*.) By not associating any other person by name with himself (as *Silas* or *Timotheus*, see I Thess. i. 1), he declares here his own independent Apostolic authority.

— οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου] My calling to the Apostleship was not from man as a source (ἀπὸ) nor through man as a channel (διὰ), but through Jesus Christ Who called me, speaking to me with His own voice from heaven, without the intervention of man. (Cp. *Theodore*.)

Jesus Christ is here distinctly contrasted with man; an assertion of His Godhead.

— διὰ Ἰησοῦ Χ. καὶ Θεοῦ Πατρὸς] by Jesus Christ and God the Father. The Son leads to the Father, and the Father reveals the Son. *Irenaeus* (iii. 14). In the Acts of the Apostles it is related that the Holy Ghost commanded the Church at Antioch to ordain St. Paul (Acts xiii. 1—4, where see note). Here his commission is ascribed to God the Father and the Son. The Power of all the three Persons of the Trinity is One. (*Chrys.* and *Theoph.*)

— τοῦ ἐγείραντος αὐτόν] God raised Christ from the dead, and thus showed that the sacrifice offered by Him on the Cross for the sins of the whole world was accepted as a full satisfaction for them (see on Rom. iv. 25). Thus the Apostle prepares the way for his argument in this Epistle, that Christ's death is the true ground of our Justification.

2. οἱ σὺν ἐμοὶ πάντες ἀδελφοί] all the brethren that are with me. An answer to the objection of those who alleged that St. Paul's doctrine was novel and singular, and only his own. Others are with him, and they all agree with him in it. (*Chrys.*)

— ταῖς ἐκκλησίαις τῆς Γαλατίας] to the Churches of Galatia. This is the only Epistle of St. Paul in which he addresses himself thus to the Churches of a country. See on I Thess. i. 1.

A remarkable address in what it does not, as well as in what it does say. He does not speak to them as he does to other Churches, in the beginnings of his Epistles, in terms of thankfulness and joy; and he does not address the Church of one city,

but all, for it appears that the evil which he deprecates had propagated itself to all. (*Chrys.*)

Though they were infected with heresy, yet he still calls them Churches. Such is the character and condition of the Church in this world: the time is not yet come in which the Church will be cleansed from all spot and wrinkle (Eph. v. 27). *Jerome*. See on I Cor. i. 2. A caution to those who look for a perfect Church on earth, and who separate themselves from a Church on the plea of imperfections, real or supposed, in it. See on Matt. xiii. 30.

The address, 'To the Churches of Galatia,' indicates that St. Paul intends, and takes for granted, that this Epistle will be circulated.

— τῆς Γαλατίας] Galatia, or Gallo-Græcia, a central province of Asia Minor, was occupied about 280 B.C. by a horde of Gauls and Celts, who were invited by Nicomedes, king of Bithynia, to assist him against his brother. About 240 B.C. they were restrained within the limits of the Halys and Sangarius by Attalus, king of Pergamus, and became incorporated with the Greeks, and were thence called 'Gallo-Græci.' Though the Greek Language was adopted by them, yet still the Celtic remained as a vernacular tongue among them. (See *S. Jerome*, Prolog. ad Epist.) In A.C. 189 they became subject to Rome; and they adopted the religious rites of the Greek and Phrygian mythology, especially the worship of *Cybele*. See on v. 12. Its principal cities were *Ancyra*, *Pessinus*, and *Tavium*. Cp. *Strabo*, xii. p. 566. *Liv.* xxxiv. 12; xxxvii. 8. *Florus*, ii. 11; *Winer*, R. W. B. i. p. 384.

3, 4. χάρις κ.τ.λ.] A summary of the argument of the Epistle, which is a pleading for the doctrine of Free Grace in Christ, dying for our sins, as our only ground of Peace.

4. περὶ τῶν ἁμαρτιῶν] So A, D, E, F, G, I, K, and several Cursives, and *Gb.*, *Sch.*, *Ln.*, *Tf.*, *Mey.*, *Alf.*, *Ellicott*. *Elz.* has ὑπὲρ. But ὑπὲρ is 'on behalf of,' i. e. with a view, a benefit for. Christ suffered for us and for our salvation, ὑπὲρ ἡμῶν and ὑπὲρ τῆς τοῦ κόσμου (ωῆς) (John vi. 51), and περὶ ἁμαρτιῶν, 'for our sins,' or 'on account of our sins,' which made it necessary that He should die for us. Cp. Rom. viii. 3 for περὶ, and see for examples of ὑπὲρ, Luke xxii. 19, 20. Rom. v. 6; xiv. 15. Gal. ii. 20; iii. 13; and *Winer*, p. 333.

— ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ] To deliver us from the present evil world (*Aug.*) in which we were imprisoned as captives and slaves sentenced to death. His blood was our λύτρον, or ransom, by which we have been redeemed from this bondage. And St. Paul says that this ransom was given freely by Christ, and that it was given according to the Father's will. A declaration of the truth against the Socinian allegation that the Doctrine of the Atonement is not reconcilable with Divine Love. See on Matt. xvii. 5; xx. 28; and John x. 17.

Neque Filius se dedit pro peccatis nostris absque voluntate Patris, neque Pater tradidit Filium sine Filii voluntate. Sed hæc est voluntas Filii voluntatem Patris implere. (*Jerome*.)

c Rom. 11. 36.
& 16. 27.
Eph. 1. 12.
Phil. 4. 20.
d ch. 5. 8.

e Acts 15. 1.
1 Cor. 11. 4.
ch. 5. 16.
f 1 Cor. 16. 22.

g Rev. 22. 18.

κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ^δ ἢ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

^δ Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ^ε ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ^ε ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ^ε ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς

— τοῦ Θεοῦ καὶ Πατρὸς] *God who is also our Father* (Phil. iv. 20. Eph. v. 20. *Bp. Middleton* on Eph. v. 5), and is specially our *Father* by the redemption of us His *children* by the blood of His *Son*.

6. οὕτω ταχέως μετατίθεσθε] “*Miror quod sic tam citò transferimini.*” *Tertull.* de Præc. c. 27. Cp. 2 Macc. vii. 24, μεταβήμενος ἀπὸ πατρῶν νόμων. And on the sense of ταχέως, easily, at once, see Judges ii. 17, ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ.

The sense is, *I marvel that you are shifting yourselves from God to a different Gospel, and that you are doing this so quickly* (cp. 2 Thess. ii. 2); that is, without due consideration of what is to be said on the other side, and, as it were, on the first impulse.

Instead of making a vigorous defence, or calling on me to protect you, you are capitulating immediately, you are revolting from God Who enlisted you at your Baptism as His soldiers under the banner of the Cross, and after this defection you are joining the ranks of the enemy. So *Chrys.*, who says, “The Apostle brings two charges against them—their *change*, and its *suddenness*.” Such a change was in character (as *Grotius* observes) with the desultory fickleness which is attributed by ancient writers as a national trait to the race from which the Galatians sprung. See *Cæsar*, *Bell. Gall.* iv. 5, and the characteristic lines describing their conduct in the battle which decided the fortunes of the world,—

“Ad hoc frementes verterant bis mille equos
Galli canentes Cæsarem.”—*Horat.* Epod. ix. 16.

It must be remembered that the Galatians had been converted from *Heathenism* (iv. 8), and that the national superstition of Galatia, the worship of *Cybele*, would predispose them readily to receive *Circumcision* as a rite of religion. See on v. 12.

7. εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς] *I marvel that you are so soon revolting to a different Gospel which is not another*: for there are not two Gospels of Christ; but one and the same Faith for all.

ἕτερος is *diverse in kind*, ἄλλος is *other in number*. Cp. *Tittmann*, *Syn.* N. T. p. 165; Quod post primum Evangelium inferitur non jam secundum est, sed nullum; and see the similar uses of these words ἕτερος and ἄλλος in 2 Cor. xi. 4, which is the best comment on this verse.

— εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς] The meaning of this clause has been much controverted. It has been usually rendered, ‘*except that there are certain persons who are troubling you.*’ But this version appears to be incorrect. For

(1) It supposes an awkward ellipse, and does not cohere with the context, and

(2) The definite article *οἱ* prefixed to ταρασσόντες shows that ‘*they who were troubling*’ them, are the *subject* of the proposition, and not the *predicate* of it.

The true rendering seems to be this, ‘*Unless they, who are troubling you, are somebody,*’ i. e. are persons of some substantial weight and Apostolic authority, with a commission, such as St. Paul himself had, from God; and are not mere usurpers and intruders.

This version is also confirmed by the *Vulgate* and old Latin Version in the *Codex Augiensis*, which have the pronoun *aliqui* here, not *quidam*: “*Nisi sunt aliqui qui vos conturbant,*” i. e. unless they who trouble you are *aliqui*, men of authority, true Apostles; and not (as, in fact, these my opponents and your false teachers are) mere unauthorized persons.

St. Paul says that this different Gospel of these false teachers is no Gospel at all, unless *εἰ μὴ* (forsooth) the false teachers who are troubling you, and whose will it is to pervert the Gospel of Christ, are *somebody*; which they are not. Indeed, so far from being *τινὲς*, men of any mark or likelihood, they are worse than *nobody*: for, by the very fact of their perverting Christ's Gospel, they are *Anathema*, or *accursed*; as he proceeds solemnly to declare twice in vv. 8, 9.

Εἰ μὴ, unless, is used by St. Paul, with a tone of irony, in order to introduce an incredible supposition, which he only puts,

in order to explode it. So 2 Cor. iii. 1, εἰ μὴ χρήζομεν συνστατικῶν, unless forsooth we, your Apostles, need letters of commendation from you our children!

τινὲς here is emphatic, and is to be illustrated by Acts v. 36, λέγων εἶναι τινὰ ταυτὸν, professing himself to be *somebody*, and *Ignatius* (Eph. 3), οὐ διατάσσομαι ὡς ὅν τις, I do not dictate to you, as if I were *somebody*. The present passage is best explained by what St. Paul says below, vi. 3, “If any one imagine himself to be *something* (τι) when he is *nothing* (as these false Teachers, of whom he here speaks, are) he deceives himself as well as others.” So τι, ‘*something* of importance,’ 1 Cor. iii. 7; x. 19, and Gal. ii. 6; vi. 15. Compare also the similar use of *τινὲς* in *Demosth.* c. Mid. p. 582, πλοῦστοι πολλοὶ τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσηληφότες, and the Latin *aliquis* and *aliquid* (*somebody* and *something* of note), e. g. as in *Juvenal*, i. 73,—

“Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis;”

and in somewhat a similar sense (ii. 149),—

“Esse aliquos Manes et subterranea regna,
Nec pueri credunt.”

This interpretation renders the sentence clear and coherent. “*I marvel that ye are so soon shifting yourselves to a different Gospel, which is not a second Gospel, unless, forsooth, those persons who are troubling you, and whose will it is to pervert the Gospel of Christ, are somebody. But no: even though we or an Angel from heaven preach to you any other Gospel beside what we preached to you, let him be accursed.*”

7. θέλοντες μεταστρέφαι] *willing* to pervert; that is, whose will (θέλημα) it is to pervert. On the sense of θέλω see *Philom.* 14.

8, 9. ἀλλὰ καὶ] But even if these persons were *τινὲς, aliqui, somebodies*, and not *nobodies*, even if they were men worthy of your attention and confidence, I now add (καὶ), that if I (an Apostle of Christ, v. 1, which they are not), or if even an angel from heaven, or if any one in the world, preach to you, not only a different Gospel, but any thing beside or beyond what I preached to you, and ye received from me, when I evangelized you, let him be accursed!

Παρά = ‘*praeter*,’ properly by the side of,—i. e. not in the same line, but by the side of it, or swerving from it; and thus it expresses difference, whether by defect or excess. See *Tertullian*, de Præc. Hæc 6 (who interprets παρά by *aliter*), and *ibid.* 29, by ‘*aliter citrà quàm*,’ and c. *Marcion*. iv. 4, and v. 2; and cp. as to the use of παρά *Matt.* iv. 18; xiii. 4. *Rom.* i. 26, 26; xiv. 5; and *Winer*, p. 359.

As *Chrys.* and *Theoph.* expound the words, the Apostle does not say, “if they preach things *contrary* to the Gospel and subvert the whole,” but “if they preach any thing divergent from what we preached;” even if they make any alteration whatever in it, “let them be accursed!”

A solemn warning against those who (as the Church of Rome does) venture to make any addition to, or to take any thing from, the Faith once for all delivered to the Saints (Jude 3).

— ἀνάθεμα] See on Acts xxiii. 14. 1 Cor. xii. 3; xvi. 22. *Fritz*, on *Rom.* ix. 3. and *Trench*, *Synonyms*, § v. on the distinction between ἀνάθημα, a thing offered for God's honour, and ἀνάθεμα, a thing devoted for destruction.

9. ὡς προειρήκαμεν] as we have said before. Lest any one should suppose that the awful denunciation which I have just uttered against all who make any alteration in the doctrine preached by me, had escaped me in a momentary excitement of passionate indignation, produced by a sense of personal injury, I solemnly repeat it. (*Chrys.*)

St. Paul (adds *Chrys.*) grounds his doctrine on the Holy Scriptures of the Old Testament. In the Gospel, Christ had introduced the Patriarch Abraham saying, that if the Jews heard not *Moses* and the *Prophets*, i. e. the Old Testament, neither would they be persuaded though one rose from the dead (*Luke* xvi. 50).

εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ^{10 h*} Ἀρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; ¹ ἢ ζητῶ ἀνθρώποις ἀρέσκων; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.

^{11 j} Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον ^{12 k} οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

^{13 l'} Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν, ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

Thus Christ preferred the witness of the *Scriptures* to that of one from the grave. So Paul here, or rather *Christ Himself*—for it was Christ Who inspired Paul—prefers the testimony of the *Scriptures* to that of an *Angel* from heaven. For angels, though mighty, are servants; but the Holy *Scriptures* are not the words of servants, but of the Lord of all. (*Chrys.*)

10. Ἀρτι γὰρ ἀνθρώπους πείθω] *Do I now, when I utter such words as these, endeavour (as my enemies tell you I do) to gain the favour of men?*

On this use of *πειθω* see Acts xii. 20, *πεισάρας Βλάστον, having made Blastus their friend.*

This question, and what follows—'Do I seek to please men?'—is doubtless an answer to objections raised against the Apostle by his adversaries alleging that he was *inconsistent* in his practice, and a *time-server*, and a *men-pleaser* (cp. 1 Cor. ix. 22; x. 24. Rom. xv. 1); and that he preached against circumcision, and yet had circumcised Timothy (Acts xvi. 3; cp. below, on v. 11); that he taught that the Levitical Law was abrogated, and yet observed it in *his own person* (Acts xviii. 18).

On such pleas as these, grounded on his preaching and his practice *not* rightly understood, the false teachers asserted that the Apostle, with all his professions of independence, was only an *ἀνθρωπάρεσκος*, a *men-pleaser*, and was influenced by a love of popularity, and not by a zeal for the truth and for the glory of God.

These and similar objections are tacitly implied in this and other portions of the Epistle, which (it is to be remembered) is of an apologetic character throughout. They account for the mention of many incidents in it, e. g. of the non-circumcision of Titus (ch. ii. 2—11), and the Apostle's *opposition* to St. Peter at Antioch; and must be carefully borne in mind in its perusal.

How far St. Paul made himself *all things* to all men, and sought to please all, and how far all ought to imitate him, has been well stated as follows by one of the best expositors of St. Paul's writings:—

St. Paul professeth that he sought to *please all men in all things, not seeking his own profit, but the profit of many* (1 Cor. ix. 20—22). And it was no flourish neither. St. Paul was a real man, no bragger; what he said, he did. He became as a *Jew to the Jews*, as a *Gentile to the Gentiles*; not to humour either, but to win both. And at Corinth he maintained himself a long while with his own hand-labour, when he might have challenged maintenance from them as the *Apostle of Christ*. But he would not, only to *cut off occasion* (2 Cor. xi. 12) from those that slandered him, as if he went about to make a prey of them, and would have been glad to find any occasion against him to give credit to that slander;

But what, is St. Paul now all on a sudden become a *men-pleaser*? Or how is there not *yea and nay* (2 Cor. i. 18) with him that he should profess it so largely, and yet elsewhere protest against it so deeply? *Do I seek to please men?* (Gal. i. 10.) No, saith he, I scorn it; such baseness will better become their own slaves,—I am the servant of Christ. Worthy resolutions both, both savouring of an apostolic spirit, and no contrariety at all between them. Rather that seeming contrariety yieldeth excellent instruction to us, how to behave ourselves in this matter of pleasing. Not to please men, be they never so many or great, out of flatness of spirit, so as, for the pleasing of them, either,

First, to neglect any part of our duty towards God and Christ; or,

Secondly, to go against our own consciences, by doing any dishonest or unlawful thing; or,

Thirdly, to do them harm whom we would please, by confirming them in their errors, flattering them in the *r* sins, humouring them in their peevishness, or but even cherishing their weakness; for weakness, though it may be borne with, yet it must not be cherished;

Thus did not he, thus should not we, seek to *please* any man;

But then, by yielding to their infirmities for a time (Rom. xv. 1), in hope to win them, by patiently expecting their conversion or strengthening, by restoring *them with the spirit of meekness* (1 Thess. v. 14. Gal. v. 26; vi. 1) when *they had fallen*, by forbearing all scornful jeering, provoking, or exasperating language and behaviour towards them, but rather *with meekness instructing them that opposed themselves* (2 Tim. ii. 25), so did he, *so should we seek to please all men*, for their profit and for their good. For that is Charity (1 Cor. x. 33. Rom. xv. 2). *Bp. Sanderson* (i. p. 316).

— *εἰ ἔτι ἀνθρώπους ἤρεσκον*] *if I were yet pleasing men*, as my adversaries allege, I should not have been as I am the servant of Christ. The fact is, as I well know, I am encountering their hatred for the sake of Christ, Whom I serve and Whom I seek to please.

Before *ἔτι* *Elz.* inserts γὰρ, which is not in the best MSS., and weakens the sense.

The *ἔτι*, yet, appears to intimate, that when he was a rigid observer of the Law, and a persecutor of the Church, he did please men; but now he has renounced all human favour and applause for the service of Christ, for which he has sacrificed all earthly advantages and counts them as loss.

11. Γνωρίζω δὲ] *But I certify you.* Having vindicated himself from the charge of *pleasing men*, by denouncing a solemn imprecation on all persons who tamper with the doctrine delivered by him, he now declares that he was not *indebted to men* for that doctrine, but had received it immediately by revelation from God.

The MSS. fluctuate between δὲ and γὰρ, and the authorities are almost equally balanced. On internal grounds δὲ seems preferable, as marking a transition.

— οὐκ ἔστι κατὰ ἄνθρωπον] but κατὰ Θεόν. Cp. 2 Cor. vii. 10.

12. οὐδὲ γὰρ ἐγώ] For neither did I receive it from man, nor was I taught it at all, except &c. See next note.

— οὔτε ἐδιδάχθην ἀλλὰ] nor was I taught it except by Revelation. He does not mean that he was not taught it, but that he was not taught it by man, but by God. He was *θεοδιδάκτος*. It is therefore better not to put a comma after *ἐδιδάχθην*.

This use of ἀλλὰ has sometimes been lost sight of. See Matt. xx. 23, where an important article of doctrine is involved in it. Our Lord there says, "It is not Mine to give (ἀλλὰ) *save* to those for whom it is prepared of My Father." *It is Mine* to give (for I am Judge of all), but *only* to those for whom it has been prepared by My Father.

13. τὴν ἐμὴν ἀναστροφὴν ποτὲ] 'conversationem meam aliquando.' *Jerome, Aug.*

— Ἰουδαϊσμῷ] *Judaism*, as distinguished from *Gentilism*. Cp. ii. 14. See *Dean Trench's* Synonyms of N. T. xxxix.

— καθ' ὑπερβολὴν] *exceeding other persecutors* in my zeal. See 1 Cor. xii. 31.

— ἐδίωκον—ἐπόρθουν—προέκοπτον] Observe the *imperfect* tenses describing the condition in which he was at that very time when he had his first revelation from Christ; showing that he could not have derived his Gospel from man *before* that time.

He then proceeds to describe what happened to him *after* that time.

14. ζηλωτῆς ὑπάρχων] Compare the report of the speech from St. Paul's mouth from the stairs of the castle at Jerusalem, Acts xxii. 3—5, ζηλωτῆς ὑπάρχων τοῦ Θεοῦ κ.τ.λ.

h Acts 4. 19, 20.
& 5. 29.
i Thess. 2. 4.
James 4. 4.
j 2 Cor. 12. 19.
Eph. 6. 6.
Col. 3. 22.
k 1 Cor. 15. 1, 3.
ver. 1.
l Eph. 3. 3.

l Acts 8. 3.
& 9. 1.
m 22. 4.
n 26. 9.
Phil. 3. 6.
i Tim. 1. 13.

m Acts 9. 15.
& 13. 2.
Rom. 1. 1.
Jer. 1. 5.
n Matt. 16. 17.
1 Cor. 2. 9—13.
2 Cor. iv. 6.
ch. 2. 8.
Eph. 3. 1, 8.

o Acts 9. 26, 29.
& 22. 17, 18.
p Mark 6. 3.

q Rom. 1. 9.
& 9. 1.
2 Cor. 1. 23.
& 11. 31.

1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.

15^m Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16^a ἀποκαλύψαι τὸν Τῖόν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18^o Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε 19^p ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20^q Ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι.

15. ὁ Θεός] Omitted by B, F, G, but found in A, D, E, I, K. It marks strongly the contrast between *God* and *man*. He had studiously repeated the word *ἄνθρωπος* no less than six times (v. 1. 10 *thrice*, 11, 12), now he passes to speak of *God*. The sense therefore is weakened by the omission.

— ὁ ἀφορίσας] *He who set me apart*, an important word in the history of St. Paul. See on Rom. i. 1.

16. ἀποκαλύψαι—ἐν ἐμοί] *to reveal his Son in me*. "Revelare Filium suum in me, ut evangelizarem eum gentibus." *Iren.* (v. 5), who adds "revelatione ei de coelo facta, et colloquente cum eo Domino."

A striking contrast. He who had been stricken by blindness as a Persecutor, has now Christ, the Light of the world, revealed in him as a Preacher. He who was himself dark, has become a light to others, a light revealing to them Christ. *S. Jerome* well compares 2 Cor. xiii. 3, ἐν ἐμοὶ λαλοῦντος Χριστοῦ. Gal. ii. 20, ὃ ἐν ἐμοὶ Χριστός. So *Chrys.* He does not say, "God revealed His Son to me," but "in me," showing that he did not learn the Gospel merely by words from God, but that he was filled in his heart with the Holy Spirit, so that the knowledge of the Gospel was, as it were, dyed into his inner man. *Chrys., Theophyl.*

The Father revealed the Son in me, not in order that the revelation of the light of Christ so kindled in me should be confined to me, but that it should be diffused by my preaching to the world. (*Chrys.*) He gave me this grace that I should preach, not the Law, but the Gospel. (*Theodoret.*)

— οὐ προσανεθέμην] 'non retuli,' *Tertullian* (de Resur. 51); 'non acquievi' (*Vulg., Cod. Aug., and Boern.*). I resorted not, literally referred not myself to them for counsel, guidance, instruction, and assurance. So *Diod. Sic.* xvii. 116, cited by *Mintert*, προσανατίθεσθαι τοῖς μάντεσι, and *Lucian* (Jov. Trag. init.), ἐμοὶ προσανάθου, λάβε μὲ σύμβουλον πόνων. Cp. ii. 6.

— σαρκὶ καὶ αἵματι] *flesh and blood*, as distinguished from spirit and God. Compare our Lord's words, Matt. xvi. 17, σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι (addressed to St. Peter) ἀλλ' ὁ Πατήρ μου.

May not St. Paul be referring here to those remarkable words of our Lord to St. Peter?

It was not *flesh and blood*, but the Father who revealed His Son to St. Peter, and by him to the world.

So now St. Paul says that God revealed His Son in him, and he did not commune with *flesh and blood* in order to obtain further knowledge.

Does not therefore St. Paul thus intimate (as he was constrained to do by those who placed St. Peter in opposition to him) that his own Apostolic privileges and revelations were not a whit inferior to those of St. Peter? Cp. 2 Cor. xi. 5; xii. 11. 1 Cor. i. 12.

On the practical duties arising from a consideration of St. Paul's case, as having a special call, see *Bp. Sanderson*, iii. 114.

17. ἀνῆλθον] B, D, E, F, G, have ἀπῆλθον, which some Editors have adopted; but A, I, K, and the Greek Fathers, have ἀνῆλθον, which is preferable as to sense; and ἀπῆλθον appears to be only an error introduced from confusion with the word in the following line.

There is a contrast between ἀνῆλθον εἰς Ἱεροσόλυμα and ἀπῆλθον εἰς Ἀραβίαν, which adds much force to the argument. I went not up to Jerusalem, the Holy City, as I should have done if I had needed or desired instruction from man, but I went away into Arabia, a heathen wilderness, where I could not expect any such instruction, but where I received revelations from God.

Hence the Latin Versions (*Vulg., Cod. Aug., Boern.*) have 'veni' for the former word, and 'abii' for the latter.

As to the history of this retirement into Arabia, see note on Acts ix. 23. The Arabic Version here specifies Balca as the place of St. Paul's retirement.

18. μετὰ ἔτη τρία] *after three years*. On the chronological

arrangement of these dates, see above, "Chronological Synopsis" prefixed to the Acts of the Apostles, pp. xxxv. xxxviii.

— ἱστορῆσαι] *To visit Peter and make his acquaintance*. See the illustrations of ἱστορεῖν, sometimes applied to a place, in *Wetstein's* note. St. Paul went to visit St. Peter, "ut fraternam charitatem etiam corporali notitiā cumulet" (*Aug.*), and not to learn any thing from him (*Primasius*).

He introduces this incident in order to show that he had never known Peter before, and therefore could not have derived any thing from him. At the same time this circumstance indicates that this visit was a spontaneous overture on St. Paul's part, and that he felt conscious that though he had derived nothing from the other Apostles, yet that the Gospel he had received from heaven was perfectly in harmony with that which was taught by those who were called by Christ upon earth, and that he expects them to own him as a brother, as he owns them. In the fulness of this persuasion he voluntarily repaired to Jerusalem in order to visit Peter, for whom the Jewish Christians, and therefore the Galatians, entertained the highest respect.

— Κηφᾶν] So A, B, and *Lach., Sch., Tisch., Meyer, Alf., Ellicott.* *Elz.* has Πέτρον, which is grounded on good MS. authority, viz. D, E, F, G, K, H, but seems to be a gloss for the less familiar name *Cephas*, which, being the Hebrew form, was more likely to be used by St. Paul in deference to the feelings and practice of the Jewish Christians. But he afterwards used the name *Peter* also (ii. 7, 8), for the sake of his Gentile Readers, and to show the identity of the person who bore these two names.

— ἐπέμεινα π. αὐτὸν ἡ. δεκαπέντε] *I abode with him fifteen days*. He thus shows that Peter cordially received him (*Primasius*). Fifteen days; ample time for Peter to have seen what I was, and to have proclaimed me to the world as a deceiver, if the Gospel which I preached was not consistent with his own. Therefore they who cavil at me, involve Peter also in the charge of conniving at error and delusion.

19. Ἰάκωβον] *James*. The mention of Peter, one of the Twelve, is followed by the words, *other of the Apostles* saw I none save James the Lord's Brother. It seems to be a reasonable conclusion from this passage, that James the brother (i. e. cousin) of our Lord, and Bishop of Jerusalem, was also one of the Twelve Apostles. James was the son of Cleophas, and his Mother was Sister of the Mother of our Lord (*Theodoret*). Cp. *Euseb. H. E.* ii. 1, and *Bengel* here, and note on Acts i. 13; xii. 17; xxi. 18, and note on Matt. x. 3, and the authorities referred to, in *Ellicott's* note here.

St. Paul shows his respect for St. James by calling him the Lord's Brother, as he had shown his respect for St. Peter by saying that he himself went up to Jerusalem in order to visit him (v. 18).

By these preliminary expressions of reverence for those two Apostles, he wisely guards himself against any imputations on the part of his Judaizing adversaries, that he, a new Apostle, was liable to the charge of disparaging the original Apostles of Christ. And he prepares the way for what he is about to say in the next Chapter concerning his resistance to St. Peter, and to those who professed to come from St. James (ii. 12); and shows that he would not have acted as he did, except under a stern sense of duty.

20. ἐνώπιον τοῦ Θεοῦ] "Jurat utique; et quid sanctius hac juratione?" (*Aug.*), who has some excellent remarks here on the true character of an Oath, and on the consistency of St. Paul's conduct in this respect with the precept of Christ (Matt. v. 34), as follows: "An oath which cometh not from the evil (ἀπὸ τοῦ πονηροῦ) of him who swears, but from the unbelief of him to whom he swears, is not against our Lord's precept: 'Swear not.' Our Lord commands, that, as far as in us lies, we should not swear; which command is broken by those who have in their mouths an oath as if it were something pleasant in itself. The Apostle Paul knew our Lord's command, and yet he swore. They are not to be listened to, who say that these speeches of his are

21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἥμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐπόρθει· 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

II. 1 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν συμπαραλαβὼν καὶ Τίτον.

2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιμηθῆναι,

not oaths. As far as in him lies, the Apostle swears not; he does not catch at an oath with eagerness, but when he swears it is by constraint, through the infirmity or incredulity of those who will not otherwise believe what he says." See note above, on Matt. v. 34.

— *ὅτι* 'that,' i. e. I speak in the sight of God, who sees that I do not lie. He is my witness that I speak the truth. A verb of seeing is implied in the word *ἐνώπιον*. Cp. 2 Cor. i. 23.

21. Ἐπειτα ἦλθον] He recites what he did, and what God did for him, but he modestly omits what he suffered for the Gospel in this period, first at Damascus (Acts ix. 22—25), and afterwards at Jerusalem (Acts ix. 26), where see note.

— *Κιλικίας*] Cilicia, his own country, thus showing his sincerity, courage, and love. See Acts ix. 30.

CH. II. 1. Ἐπειτα—εἰς Ἱεροσόλυμα] to the council at Jerusalem. See notes on Acts xv. 1, 2, and the *Chronological Synopsis* prefixed to the Acts, p. xxxv. And so *Irenaeus*, iii. 13, and *Jerome*, and *Theodore*, and *Primasius* here, who says that this journey took place "quando de oneribus Legis questio mota est."

St. Paul omits all reference to the journey mentioned Acts xi. 30, because he was not as yet an Apostle when he made that journey (see on Acts xiii. 1—3), and because his mission on that occasion was only carrying alms to the poor Christians at Jerusalem, and had no doctrinal character. See Acts xii. 25, and cp. *Kitt's Illustrations*, pp. 300—314.

But why, it may be asked, does he not now refer to the decree of this Council on the non-obligation of the Gentiles to receive Circumcision (Acts xv. 23—29)?

He himself, in his second Missionary journey, had delivered copies of that Decree to the Churches of Upper Asia (Acts xvi. 4), and these Decrees were relevant to the question treated of in this Epistle; and the concurrence of the Apostles and Elders at Jerusalem in framing that Decree, would appear to have been a conclusive refutation of those who alleged, that St. Paul, in not enforcing Circumcision on his Galatian converts, had contravened the doctrine and discipline of the Apostles.

The reasons for his silence in this particular may be thus stated;

(1) He had already communicated the Decree of that Council to the Churches of Upper Asia, and in all probability to the Galatians themselves. See the narrative in Acts xvi. 4—6, where, after the mention of the delivery of copies of the decree, it is said that they went through the region of Phrygia and Galatia.

(2) After the promulgation of the decree St. Peter had withdrawn himself from the communion of the Gentile Christians at Antioch.

Therefore it might be alleged that St. Peter had seen reason to renounce the opinion enunciated by that Council.

(3) Hence St. Paul passes over the history of the Council, and proceeds to speak of his own conduct to St. Peter at Antioch (v. 11).

(4) Besides, St. Paul was an Apostle "not of men nor by men (i. 1)." He had received the Gospel which he preached by immediate revelation from God. He claimed to be heard on this ground. He showed his own sense of the independence and sufficiency of his own mission from God, by waiving all reference in its support, even to the decree of the Apostolic Council at Jerusalem (Acts xv. 28).

— *μετὰ Βαρνάβαν*] with whom he had been on his first missionary journey. See Acts xiii. 4 to Acts xiv. 26. Cp. Acts xv. 12.

— *συμπαραλαβὼν καὶ Τίτον*] Having taken with me Titus also, a Gentile Christian (v. 3), to Jerusalem.

This is the earliest mention of Titus; and his connexion with St. Paul (as far as Holy Scripture has recorded it) dates from the

Metropolis of Gentile Christianity, Antioch. Cp. note on 2 Cor. viii. 18, and on Titus i. 4.

2. κατὰ ἀποκάλυψιν] by revelation. Not therefore by commission only from the Church at Antioch (Acts xv. 2). Another proof of his independence. He would not have submitted his own revelation to be called into question unless it had been revealed to him that he should go up to Jerusalem to the Council, in which the matter under debate was to be deliberated.

The Holy Spirit revealed to him His Will that he should go to Jerusalem, not in order to learn any thing from the other Apostles, but in order to quell and pacify strife, and to promote the cause of the Gospel, and the success of his own ministry. (*Chrys.*)

— *τοῖς δοκοῦσι*] those in repute (*τοῖς ἐνδόξοις*, *Theophyl.*), Peter, James, and John. See vv. 6—9.

— *μήπως εἰς κενὸν τρέχω*] lest perchance I might be running, or have run to no purpose. *τρέχω* is the present indicative. Cp. *Green*, N. T. p. 81, and *Peile* here. *Κηρύσσω*, the present indicative in this verse, confirms this view. *Winer* (p. 448) regards *τρέχω* as the present conjunctive.

Why did St. Paul make this communication to those in repute among the Apostles?

Not from the least doubt or misgiving as to his own doctrine, or in order to receive any greater assurance as to its truth.

If he had felt any hesitation on this point, he would have resorted to the Apostles for such a confirmation before.

Besides, he distinctly says (v. 6), that "those in repute contributed nothing to him."

But he communicated privately with those of reputation, lest perchance by any public altercation between him and them on this fundamental article of the faith (viz. as to the obligation of the Levitical Law) any of his converts might be scandalized, and so his labours on them be in vain. Cp. Phil. ii. 16. See *Chrys.* and *Theophyl.* here, who says that he acted thus, *ἵνα μὴ στάσις γένηται, καὶ ἵνα ἁρῇ τὸ σκάνδαλον*.

In fact, St. Paul did all that was requisite on his part to obviate that very result which, unhappily, manifested itself among the Galatians, through the evil devices of the Judaizers, who endeavoured to bring his doctrine into public collision with that of the other Apostles, and which he subsequently deplores in this Epistle. See below, iv. 11, "I fear you, lest haply (*μήπως*) I have laboured on you in vain;" which affords the best philosophical and dogmatical exposition of the present verse.

By this mention of his private conference at Jerusalem with those of reputation, particularly St. Peter, he prudently prepares the way for his subsequent description of the public dispute at Antioch between himself and St. Peter. He wisely guards himself against the imputation that he had at once, and without previous communication, stood up to give a public rebuke to that great Apostle (v. 11).

St. Paul had abode with St. Peter fifteen days (i. 18). He privately communicated his own Gospel to St. Peter; St. Peter knew therefore what that Gospel was. St. Peter had given him the right hand of fellowship (v. 9), and had agreed that St. Paul should be recognized as the Apostle of the Gentiles, as he himself was to the Jews (v. 9). St. Peter therefore had good reason to expect that, after this previous intercourse with him, St. Paul's conduct to him at Antioch would be no other than what it was.

3. οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕ. ὢν, ἡ. π.] Not even Titus, the person who came with me from Antioch to Jerusalem, was compelled to be circumcised. Compelled; by whom? By the Judaizers. St. Paul explains that this is the meaning, by saying

d Acts 15. 24.

⁴ δὲ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισήλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

that "he did not give place to *them* even for an hour." See *Augustine* here, who says, "The circumcision of Titus could not be extorted from him by these false brethren,—because they enforced it as *necessary to salvation*, and would have appealed to St. Paul as agreeing with *them* if he had consented to the circumcision of Titus on their terms." Cp. the use of ἀναγκάζειν also in this sense in v. 14.

The false brethren hoped to be able to place St. Paul in a dilemma, by requiring of him that Titus, his companion, should be circumcised.

If he consented, then they would have had an argument against him, in their appeals to the *Gentile* converts, whom he had received into the Church without circumcision.

If he refused to circumcise Titus, then they would render him obnoxious to the Jews, by representing him as at variance with the other Apostles at *Jerusalem*, who were circumcised, and conformed to the ceremonial law in their own persons, and communicated with those who observed it.

St. Paul therefore states here, that he *refused* to comply with this requisition.

He thus answers those who alleged that he was inconsistent, and practised in *Judaea* what he did *not* preach to the *Heathen*. Cp. v. 11.

He also tacitly justifies himself against the charge of inconsistency in circumcising another person, his other son in the faith, *Timothy* (Acts xvi. 3).

Timothy had been circumcised by St. Paul a little before St. Paul's visit to *Galatia*; and Timothy probably accompanied him as his fellow-labourer in his missionary tour to preach the Gospel to the *Galatians* (Acts xvi. 6). The circumcision of *Timothy* was therefore, probably, well known in *Galatia*;

Hence the question arose,

If Timothy was circumcised, why not Titus? If not Titus, why Timothy?

St. Paul replies to this question here, "*But not even Titus*, he who was with me at *Jerusalem*, being a *Gentile*, was compelled to be circumcised." I would not consent that he should be circumcised even at *Jerusalem*. Much less do I consent that you *Gentiles* in *Galatia* should be circumcised. I do not consent to your circumcision,—because you are *Gentiles*, and because you have embraced the *Gospel*, and because it would be to force you to go backwards instead of forwards, if I compelled you, or permitted others to compel you, to submit to the *Levitical Law*.

But *Timothy's* case was very different from yours;

As has been well said by *Augustine* (Epist. 82), St. Paul circumcised *Timothy* in order that Timothy's mother and maternal friends might not imagine that St. Paul detested Circumcision, as if it were an idolatrous thing; for Circumcision was from God, but Idolatry is of the Devil.

But St. Paul did not circumcise *Titus*, lest he should afford a handle to those who alleged that *Gentiles* receiving the Gospel could not be saved without Circumcision; and who deceived the *Gentile* Christians by imputing such an opinion to St. Paul.

4. διὰ δὲ τοὺς παρεισάκτους ψευδ.] *Titus* was not compelled to be circumcised. I refused to allow that Titus should be circumcised, not because I abhor Circumcision,—for I know it to be from God, and I circumcised Timothy; but I refused to allow *Titus* to be circumcised,—not because Circumcision, regarded as an indifferent thing, is destructive of salvation, but (δὲ) because of the false brethren surreptitiously brought in, who crept in secretly, to be spies on the Liberty which we have in Christ Jesus, that they might reduce us to slavery; to whom we gave place by the subjection (τῇ ὑποταγῇ) which they expected of us,—no, not even for an hour.

By this mention of false brethren surreptitiously brought in, he clears the holy Apostles from the imputation of being supposed to have been parties to such a requisition—after the Council of *Jerusalem*—as that Titus, a *Gentile*, should be compelled to be circumcised.

Among those false brethren are supposed to have been *Ebion* and *Cerinthus*. See on Acts xv. 1. Cp. 2 Cor. xi. 26.

These false brethren are represented as spies clandestinely introduced into the Christian Church as into a free city, and as desirous of finding out some available point, by which it might be attacked and reduced to slavery.

Their point of attack was the Liberty of the Church, and was chosen with great subtlety.

They were at *Jerusalem*, and had the advantage of all the Jewish zeal in behalf of the *Levitical Law* in their favour.

They imagined that they had St. Paul in a dilemma (see on v. 3), and the point they chose was one in which they apprehended no resistance from him.

They desired to enforce Circumcision on *Titus*, who was with St. Paul at *Jerusalem* under his care. But St. Paul resisted this coercion.

And why? Even because of these false brethren, who would have enforced it. Because they were enforcing it as necessary to salvation. On the force of δὲ here see *Winer*, p. 602.

The fundamental principle of the Gospel of Christ (as distinguished from the Law of Moses) was at stake.

St. Paul might perhaps have allowed even Titus to receive Circumcision, as a thing indifferent, and for the sake of peace and charity. (*Augustine*.)

But these false brethren did not proffer Circumcision as a thing indifferent, but as necessary.

If St. Paul had complied with their requisition so enforced, and if he had allowed Titus, who was associated with himself, to receive Circumcision on these terms, he would have fallen into the snare which they laid for him, he would have made himself a partner and a patron of their error, and have disqualified himself for being the Apostle of the *Gentiles*, and for preaching to them the Gospel of Free Grace and of Justification by Faith in Christ without the deeds of the Law (Rom. iii. 28. Gal. ii. 16. Eph. ii. 8. Acts xiii. 39).

Observe therefore the charity and courage of the Apostle.

(1) His charity, in circumcising *Timothy* at *Lystra*, in condescension to the scruples of weak brethren. See on Acts xvi. 3.

(2) His courage in refusing to circumcise *Titus* at *Jerusalem*, in submission to the requisitions of false brethren.

He was not unwilling, in certain cases, and under certain circumstances, even to practise Circumcision, while the *Levitical Ritual*, which was of God, was still celebrated, and had not been visibly abrogated by its Divine Author, in the sight of the world, as it soon afterwards was, by the destruction of the city and Temple of *Jerusalem*. See on Heb. xiii. 10.

In such cases St. Paul would not be unwilling to conform to *Levitical* ceremonies as things indifferent. And in all indifferent things the Law of his teaching, and the Rule of his practice, was Charity.

But in no case would he enforce Circumcision as necessary, nor would he ever yield for a moment to others, however numerous and powerful, who would enforce it on any as such. He would be tender-hearted to the erring, but he would not make the least compromise with error; and he would make no concession to any who would impose their errors on others as terms of communion.

Doubtless the Miracles wrought by St. Paul were seals of his Apostleship (2 Cor. xii. 12). But assuredly the loving Gentleness, and yet unflinching Intrepidity, the condescending Meekness, and yet uncompromising Zeal, and in all things the consummate Wisdom with which the holy Apostle was enabled to act in the midst of his incessant cares, and on the most critical occasions, and when he stood almost alone, as at *Antioch*, and when he had a Peter and a Barnabas opposed to him, will afford convincing proofs, that St. Paul was under the abiding guidance of the Holy Ghost, to all those who look back from the present time to the Apostolic Age, and trace the influence of St. Paul's teaching and practice, in the history of the Christian Church, especially in this great question of Justification, and in reference to the true character and office of the *Levitical Law*.

—ἵνα—καταδουλώσουσιν] So A, B, C, D, E; *Εἰς καταδουλώσονται*. The *ἵνα*, with the future, seems to denote, not only the purpose of the act, but also that the act then done was the means by which they would then enslave and still desire to enslave. Cp. Eph. vi. 3. Rev. xxii. 14, *ἵνα ἔσται*. 1 Pet. iii. 1. *Winer*, p. 258.

5. πρὸς ὥραν] for an hour. See 1 Thess. ii. 17. 2 Cor. vii. 8.

—εἴξαμεν] we yielded. By the change of the number from the singular in v. 2 to the plural here, and the return to the singular in v. 6, he intimates that Titus joined with him in this resistance.

—τῇ ὑποταγῇ] the subjection which they expected and exacted from us.

⁶ Ἀπὸ δὲ τῶν δοκούντων εἶναι τὶ ὅποιοι ποτε ἦσαν οὐδὲν μοι διαφέρει, πρὸς ὅσον Θεὸς ἀνθρώπου οὐ λαμβάνει, ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσ-
 ἀνέθεντο. ⁷ Ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκρο-
 βυστίας, καθὼς Πέτρος τῆς περιτομῆς, ⁸ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν
 τῆς περιτομῆς ἐνήργησε καὶ μοι εἰς τὰ ἔθνη, ⁹ καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν
 μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες στῦλοι εἶναι, δεξιὰς ἔδωκαν
 ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν
¹⁰ μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.
¹¹ Ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατ-

e Deut. 10. 17.
 2 Chron. 19. 7.
 Job 34. 19.
 Wisd. 6. 7.
 Acts 10. 34.
 Rom. 2. 11.
 Eph. 6. 9.
 Col. 3. 25.
 1 Pet. 1. 17.
 1 Acts 13. 46.
 Rom. 11. 13.
 1 Tim. 2. 7.
 2 Tim. 1. 11.
 g Acts 9. 15.
 & 13. 2.
 & 22. 21.
 ch. 1. 16.
 Eph. 3. 8.
 h Acts 11. 29, 30.
 & 24. 17.
 Rom. 15. 25—27. 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 1. Heb. 13. 16. James 2. 15, 16.

Irenaeus (iii. 13) and other Greek Fathers consider τῇ ὑπο-
 ταγῇ as a dative, and so *Tertullian* c. *Marcion*. v. 3; and *S. Je-
 rome*, "quibus neque ad horam cessimus subjectioni," and he
 explains it, "nec se cessasse violentiæ;" and then ὑποταγῇ would
 mean the subjection which they would have imposed on us.

6. Ἀπὸ δὲ τῶν δοκούντων εἶναι τὶ] Another passage which has
 been the subject of much controversy.

(1) On εἶναι τὶ, 'esse aliquid,' to be something, see *Wet-
 stein* here, and 1 Cor. iii. 7, and note above on i. 7.

(2) But the main difficulty of the paragraph is in the con-
 struction of the word ἀπὸ.

It has generally been supposed that there is an *anacoluthon*
 or *ellipsis* here, and that some words are to be supplied before
 ἀπὸ; and many different methods have been resorted to of sup-
 plying the supposed deficiency.

(3) But it is very doubtful whether there is any *anacoluthon*
 or *ellipsis*.

The Apostle's meaning may be explained as follows: he had
 just spoken of the false brethren who had crept in, as it were, by
 stealth into the Apostolic company.

He now proceeds to speak of the sounder part of the body,
 into which these false brethren had insidiously insinuated them-
 selves.

He does this in general terms, so as to spare (as usual when
 he can avoid their mention) the names of individuals.

(4) Ἀπὸ is used here paraphrastically, as Acts xii. 1, τινὰς ἀπὸ
 τῆς ἐκκλησίας. Acts xv. 5, ἀπὸ τῆς ἀλφειᾶς Φαρισαίων, in the
 record of this same period to which St. Paul here refers. Compare
 below, ii. 12, τινὰς ἀπὸ Ἰακώβου. Heb. vii. 13, ἀπὸ ἧς οὐδεὶς, and
 Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας.

In these combinations the preposition ἀπὸ marks the *origin*
 or *quarter* from which persons come, and sometimes also the *side*
 on which they stood, as in Latin 'a parte meâ, tuâ,' &c.

(5) The true meaning of the words therefore is, *But it is no
 matter to me what sort of persons were from those who seemed
 to be somewhat*. And the *apodosis* of the sentence is at ἦσαν. The
 sentence is well rendered by *Vulg.*, i. e. "ab his autem qui vide-
 bantur esse aliquid quales aliquando fuerint, nihil meâ interest."
 See also next note.

—οἱ δοκούντες] *For even they themselves who seemed to be
 somewhat, communicated nothing to me; 'nihil mihi contulerunt'*
(Vulg.); much less therefore was it any matter to me what sort
 of persons they were who came from them. If the *Principals*
 themselves (οἱ δοκούντες) could do nothing to inform me, much
 less could any Subordinates from those Principals (ἀπὸ τῶν δο-
 κούντων) do any thing to enlighten me or to change my reso-
 lution. If James himself could add nothing to me in conference,
 much less could any from James (v. 12).

7. Ἀλλὰ τοῦναντίον] The connexion is this. They who
 seemed to be, and were somewhat, i. e. the Apostles at Jeru-
 salem, added nothing to me. No, nor did they profess or pretend
 to do so. Ἀλλὰ τοῦναντίον, *But on the contrary, James, and
 Cephas, and John, who seemed to be pillars, when they saw that
 I have been entrusted with the charge of preaching the Gospel to the
 Uncircumcision, &c., they gave me the right hand of fellow-
 ship*. On the figure of speech in στῦλοι, see *Wetstein*. Cp. Rev. iii.
 12, and *Eurip.* Iph. T. 571, στῦλοι γὰρ οἰκῶν εἰσι παῖδες ἄρσεως.

He here mentions James, and Cephas, and John by name,
 because what he says was honourable to them. But when he has
 to record any thing that is less creditable to any one, he spares
 the names of individuals even of the false brethren (v. 4); he
 practises that Charity which casts a veil over faults, and imputeth
 no evil (1 Cor. xiii. 5). The name of the incestuous Corinthian,
 who caused so much scandal, and sorrow, and vexation to the
 Apostle, is not revealed to us.

We may be sure, therefore, from the specification of *St.
 Peter's* name in his narrative of the contest at Antioch (v. 11),

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that there was a necessity for such personal commemoration;
 doubtless, because St. Peter's name was cited by the Judaizers in
 behalf of their own doctrine and practice.

Perhaps, also, it was mentioned providentially, because some
 who claim to be successors of St. Peter profess to be above error
 and beyond rebuke. See the Review at the end of this Chapter.

—πεπίστευμαι] See 1 Cor. ix. 17. 1 Thess. ii. 4. 1 Tim. i. 11.

8. ὁ γὰρ ἐνεργήσας] See the record of this fact publicly an-
 nounced by St. Paul to the Apostles and to the Council at Jeru-
 salem, where they listened to Barnabas and Paul relating what
 signs and wonders God wrought among the Gentiles by them
 (Acts xv. 4, 12).

10. τῶν πτωχῶν] the poor Christians at Jerusalem. See Rom.
 xv. 26.

It was agreed that we should go to the Gentiles, but not
 forget the Jewish Christians, who were suffering, and continued
 to suffer, special hardships on account of their peculiar position,
 being shunned as renegades by their Jewish friends and relatives.
 Cp. *Chrys.* here, who refers to 1 Thess. ii. 14 and Heb. x. 34.

The Hebrew Christians were also in an afflicted condition by
 reason of the Famines, Seditions, and Pestilences which con-
 tinually ravaged Judæa in the forty years of trial between the
 Crucifixion and the Destruction of Jerusalem. Cp. on Acts ii. 44;
 xi. 28, 29. *Euseb.* ii. 8. 26; iii. 6. 8.

—ὃ καὶ ἐσπούδασα] which I was eager to do, viz. this very
 thing. 'Quod etiam sollicitus fui hoc ipsum facere' (*Vulg.*);
 'studui' (*Augustine*).

The addition of αὐτὸ τοῦτο brings out the thing recommended
 more forcibly and emphatically. Cp. *Winer*, pp. 129 and 134.

Well might St. Paul say that he was eager to do this very
 thing. For previously to his Ordination to be an Apostle, and
 when he was only a Prophet, about five years before the Council
 of Jerusalem, he had come up from Antioch with a collection of
 alms for the poor saints at Jerusalem from the Gentile City of
 Antioch (Acts xi. 29; xii. 25).

His subsequent zeal and persevering earnestness in the same
 labour of love are evident from 1 Cor. xvi. 1—15. 2 Cor. viii. 1—5;
 ix. 1. Rom. xv. 25, 26. See *Introduction* to this Epistle,
 § 14—16.

By mentioning his readiness in this matter he shows here—

(1) His fraternal consent and co-operation with the other
 Apostles;

(2) His love for the Jewish Christians, many of whom were
 unfriendly to him;

(3) That his non-compliance with the requirements of the
 false brethren, who would have enforced the Levitical Law on the
 Gentiles, was from no lack of charity to them. He would even
 become a suitor to the Gentiles for alms to the Jews (cp. 1 Cor.
 xvi. 16. 2 Cor. viii. 1; ix. 1); and at length he became a victim
 to the rancour of the Jews when he was engaged at Jerusalem in
 the act of promoting this very thing (Acts xxiv. 17).

11. Κηφᾶς] So A, B, C, and many cursives.

The antiquity of this reading is proved by the opinion of
 some of the ancients, that the Cephas here mentioned was not
 the Apostle Peter, but one of the Seventy disciples. See *Clemens
 Alex.* ap. *Euseb.* i. 12. Cp. *S. Jerome* here, who says, "Si
 propter Porphyrii blasphemias alius nobis fingendus est Cephas,"
 &c. But *Tertullian*, in the second century, who often refers to
 this contest, has no doubt of the identity, e. g. c. *Marcion*. v. 3,
 "reprehendit Petrum, planè reprehendit, &c., Petro ipsi non pe-
 recit."

The reading Cephas is more probable on internal grounds,
 because St. Paul, in recounting a transaction of St. Peter which
 was of a Judaistic character, consequent on the human prejudices
 incidental to his Jewish birth and education, and not in harmony
 with the office of a Christian Apostle, and which St. Paul would
 not wish to identify with St. Peter as such, would designate him
 H

εγνωσμένος ἦν ¹² πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν·
 ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς·
¹³ καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συν-
 ἀπήχθη αὐτῶν τῇ ὑποκρίσει.

by his *Jewish* name Cephias, and so bury that act in oblivion with that Jewish name, rather than associate that transaction with that name by which he lives in the memory and veneration of the Christian Church—the Gentile name of *Peter*.

In like manner St. Paul's companion, St. Luke, when he has to speak of his brother Evangelist St. Matthew as a *Publican*, calls him, with reverential delicacy, by the name of *Levi* (Luke v. 27. 29), and reserves the name of *Matthew* for the description of his title as an *Apostle* of Christ (Luke vi. 15. Acts i. 13). It is Matthew alone who speaks of "*Matthew the Publican*" (Matt. x. 3).

— εἰς Ἀντιόχειαν] to *Antioch*. On this visit of St. Peter placed here by St. Paul, in its proper chronological sequence, after the Council of Jerusalem, see note on Acts xv. 39.

The mention of the place *Antioch* itself is fraught with interesting reflections; For,

(1) *Antioch* was the *Mother City* of Gentile Christianity. It was to the Gentile World what Jerusalem was to the Jews. See on Acts xi. 26.

(2) It was the place where St. Paul had been ordained to the Apostleship.

(3) It was the starting-place and goal of his Missionary Journeys;

See Acts xiii. 1—xiv. 26, for his first Missionary Journey.

Acts xv. 35—xviii. 22, for his second Missionary Journey.

(4) In *Antioch*, the metropolis of Gentile Christianity, and which was the home of his Missionary life, in that city where the disciples were first called Christians (Acts xi. 26), St. Paul, the Apostle of the Gentiles, who had been ordained there to the Apostleship, stood, almost alone, in the gap, in defence of the Liberty of the Gospel, and on behalf of the saving and sufficient efficacy of Christ's Death, and on behalf of the Gentile World.

— κατὰ πρόσωπον] face to face. (Acts xxv. 16.)

The taunts of the infidel *Porphyry*, in which also *Marcion* joined (see Tertullian c. Marcion. iv. 3), pointing to this open resistance and public rebuke of one Apostle by another, and the inferences thence deduced by him to the prejudice of the Gospel, unhappily had the effect of inducing some in ancient times to soften down the meaning of *κατὰ πρόσωπον*, so as to make it signify nothing more than a mere external show of resistance,—in fact, a mere compromise, by which, in order to conciliate the Gentiles, St. Paul rebuked St. Peter; and, in order to conciliate the Jews, St. Peter submitted to be rebuked by St. Paul.

This opinion has been for ever exploded, and the important questions involved in it have been clearly elucidated by *S. Augustine*, especially in his correspondence with *S. Jerome* in his 28th and 82nd Epistle, and also in his treatise "*De Mendacio ad Consentium*," c. 26, Vol. vi. p. 778. *S. Jerome's* replies may be seen *ibid.* Ep. 40. 75.

S. Jerome himself, after having maintained an opposite opinion, frankly acknowledged the superiority of *S. Augustine's* arguments, and candidly declared, as his final judgment, that St. Peter was resisted and rebuked face to face by St. Paul. Adv. Pelag. i. c. 8. See also *S. Jerome*, in Epist. ad Philemon: "Quondam Petrum Paulus increpaverat;" and in Jovinian. i. Vol. iv. p. 160: "Petrus reprehendit quod propter observationes Judaicas a gentibus se separaret."

— ὅτι κατεγνωσμένος ἦν] because he was condemned,—'quoniam reprehensus erat.' So, rightly, the Old Latin Version in *Codex Boernerianus*, and not, as the *Vulgate* has it, *reprehensibilis*. And the Commentary lately published for the first time by the learned Benedictine *J. B. Pitra*, in his '*Spicilegium Solesmense*,' as the work of *S. Hilary*, p. 59, has also *reprehensus*, i. e. 'was condemned;' i. e. condemned by his own practice. See Abp. *Whately* (Lectures on the Acts, p. 180), *Meyer*, *Alford*, and *Winer*, p. 307. This is explained by St. Paul in v. 14, where he shows that St. Peter was *ἀνοκατάκριτος*, and why. See on v. 12.

It has been recently alleged by a learned Expositor as a reason for grave censure of the Christian Fathers, that they try to make it appear that the censure of St. Peter by St. Paul was only an apparent one.

But the fact is, that some most eminent of the ancient Christian Fathers, e. g. *Cyprian* and *Ambrose*, maintained, even before *Augustine*, that the censure was *real*; and since the age of *Augustine* (one of the greatest of Christian Fathers), scarcely any Father of the Church has held a contrary opinion.

12. ἀπὸ Ἰακώβου] from *James*, the Bishop of Jerusalem: "a Judæa, nam Ecclesiæ Hierosolymitanæ Jacobus præfuit." (*Augustine*.) Cp. Acts xxi. 18, εἰσῆλθε πρὸς Ἰακώβον. Acts xii. 17, Ἰακώβον καὶ τοῖς ἀδελφοῖς.

They came from *James*, but it does not follow that *James* sent them with a commission to act as they did. Indeed this is not to be credited, after the speech of St. James at the Council of Jerusalem (Acts xv. 14—21).

But *James* himself observed the ceremonies of the Levitical Law, and recommended them to the Jewish Christians, even to St. Paul himself at Jerusalem, after this time. See on Acts xxi. 23, 24. Cp. *Euseb.* ii. 23.

These persons sent by *James* were weak brethren, and not yet sufficiently instructed as to the cessation of the Levitical ceremonies. Cp. *Bp. Sanderson* (Prælect. de Conscient. iii. Vol. iv. p. 45), where the subject is admirably treated.

— συνήσθιεν] was wont to eat with them; he made no difference between meats as distinguished by the Levitical Law into clean and unclean. Cp. Acts xi. 2—13, where St. Peter justifies himself for having so done.

Thus Peter openly declared that the Levitical Law was not to be imposed upon the *Gentiles*, and had ceased to be binding on himself.

— ὑπέστελλε] A nautical metaphor. St. Peter had been, as it were, sailing in company with Gentile partners (μέτοχοι, cp. Luke v. 7), and every thing seemed to be peaceable; but some false brethren came from Jerusalem, and he then (as it were) shortened sail and parted company from them. On this use of ὑποστέλλω and the simple στέλλομαι, see on 2 Thess. iii. 6. 2 Cor. viii. 20. Acts xx. 20. Heb. x. 38, 39.

13. καὶ Βαρνάβας] even *Barnabas*, my brother Apostle and fellow-labourer in my first mission to the Gentiles. Acts xiii. 2. 4; xiv. 14; xv. 25.

This probably was the first occasion of the difference between St. Paul and *Barnabas* concerning St. Mark, which occurred soon after this time (Acts xv. 36—40), and which led to St. Paul's association with *Silas* (v. 40), and also with *Timothy*. See Acts xvi. 3.

This incident shows the insufficiency of *Human Examples* to serve as a *Rule of Conscience* and of *Conduct*. St. Paul most justly reproved the unseasonable hypocrisy of his fellow Apostle St. Peter, face to face (as the expression signifies in another place in Scripture, Acts xxv. 16), and he did it boldly and openly, before all that were present, for this reason more especially,—because by his example he had seduced *Barnabas* and the *Jews* of *Antioch* into a mistake, and given a grievous occasion of offence to the Gentile converts, who had so lately received the Christian Faith, to the great hazard and scandal of the Liberty of the Gospel. How insufficient the examples of others are, to be the Rule of our own manners and conduct, and how inconsistent it is with the peace and security of the conscience, to defend our own actions by the deportment of others, how pious soever, that have gone before us, will appear in the clearest light from these words (Gal. ii. 13), especially if we inquire into the history they relate to, and consider the full scope and design of them. St. Paul declares that for this fact he reproved St. Peter, and censured him justly, and with more than ordinary freedom; not only because he himself, to the scandal of so many of the brethren, either from too great a desire of obliging, or a fear of giving offence, expressed more favour for the *Jewish* ceremonies than became him; but by his example he carried others away into the same hypocrisy, and by the same methods attempted to force the believing *Gentiles*, against their will and their conscience, into the rites of Judaism. *Bp. Sanderson* (Lectures on Conscience, Vol. ii. p. 128. 131. 6th ed. Lond. 1722).

— συνυπεκρίθησαν—ὑποκρίσει] This vacillation of St. Peter is called ὑπόκρισις by St. Paul, because St. Peter was not ignorant that these Levitical Ceremonies were not necessary to the *Gentiles*, and ought not to be enforced upon them; and that it was his duty to communicate with them, without exacting conformity from them to those ceremonies. He had been taught this by the heavenly Vision at Joppa, on which he himself had acted at *Cæsarea* (Acts x. 13). He had entertained *Gentiles* at Joppa (Acts x. 23), and had eaten with them at *Cæsarea* (xi. 3).

Therefore his defection at *Antioch* was that of hiding the truth, known to be truth, and of conniving at error, known to be

¹⁴ ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, ¹ Acts 10. 28. & 11. 3—18. & 15. 10, 11, 19—21, 24, 28, 29. εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; ¹⁵ ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί, ¹⁶ εἰδότες δὲ ὅτι οὐ δικαιούνται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. ¹⁷ Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο. ¹⁸ εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην

error. He was therefore *κατεγνωσμένος*. And this his fault was *ὑπόκρισις* in its double character of *dissimulatio* and *simulatio*. As Augustine says (Ep. 40), "fallacem simulationem Paulus reprehendit." See also below, on v. 14, ἀναγκάζεις.

¹⁴ οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν. τ. εὐ. κ.τ.λ.] are not walking uprightly according to the truth of the Gospel.

Ὀρθοποδεῖν is best explained by its opposite *prævaricari*, said properly of those who do not plough in a straight furrow, 'non recto pede, sed variis cruribus'; and thence applied, in a moral sense, to those who do not walk straight in the path of duty, but diverge from the right line, especially by collusion; and so is used of *prævarication* generally.

On this use of πρὸς see Luke xii. 47, ποιήσας πρὸς τὸ θέλημα. Winer, p. 361, Tertullian c. Marcion. iv. 3, and Ellicott here.

The sense is well given by Vulg.: "Recto pede incedere ad veritatem Evangelii." Cp. Horat. (2 Epist. i. 58): "Plautus ad exemplar Siculi properare Epicharmi."

The Truth (ἡ ἀλήθεια) of the Gospel is an expression very familiar with St. Paul describing specially its character as a dispensation of Grace, and as distinguished from the Judaistic error which he impugns in this Epistle. See Gal. iv. 16. Tit. i. 14.

—Κηφᾷ] So A, B, C (v. 11), and so Scholz., Lach., Tisch., Meyer, Alford, Ellicott. Elz. has Πέτρον. See above, v. 11.

—Εἰ σὺ—[ζῆς] So A, B, C, F, G, and several cursive MSS., and Origen and Vulg., and so Lachm., Meyer, Ellicott. Elz. has ζῆς after ἐθνικῶς, and the contrast is between the personal practice in ζῆς and that required of others in Ἰουδαῖζειν.

St. Peter lived ἐθνικῶς by going in to men uncircumcised at Cæsarea, and eating with them (Acts xi. 3).

—πῶς] The reading of the best MSS. and Editions. Elz. has τί.

St. Paul did not ask the reason *why*, for he knew well that no reason could be given for such coercion, but he asks *πῶς*; *how* is it that *thou* (who wast instructed by a heavenly Vision at Joppa, and who wast enabled by God's grace to admit Cornelius into the Church, and to speak as thou didst at the Council of Jerusalem, and who livest as do the Gentiles), *how* is it that *thou* constrainest the Gentiles to Judaize?

—ἀναγκάζεις] constrainest them. How?—by withdrawing thyself from them.

In fact, the refusal of St. Peter to communicate with the Gentiles unless they complied with the Levitical Law, was tantamount to an imposition of that Law upon them as a *term of communion*.

If one part of that Law was obligatory upon them, the whole was. If Peter would not communicate with them because they would not observe the Levitical difference between *meats* as a matter of obligation, he could not in consistency communicate with them unless they consented to receive *Circumcision* also as necessary to salvation. He virtually imposed Circumcision on them as a term of communion.

Paul did not rebuke Peter because Peter observed in his own person the traditions of his fathers, which, though no longer necessary, were not as yet hurtful. But he rebuked him because he compelled the Gentiles to Judaize, which he could not do in any other way than by treating these Levitical rites as if, after the coming of Christ, they were necessary to salvation.

"This is what the Voice of Truth dissuaded by the Apostleship of St. Paul. Nor was St. Peter ignorant of this verity. But he acted through fear. 'He feared them of the Circumcision.'" (Augustine, Ep. 40, Vol. ii. p. 127).

See also above on v. 13, and Augustine says, p. 287, "It was contrary to Evangelical verity to imagine that they who believed in Christ could not be saved without the Levitical ceremonies. This is what they of the Circumcision maintained; against whom the Apostle Paul contended with constancy and valour."

¹⁵ ἡμεῖς] we who are Jews by nature, and not proselytes (Chrys.), and so enjoy great spiritual privileges (Rom. iii. 2), and are not sinners of the Gentiles (i. e. sinners in the Jewish sense of the word, see Matt. ix. 10, 11; xi. 19. Mark ii. 16. Luke v. 30. Augustine), but yet, since we know that no man is justified by the works of the Law (nor in any manner) except through Faith in Jesus Christ; even we believed, ἐπιστεύσαμεν (and professed our faith, see Rom. xiii. 11), in Christ, in order that we may be justified by Faith in Christ, and not by the works of the Law; because by the works of the Law no flesh shall be justified.

He says here, We are not sinners of the Gentiles. But he takes care to state that the Jews are sinners also, as well as the Gentiles, and he calls them such (v. 17).

On the language and doctrine of this passage, especially as to the sense of the word justified, see Rom. iii. 20—28.

¹⁷ Εἰ δὲ ζητοῦντες κ.τ.λ.] If we Jews, seeking to be justified by Christ, were also found to be sinners as well as the Gentiles (v. 16).

Observe the contrast between ζητοῦντες and εὐρέθημεν. We seek for righteousness, and have been found to be unrighteous. We, in and by our very search for Justification, have been discovered to be sinners. For no one seeks to be justified who does not own himself guilty. And by seeking to be justified by Christ we acknowledge that Christ died for our sins, and thus therefore we are discovered to be sinners.

"Is Christ therefore a minister of sin?" God forbid that we should dare to say this! Our need of Justification did not make us sinners, but declared us to be sinners. But Christ died to take away our sins, and to reconcile us to God, which the Law could not do. "Ecce quales nos invenit gratia Salvatoris, quos nec Lex sanos facere potuit! Quia ergo ex Legge non erat Justitia, ideo mortuus est Christus ut per fidem iustificentur qui ex Legge non justificabantur." (Augustine, Sermon. 26.)

—μὴ γένοιτο] On this formula, derived from the LXX, it is to be observed that the Septuagint render—

(1) ᾠν (Amen) by γένοιτο. See the remarkable instance in Deut. xxvii. 15—18, &c., and passim; and

(2) They render ᾠν (chailah), i. e. absit, literally profanum sit, by μὴ γένοιτο (Gen. xlv. 7. 17. Josh. xxii. 29).

Μὴ γένοιτο, something much more than a direct negation, such as 'No verily.' It is a vehement expression of indignant aversion, reprobating and abominating such a notion as that by which it is evoked. And therefore the English *God forbid!* properly understood, i. e. God forbid that any one should so speak, is a fit rendering of it.

The formula μὴ γένοιτο is used (as Conybeare observes) fourteen times by St. Paul (ten times in the Epistle to the Romans, thrice to the Galatians, and once in 1 Corinthians), and is generally employed by him to rebut an objection supposed by him to be made by an opponent, as here.

¹⁸ εἰ γὰρ ἂ κατέλυσα] God forbid! (i. e. that any one should dare to say that Christ is a minister of sin). For (γὰρ), on the contrary, if I build up again the foundation of the Levitical Law, which I pulled down, I establish myself a transgressor.

The Apostle St. Paul, in this speech to St. Peter, courteously uses the first person, I, instead of the second, thou; and with that delicate refinement and consummate skill of which he is a master (see on 1 Cor. vi. 12), he leaves St. Peter to adopt his words, and to apply them to himself.

The speech of St. Paul to St. Peter is continued to the end of this chapter, where it is well observed by Primasius (Bp. of Adrumetum in the 6th century), in his commentary, "Hoc totum sub sua personā adversus Petrum de Petro disputat."

The metaphor here is an architectural one. St. Paul regards himself and the Apostles generally as builders of the Christian Church, particularly by their decree at the Council of Jerusalem, and especially St. Peter, who was commissioned by a vision from

1 Rom. 6. 11, 14.
& 7. 4, 6.
& 8. 2.
& 14. 7, &c.
2 Cor. 5. 15.
1 Thess. 5. 10.
m Rom. 6. 6.
ch. 1. 4.
& 5. 24.
& 6. 14.
Eph. 5. 2.
Tit. 2. 14.

ἐμάντων συνιστάνω. ¹⁹ ἔγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω.
²⁰ Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν
ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ Τιού τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ
νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

n Heb. 7. 11.

heaven to receive Gentiles into the Church without the imposition of the Law.

He and they had *pulled down* the Judaistic system of Justification grounded on the works of the Law, and imposing obedience to the Levitical Law, as of necessity to salvation, on the Gentiles.

And in the place of that Judaistic system they had built up the structure of Free Grace in Christ, and of universal Justification through Faith in the atoning and cleansing efficacy of His blood shed for the sins of the World.

St. Paul is here replying to those who *alleged* that he had set aside the Levitical Law, and had made himself a *transgressor* of that Law; and that by accepting the Gospel, which by its declaration of universal need of *justification* proclaimed the universality of *sin*, and of free pardon through Christ, he made *Christ* to be a minister of sin.

He declares that so far from this being the case, the fact is that they who *build up again* the Law, do in fact build themselves up to be transgressors.

Observe the word *συνιστάνω*, 'constituo,' 'colloco.' In this word he follows up the architectural figure. The Architect would constitute, establish, build up, and display *himself* as a transgressor even of the Law itself properly understood. And why?

(1) Because it is *Christ alone* Who has fulfilled the Law; and because it is only by virtue of our being in *Christ*, Who has taken our Nature, and Who has engrafted us by Baptism into Himself, and Who, as our Second Adam and Head, has perfectly obeyed the Law for us, and made an all-sufficient Expiation for our transgressions of the Law, and has paid its penalty for us by His Death, that we are acceptable to God. But if we place ourselves apart from Christ, if we are regarded by God as otherwise than *in Christ*, if we rely for our hope of Justification on our own obedience to the Law, then all our sins rise up against us; we *constitute ourselves transgressors*;

(2) Because the Law itself bore witness, in its Scriptures and Sacrifices, to the universal *sinfulness* of man, both Jew and Gentile (see Rom. iii. 9—31), and to the universal need of a Redeemer, and to the universal provision for Justification by means of the blood of Christ;

(3) Because also the Law, in its own Scriptures and Sacrifices, bore witness to its own *manuductory* and *transitory* character, and to its own future fulfilment in the *Gospel*.

Therefore now that the fabric of the Gospel has been built up by Christ, any one who, in professed zeal for the Law, would impose the Law as obligatory on the Gentiles, would, in fact, pull down the Gospel in order to *build up* the Law again on its ruins, and would be rejecting the testimony of the Law itself to the Gospel; he would be violating the Law itself, he would be building himself up into a transgressor of the Law. See *Theodoret* here, who says, "The Apostle wisely retorts the objection of his opponents. According to them, he who did not maintain the Law transgressed it, but he shows them that now (after the Gospel) it was transgression of the Law to maintain the Law." And so *Chrysostom*, "The Judaizers wished to prove that he who kept not the Law was a transgressor of the Law; but the Apostle shows that he who imposes the Law is not only a transgressor of the Gospel, but of the Law itself, and that he sins against God in endeavouring to reinstate that which has been abolished by Him."

See also the following verse.

19. ἐγὼ γὰρ διὰ νόμου] For I, through the Law, died to the Law, that I might live to God, and, in saying this of myself, I am speaking of thee, Peter, and of the Apostles generally, and of all true children of the Law who have been brought by and through the Law unto Christ, Who is the end of the Law (Rom. x. 4). I died to the Law even through the operation of the Law, which taught me that the Law was designed by God to prepare me for a new birth in Christ. Therefore by going back to the Law I should be doing violence to the Law; I should be returning to a state of death, from that state of Life in Christ to which I have been brought by the Law. Cp. Rom. vii. 4, Ye be-

came dead to the Law by the body of Christ. "Per ipsam Legem veterem ipsi Legi mortuus sum quia ipsa se cessaturam prædixit." (*Primasius*.)

The Law has led me to Christ; I obey the Law in coming to Him. (*Theodoret*.) The Law was my *pædagogus* in leading me by the hand, and bringing me, a child, to Christ, in order that I might become a man in Him (see below, iii. 24). But (adds *Augustine*), "Hoc agitur per pædagogum, ut non sit necessarius pædagogus; sicut per ubera nutritur infans, ut jam non uberibus indigeat, et per navem invehitur ad patriam, ut jam navi non opus sit."

Thus I am brought by the Law to the Gospel, so as no longer to need the Law; and if I remain in the Law I frustrate the Law's own work, which was to bring me to the Gospel.

— νόμῳ ἀπέθανον] I died to the Law. We must be careful not to pervert this and other like speeches of St. Paul into pleas for Antinomianism.

The Law is to be considered both as a Rule and as a Covenant. Christ has freed us from the rigour and curse of the Law, considered as a Covenant, but he has not freed us from obedience to the Law considered as a Rule. The Law, as a covenant, was rigorous, and under that rigour we are not, now that we are in Christ; but the Law, as a Rule, is equitable, and under that equity we are still.

See *Bp. Sanderson*, iii. p. 295, and cp. below on Rom. vii. 4.

— ἵνα Θεῷ ζήσω] I died to the Law that I should live to God.

A further reply to those who had alleged that by setting aside the Law the preaching of the Gospel became an encouragement to sin. No. I died to the Law that I might live to God; not live to myself and to the world, but live to God and Christ, Who died for my sins, and Who therefore laid me under the strongest constraint to abhor sin, for which He died, lest by sinning I should crucify Him afresh, and therefore he adds as follows:—

20. Χριστῷ συνεσταύρωμαι] with Christ crucified, I have been crucified also (cp. below, vi. 14). I have been crucified to Sin, which crucified Him; and in His Burial and Resurrection represented in my Baptism, I was buried, and I rose again from the death of sin. Yea, even Christ rose in me, and liveth in me, and quickens me, who have been born into the body of Christ, in order that I may live the life of Christ. See *Chrys.* here, and *Theodoret*, who quotes Col. iii. 5. Rom. vi. 6, and *Augustine* in Ps. cxviii. and *Serm.* 25.

So far is He from being a minister of sin (v. 17), that He has crucified in me my sinful affections and lusts (see v. 24). He has abolished sin in me, and in all who, being baptized into His body, live as healthful and sound members of the same. *Cum Christo confixus sum cruci*. Whoever mortifies his members upon the earth, and is conformed to the death of Christ, he is crucified with Jesus, and has the trophy of his own death affixed to the tree on which his Lord died. (*Jerome*.)

Cp. Rom. vi. 1—23, the best commentary on this passage, and showing how the sketch drawn by the great Apostle in this Epistle to the Galatians was afterwards filled up by the same hand in that to the Romans.

— ἀγαπήσαντός με] who loved me, i. e. who loves each man individually, and all universally. *Chrysostom*, who quotes John iii. 16. Rom. viii. 32. Tit. ii. 12.

21. Οὐκ ἀθετῶ] A further reply, and something more than a reply, to his opponents;

Having disposed of their arguments against himself, he now turns the controversy back on them;

I do not frustrate, cancel the grace of God in Christ (as shown in His dear Son, Who loved us and gave Himself for us) as you do, if you rebuild the Law; for if Justification is to be sought through the Law, then Christ, Who died for our sins, died without cause,—*"gratis, sine causâ."* (*Augustine*.) Cp. below, v. 4.

The Death of Christ was *superfluous*, if the Law is *sufficient* for Justification. (*Theodoret*.)

REVIEW OF THE SECOND CHAPTER OF THE EPISTLE TO THE GALATIANS.

THE important circumstances mentioned by St. Paul in this chapter seem to require a special review.

I. St. Paul is relating the incidents of his own life after his Conversion. He states that he came to Antioch, the principal city of Syria, in which the disciples were *first called Christians* (Acts xi. 26).

On the occasion to which he is referring, St. Paul met St. Peter. St. Peter had been warned by a Vision and a Voice from Heaven, not to regard any man as unclean (Acts xi. 9) : and he had also taken part in the Council of Jerusalem, in which it was decided that no other burden should be laid upon the Gentile converts, than that they should abstain from meats offered to idols, and from blood, and from fornication ; and consequently, that they were not subject to the ordinances of the Levitical Law, which made distinctions between meats, and prohibited the use of some as unclean (Acts xv. 29).

St. Peter, having been thus instructed, came down to Antioch, where he communicated, in the first instance, without scruple, with the Gentile converts. He partook with them of the same meats, at the same tables : and thus gave practical proof of his persuasion, that the kingdom of God standeth not in meats and drinks (Heb. ix. 10) ; that the Levitical Law was only the shadow of the good things to come (Heb. x. 1) ; that the substance is Christ (Col. ii. 17) ; that God is no respecter of persons (Acts x. 34) ; that in Christ Jesus there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond, nor free : but Christ is all in all (Col. iii. 11).

But St. Peter was not exempt from human infirmities. Certain Jewish Christians came down from Jerusalem to Antioch who were zealous for the Levitical Law, and did not as yet perceive that its office was that of a schoolmaster, to bring men to Christ (Gal. iii. 24) ; and not recognizing this its manuductory and provisional character, were desirous of making it perpetual, and of bringing the Gentiles under its yoke.

Accordingly, they remonstrated with St. Peter for eating with the Gentiles ; and their expostulations had too much effect upon him. They induced him to contravene the mandates of the heavenly Vision, and to disobey the edicts of the Council of Jerusalem. He withdrew himself from the Gentiles, fearing them of the Circumcision (Gal. ii. 12), and even became a champion of their principles, and endeavoured to win proselytes to their party. As St. Paul expresses it, the other Jews dissembled with him, inasmuch that Barnabas also was carried away by their dissimulation.

But happily for St. Peter, and for St. Barnabas, and for the Gentiles, and for the Jews, and for the Church at large, there was another Apostle at Antioch, and that Apostle was St. Paul.

If any one had a right to be zealous for the Levitical Law, it was he, who was a Hebrew of the Hebrews, brought up at Jerusalem, at the feet of Gamaliel, of the strictest sect, a Pharisee (Phil. iii. 5. 2 Cor. xi. 22. Acts xxii. 3 ; xxiii. 6 ; xxvi. 5). The whole bias of his early life had been on the side of the Law. He therefore could not be charged with any prejudice against it. But he had been led by the Holy Spirit to understand its true character. He knew that it was of Divine origin, and that its Divine origin was apparent in its providential arrangements and prospective adaptations and preparatory adjustments to another future dispensation,—to which it was introductory, in which it was to be fulfilled, and by which (as far as its ceremonial ordinances were concerned) it was to be superseded,—the Gospel of Christ.

He knew therefore, that now when the substance had been revealed in the Gospel, of which the Law was the shadow, those persons who would perpetuate the Law, and make it of universal obligation, did not understand the true nature either of the Law or of the Gospel, but were resisting the will of the One Divine Author of both.

St. Paul therefore did not take counsel with flesh and blood (Gal. i. 16). Peter was his friend, Barnabas was his friend, but, still more, Truth was his friend. Christ had said, "He that loveth father or mother more than me, is not worthy of me." And, "If any man come unto me, and hateth not brethren and sisters, yea, and his own life also, he cannot be my disciple" (Matt. x. 37. Luke xiv. 26, 27, 33).

St. Paul had been ordained to the Apostleship at Antioch. (See Acts xiii. 1—3.) He could not be unmindful of the solemn trust then committed to him. Filled with the grace of the Holy Ghost then given him, and strong in the cause of God, he did not waver. Though he was deserted by his friend and companion, who had been ordained with him, and though he whom he resisted was one who had received a special blessing from Christ, and though he himself was almost alone, he stood up boldly and publicly in the great city of Antioch, the centre of Gentile Christianity, in the defence of Truth. The false brethren (he says) attempted to bring us into bondage. But to them we gave place by subjection, no, not for an hour (Gal. ii. 4, 5). And he describes his own conduct in these words : I withstood Peter to the face because he was condemned. When I saw that they walked not uprightly, I said to Peter, before them all, Why compellest thou the Gentiles to live as do the Jews ? (Gal. ii. 11, 14.)

Thus the courageous Apostle vindicated the cause of Christian Liberty, Christian Truth, and Christian Love. Thus the "Hebrew of the Hebrews," the former Pharisee, stood forth as the advocate of the Gentiles, and rescued them from the bondage which the Jews would have imposed on them.

Thus also he delivered his brother Apostle St. Peter from the sin of making the observance of the ritual Law to be essential to a reception of the Gospel, and of propagating a Judaistic Christianity ; or, in other words, he rescued him from the guilt of enforcing unlawful terms of Church Communion.

II. We should have a very imperfect view of this History if we omitted to consider the following question ;

How did St. Peter receive the rebuke of St. Paul ?

Happily, we are enabled to ascertain this fact, by way of inference, as follows :—

At the close of his second Epistle, written shortly before his death (2 Pet. i. 14), St. Peter speaks of St. Paul ; he there calls Paul his beloved brother, and he refers to St. Paul's Epistles. Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. St. Peter proceeds to speak of St. Paul's Epistles as Scripture, that is to say, St. Peter declares that St. Paul's Epistles were inspired by the Holy Ghost ; and therefore he acknowledges that whatever is affirmed in them is true.

We may observe also that the Epistle of St. Peter, where these words occur, was addressed to Jewish Christians of Pontus and Galatia (see 1 Pet. i. 1 compared with 2 Pet. iii. 1) ; that is, he was writing to persons of the same class and country as are addressed by St. Paul in his Epistle to the Galatians, to use St. Paul's own words, "to the Churches of Galatia" (Gal. i. 1, 2).

Now, in St. Paul's Epistle to the Galatians, it is asserted that St. Peter was condemned (καταγγελλόμενος, ii. 11) in withdrawing himself from the Gentile converts at Antioch. Hence it follows that St. Peter erred. And St. Peter, in referring to this Epistle as Scripture, i. e. as the word of God, frankly acknowledges himself to have erred. And it reflects no small honour on St. Peter's character that he has referred his readers to the Epistles of his beloved brother Paul, and has lauded the wisdom of him who censured him openly, and in whose Epistles the occasion of this censure, and the error which called it forth, are described without reserve.

III. This history is also fraught with instruction, in the striking proof it affords of the truth of Christianity.

One of the earliest antagonists of Christianity, Porphyry, who was brought up in the school of Origen, but afterwards apostatized to Heathenism, pointed with contumelious scorn to this passage in the Epistle to the Galatians, as exhibiting two leading Apostles publicly contending with each other. "How could Peter and Paul," he exclaimed, "be Ambassadors of God and Heralds of Peace, since they could not refrain, in the sight of Jews and Gentiles, from passionate altercation ?"

But if the Gospel had been a cunningly-devised fable, then a public contest between its two main champions would have greatly damaged it. But from that day it proceeded on its course more gloriously. The great principle of the saving efficacy of Christ's death, apart from the deeds of the Levitical Law, was now established for ever by the intrepid eloquence of St. Paul.

¹ S. Augustine, ii. p. 254. 257. 297, ed. Bened. Paris, 1838.

Christianity was also seen by Jew and Gentile to be the mother of moral virtues. It was the spirit of holy courage given by the Divine Comforter which emboldened *St. Paul* to rebuke *St. Peter* in the presence of the Jews. And it was the same Author and Giver of all spiritual gifts Who endued *St. Peter* with patience to hear, with charity not to resent, and with wisdom to profit by the rebuke of *St. Paul*.

How generous and lovely does his character appear when he speaks of *St. Paul* as his *beloved brother*, and bears witness to his *wisdom*, and refers to the Epistles of *St. Paul*, in which his own failing is recorded! Here was a magnanimous use of correction, and a noble recovery from error.

IV. This history also displays the true origin, nature, and use of the Ceremonial Law.

It was a question of great importance and difficulty, How that Law was to be treated by the Apostles?

If the Apostles, who were Jews by birth, had, on their reception of the Gospel, suddenly snapped asunder all connexion with the Levitical ritual, if they had at once renounced all the ordinances of the Mosaic Law, they would have appeared to treat that Law as no better than a *Heathen* system. Thus they would have seemed to place Christ in opposition to Moses, instead of displaying Moses in his true character, as the divinely-appointed Forerunner of Christ. The evils of such a course have been well pointed out by *Augustine*, Ep. lxxxii., who says, "Cum venisset Fides quæ prius illis observationibus (Legis Mosaicæ) prænuntiata, post mortem et resurrectionem Domini revelata est, amiserant tanquam vitam officii sui. Verumtamen, sicut defuncta corpora, necessarium officiis deducenda erant quodammodo ad sepulturam, nec simulatè, sed religiosè; nec autem deserenda continuò, vel inimicorum obtreccionibus tanquam canum morsibus projicienda. Proinde nunc, quisquis Christianorum, quamvis sit ex Judæis, similiter ea celebrare voluerit, tanquam sopitos cineres eruens, non erit pius deductor vel bajulus corporis, sed impius sepulture violator."

Augustine has thus pointed out the way to the true view of the Legal Ceremonies in their different stages—

1. Before the Gospel, as *viva sed non vivifica*.
2. After the Gospel, but before the destruction of the Temple, as *moribunda, sed non mortifera*.
3. After the destruction of the Temple and diffusion of the Gospel, as *mortua et mortifera*.

But if the Apostles had treated the Levitical ceremonies as *deadly*, they would have armed the Gentiles with hatred against Judaism, and have riveted the Jews in their prejudices against Christianity. The Apostles would then have been like *Marcionites* and *Manicheans*, instead of being preachers of the Same Everlasting Word Who spake first from Mount Sinai in the Law, and afterwards from Mount Zion in the Gospel.

Here then were dangers on the one side:

There were no less perils on the other;

If, after the consummation of the Law in the Death, Resurrection, and Ascension of Christ, the Apostles had continued constantly and uniformly to observe the Rites of the Levitical Dispensation, and had enjoined them as *necessary* to be observed by the Gentile converts, they would have laid a heavy burden upon them, and have led those converts to imagine that there was a saving virtue in those Rites; they would have induced them to place confidence in them, and have impaired the efficacy of the Cross of Christ.

St. Paul was enabled by God to steer, wisely and charitably, a middle course between these two extremes. He gave public practical testimony to the Jews that he did *not condemn* the Ceremonial Law. He circumcised *Timothy*, whose mother was a Jewess (Acts xvi. 1). He performed the vow of a Nazarite at Cenchræ (Acts xviii. 18). He purified himself according to the Law at Jerusalem (Acts xxi. 24; xxiv. 18).

By complying thus far with the ordinances of the Ritual Law he showed his countrymen that he concurred with them in regarding it as of *Divine origin*.

But he had something else to teach them. They were now to learn that though the Ritual Law was of *Divine origin*, it was *not of perpetual obligation*; and that though it was *perfect* (as every thing from God is) in its *tendencies*, it was *imperfect in itself*; and that it had now found its proper end in that to which it tended, and which is *perfect in itself*. Those Levitical tendencies were now evolving themselves, like swelling germs of spring, into the spiritual fruits of the Gospel; and they were to be treated tenderly, and not to be rudely shattered as unripe buds by a boisterous gale, but to be nurtured by the soft and vernal breezes of Christian love, till they should set and ripen in vigorous maturity on the sacred tree of the Church, now about to expand itself in full majesty and beauty.

But *St. Paul* took good care that no one should mistake the foliage and flowers of the Law for the ripe fruit of the Gospel. He did *not censure* *St. Peter* for observing Jewish ceremonies in his own person, but he blamed him for imposing those ceremonies as *terms of communion* on others. He rebuked *St. Peter* for separating himself from the Gentile converts, who did not observe those ceremonies. For this cause he *withstood him to the face*: and not only by words, but by deeds he asserted the truth. He did not compel *Titus*, a *Greek*, to be circumcised (Gal. ii. 3). He ate and drank with the Gentiles, who made no distinction between meats. He arraigned those who regarded circumcision as *necessary*. He charged them with vitiating the Gospel. If ye be circumcised, he said, that is, if ye be circumcised in the belief that Circumcision is necessary and efficacious to salvation, *then Christ shall profit you nothing* (Gal. v. 2). If ye rely on the ritual ceremonies of the Law, then ye deprive the sacrifice of Christ of its due honour; ye virtually deny that His sacrifice is alone meritorious and satisfactory to God, and is a plenary propitiation for the Sins of the whole world. Ye rob yourselves, therefore, of pardon and grace; for if Righteousness come by the Law, then Christ died in vain (Gal. ii. 21).

Thus we may recognize in this history a clear exhibition of the true nature of the Law as preparatory to the Gospel, and the Gospel as the completion of the Law; and the Cross of Christ as the only cause of our Justification with God.

V. *St. Paul's* example on this occasion is instructive in another view. He did not at once renounce the Jewish ceremonies. He even on some occasions complied with them. His maxims were, *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. vi. 2).

Though I am free from all men (he says) yet made I myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law: to them that are without the Law, as without the Law (being not without law to God, but under the Law to Christ), that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak. I made all things to all men, that I might by all means save some (1 Cor. ix. 19–22).

Thus by complying, under certain circumstances, with the Levitical ceremonies, which had then become matters of indifference, and might be practised as such, while the Temple was yet standing², and while the true nature of the Gospel was not yet fully proclaimed, *St. Paul* set a noble example of Christian condescension, Christian prudence, and Christian love.

But having done this, he would not proceed further. He would not go on with *St. Peter* to enforce those Levitical ceremonies as *terms of communion*. When *St. Peter* withdrew himself from the Gentile converts, *St. Paul* withdrew himself from *St. Peter*. He deserted *St. Peter* when *St. Peter* deserted the truth. He withstood him to the face because he was condemned. He rebuked him for not walking uprightly; and *St. Peter* had the wisdom and magnanimity to profit by the rebuke of *St. Paul*.

St. Paul then here teaches to be tolerant in indifferent things,—that is, things which are neither commanded nor forbidden by lawful authority,—and to condescend with Christian gentleness to the infirmities of the weak, but never to surrender a fundamental principle of Truth.

He teaches that nothing is more cruel than that self-styled charity which patronizes popular fallacies, and surrenders unpopular truths; that nothing is more intolerant than that self-styled toleration which caresses falsehood, and nothing more illiberal than that self-vaunting liberality which deals out errors as a boon; and that he only is truly charitable who speaks the truth in love; and that he is really liberal who rescues the erring from his error.

VI. This history is also important in another respect.

In the chapter before us it is stated by *St. Paul*, that *St. Peter* in withdrawing himself from the Gentiles at Antioch walked not uprightly, and that he was condemned.

This Epistle of *St. Paul* is part of Canonical Scripture; that is, it was inspired by the HOLY GHOST. Whatever therefore is asserted in it is true. It is undeniable, therefore, that *St. Peter* erred.

This error, be it observed, was in a matter of vital importance; it concerned the essence of Christianity.

It is clear therefore that *St. Peter* was not infallible.

In making this avowal, we are not to imagine that the Epistles of *St. Peter*, which are contained in the Scriptures of

² See below the quotation from *Hooker* in note on Heb. xiii. 10.

the New Testament, are in any way blemished with the least flaw of error.

Those Epistles were dictated *through St. Peter by the Holy Ghost*; and they have been, and are, received as divinely-inspired Scripture by the consentient voice of the Universal Church of Christ, which is His Body, and in which His Spirit dwells. A fallible mortal was their penman, but the Spirit Who guided him was infallible.

The fallibility of the *workmen* who were employed in writing the Scriptures, and the *perfection* of the *work* itself, constitute a proof that the workmen were instruments, and that the work itself is not of man, but of God.

St. Peter then was not infallible, and the Holy Spirit who is infallible, speaking by the mouth of St. Paul in Canonical Scripture, affirms that St. Peter erred in a matter of faith and practice.

The particular form of St. Peter's error was this. In contravention of the true nature of the Gospel, and in opposition to a declaration which he himself had received in a vision from heaven, and in contradiction to the decree of the Council at Jerusalem, a decree which he himself had sided in framing, he withdrew himself from the Gentile converts, and required from them an observance of the ritual Law.

He thus, as far as he was able, *imposed upon them unwarrantable terms of Church communion*.

It was on this account that his brother Apostle, St. Paul, *resisted him openly*, and gave him a public rebuke.

The Bishop of Rome professes to be the Successor of St. Peter. In virtue of this alleged succession, he affirms himself to be *infallible*. On the same ground he claims to be the Supreme Governor of the Church; and he asserts that he is irresponsible, that he can give laws to the world, and may not be resisted by any³.

Let us grant, for argument's sake, that the Bishop of Rome is successor of St. Peter;

But St. Peter himself was not infallible. The Holy Ghost in Scripture says St. Peter was *condemned*, that he *walked not uprightly*.

Next, St. Peter was not irresponsible. He was openly resisted, he was publicly rebuked by St. Paul.

St. Peter did not give laws to the Church. He did not claim *dominion over her faith* (2 Cor. i. 24). He did not act as a *Lord over God's heritage* (1 Pet. v. 3). No. Like a wise and charitable man, he listened to the reproof of his brother Apostle; he

thanked him for his rebuke, and, almost with his dying breath, he referred to the Epistles of St. Paul, in which that rebuke is contained, and he acknowledged them to be Holy Scripture inspired by the Holy Ghost (2 Pet. iii. 15, 16).

The mode in which St. Peter erred at Antioch was, as has been said above, by *imposing unjustifiable terms of communion*. Notwithstanding the warning and instruction given by this example of St. Peter, the Bishops of Rome have erred in the same manner, though in a far greater degree. They have invented articles of doctrine contrary to the Word of God; they have framed and promulgated one very recently⁴,—that of the sinlessness, original and actual, of the Blessed Virgin,—and they require all men to accept those articles at their bidding, on pain of everlasting damnation.

St. Peter was betrayed into an error, but he speedily *recovered* from it; and he blessed St. Paul, who rebuked and retrieved him.

But the so-called successors of St. Peter have persisted in imposing unscriptural terms of communion for more than a thousand years.

Nor is this all. Instead of confessing their errors, and instead of thanking and blessing those who have charitably pointed out those errors, and have laboured to bring them back to the Truth and to Christ, they have driven them from them, they have loaded them with contumelies and curses⁵, and they have denounced them as heretics, and schismatics, and rebels; and they have declared to them and to us, that if we do not renounce our faith, and embrace their dogmas, we are no better than heathens, and cannot be saved⁶.

Thus then the present chapter of this Epistle to the Galatian Churches, is fraught with Divine instruction to all in every age of the Church. St. Paul has solemnly declared with a reiterated warning, in this Epistle, that *if any man, or even an angel from heaven, preach any thing besides the Gospel, which he preached and the Church received from him, he is to be accounted as anathema* (Gal. i. 8, 9). They who imitate the Apostle in his zeal, his prudence, his wisdom, his courage, his charity, will share with him in his victory, through the power of Christ which strengthened him, and will strengthen them; and they, through Christ's merits, will be joined together hereafter to the company of Apostles, and Evangelists, and Saints, and Martyrs, in which St. Paul and St. Peter are, and to which all will come who tread in their steps.

III. ¹ *Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς * ch. 5. 7. Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;

CH. III. 1. *Ω ἀνόητοι Γαλάται] *O foolish Galatians*,—foolish as children. See next note, and v. 3.

This bold language of reproof, in an Epistle sent to be circulated and read in the Churches of Galatia, affords a striking proof of St. Paul's consciousness of his own Divine mission and authority. And the preservation, and general reception, and universal dissemination of this Epistle, as *divinely-inspired Scripture*, is a strong testimony of, and tantamount to, a public recognition of that authority on the part of the primitive Churches, and of the Universal Church of Christ.

This testimony will appear still stronger, when it is borne in mind that this reproof, though addressed to the *Galatians*, yet was also no less a rebuke to the large and powerful contemporary

party of Judaizers who had beguiled the Galatians and others into this *foolishness*. Cp. note below on Tit. i. 12, Κῆρες ἀελ ψεύσται.

—ἐβάσκανεν] 'fascinavit,' bewitched. Βάσκανος is, properly, one who is supposed to bewitch by the influence of an *evil eye*, particularly of *envy* and *jealousy*. Cp. *Schol. Theocr.* v. 13; vi. 39; and *Virgil*, *Ecol.* iii. 103, "Nescio quis teneros oculus mihi fascinat agnos." *Ælian*, H. A. i. 53, βασκάνων ὀφθαλμοὺς φυλάττεσθαι.

Hence the word βασκάνω was applied to describe the operations of Envy, which seem to be designated by 'the *evil eye*' in Matt. vi. 23; xx. 16. Cp. *Horat.* (1 Ep. xiv. 37),

"Non isthic obliquo oculo mea commoda quisquam
Limat;"

³ The following are statements of their own claims, made by Bishops of Rome in their own words:—

Pope Gregory VII.—"Solus Romanus Pontifex jure dicitur Universalis. Unicum est nomen in mundo, Papæ, videlicet. Sententia illius a nomine debet retractari; et ipse omnium solus retractare potest. Romana Ecclesia nunquam erravit, et nunquam errare poterit." These and other like assertions of Pope Gregory will be found in the *Annals* of Cardinal Baronius ad A.D. 1076, Vol. xi. p. 634, ed. Colon. 1609.

Pope Innocent III., A.D. 1198 (Decret. Greg. ix. lib. iii. tit. viii. c. 4).—"Secundum plenitudinem potestatis, de jure possumus contra jus dispensare."

Pope Boniface VIII., A.D. 1294.—"Subesse Romano Pontifici omni humane creature pronunciamus omnino esse de necessitate salutis." Extrav. Com. i. tit. 8, cap. i. p. 1169, ed. Lips. 1839.

Pope Leo X. says, in his Bull, "Exurge, Domine," A.D. 1520 (in Bullario Romano V. p. 491, ed. Rom. 1743), "Docuissimus eum luce clarius, Romanos Pontifices in suis canonibus et constitutionibus quas mordere nititur nunquam errasse, quia juxta Prophetam nec in Galaad resina nec medicus deest" (Jer. viii. 22). And he declares it heretical to say that the Pope cannot constitute *articles of faith*—"*statuere articulos fidei*." Ibid. p. 489.

⁴ Dec. 8, 1854.

⁵ e.g. in the Bull "in Cena Domini," iterated by more than twenty different Popes. It will be found in the Roman Bullarium, iv. p. 118, and *Streitwolf*, *Libri Symbol. Eccl. Cath.* ii. p. 355.

⁶ In the creed of Pope Pius IV., professed with an oath by all Roman Ecclesiastics, that none can be safe who do not believe it.

^b Acts 2. 38.
& 8. 15.
& 15. 8.
Eph. 1. 13.
^c Heb. 6. 4—6.
& 10. 32—39.
² Pet. 2. 20—22.
² John 8.
^d Acts 14. 3,
9, 10.
& 19. 11, 12.
Rom. 15. 19.
1 Cor. 1. 4, 5.

² ^b Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε,
ἢ ἐξ ἀκοῆς πίστεως;
³ Οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε;
⁴ ^c Τοσαῦτα ἐπάθετε εἰκῇ, εἰ γε καὶ εἰκῇ;
⁵ ^d Ὁ οὖν ἐπιχορηγῶν ὑμῶν τὸ Πνεῦμα, ^d καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ
ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

The Ancient Glossaries interpret *βασκαίνειν* by *φθονεῖν*. And this meaning is doubtless intended here.

For it must be remembered, that one of the strongest motives of the Judaizers to enforce the Levitical Law on the Galatians and other Gentile Christians, was *Envy*.

They were jealous of the communication of the privileges of the Gospel to the *Gentiles*, without *previous* conformity to the Levitical Law. Our Lord had prophetically described their feelings and practice, in the character of the *Elder Brother* in the Parable of the Prodigal Son (see on Luke xv. 28), and the Apostle of the Gentiles often adverts to it. Hence *Chrys.* interprets *τὴν ἐβόσκαν* here, by *τὴν ἐφθόνησαν*; 'who envied you?' And *S. Jerome*, citing the passage of Virgil above quoted, observes, that the *evil eye* of Envy was supposed to be particularly injurious to the young; and therefore the word was applicable to the 'teneros agnos' of the Apostle, viz. to the Galatians as newly converted—his *lambs in Christ*.

The comment of *Primasius* deserves mention here, as preparing the way for the true exposition. "Quis vos fascinavit? Quis vobis invidit? In Græco significantius ponitur *βασκαίνω*, *fascinator*. Dicitur fascinus propriè infantibus nocere, et ætati parvulæ." He then quotes *Virgil*, as above: "Quomodo ergo tenera ætas noceri dicitur fascino, sic etiam Galatæ, in Christi fide nuper nutriti. Quis vos fascinavit quibus tantum manifesta est passio Christi, me prædicante, ut eum ante oculos vestros pendere putaretis?"

After *ἐβόσκαν* *Elz.* adds *τῇ ἀληθείᾳ μὴ πεθεσθαι*, which words are not found in the best MSS. and Editions. *S. Jerome* testifies that they were in some copies in his days, but not in *Origen's* MSS., and that he therefore did not insert them in his Latin Version. They are, doubtless, an explanatory gloss, derived from v. 7.

— *οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προσηρόφῃ ἐν ὑμῖν ἐσταυρωμένος*] *before whose eyes Jesus Christ was plainly written in you, crucified.*

Remark the order of the words, which may be an aid in clearing up the sense of this difficult passage.

I. It is to be explained by reference to the words which precede it,—

Who bewitched you with his envious eye,—you, who had Jesus Christ plainly written before your own eyes, in you; and who therefore ought to have been proof against his bewitching influence?

This being borne in mind, we may next observe,

II. That the sentence seems to contain a double allusion;

(1) To a Heathen practice.

(2) To a Jewish one.

(1) To a Heathen practice. In order to guard children, and even grown-up persons, against the influence of the *evil eye*, certain objects were attached to their persons, as *amulets* (called *περίπλεκτα*, *περίδμματα*), being tied round them. See *Ernesti* on *Xenophon*, Mem. Socr. ii. 6, 3, and the Commentators on *Virgil*, Eclog. vii. 25—27, "Baccare frontem cingite," &c.

This practice is still retained in Greece and Italy; and it is worthy of remark, that certain scrolls of portions of the *Scriptures* are sometimes used for this purpose, which are visibly *fore-written* (*προγεγραμμένα*) to guard the wearer against the *evil eye*. Cp. *Bingham* (Antiq. xvi. 5), who says that "many Christians made use of charms and amulets, which they called *periammata* and *phylacteria*, pendants and preservatives. These were made of ribands with a *text of Scripture*." See *Conc. Laodic.* Can. 36. And *Chrys.* (Hom. 73 in Matth.) speaks of women who made *phylacteries* of the Gospels to hang about their necks. And see *Basil*, in Ps. 45. *Epiphani.* Hær. 15, de Phariseis.

(2) To a Jewish practice.

The Jews were commanded to have certain precepts of Scripture, as it were, written before their eyes. See Deut. vi. 8: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." See also Exod. xiii. 16, and Deut. xi. 18.

Interpreting this precept literally, the more rigid Jews, such as the Judaizers of Galatia, wore, accordingly, certain texts of Scripture upon the forehead, between the eyes. These texts were

Exod. xiii. 1. 10, 11—16. Deut. v. 4—9; xi. 13—21. See *Jahn*, Archæol. Bibl. § 319. And they derived their Hebrew name from this circumstance. These parchment scrolls of Scripture, thus bound between the eyes, were called *φυλακτήρια*, preservatives, *amulets*. See on Matt. xxiii. 5.

(3) These considerations may enable us to explain St. Paul's meaning as follows;

O foolish Galatians,—foolish as children,—who was it that bewitched you with his evil eye of jealousy? who envied you the liberty of Christ, and desired to spoil you of it? who beguiled you, my little children (Gal. iv. 19), whom I was rearing up as a father into men in Christ? who beguiled you back into Judaism, with its rites and ceremonies and external observances? Your false teachers who so deal with you, would have written and bound before your eyes the scrolls of the Law; they would have laid upon you its outward fringes and phylacteries, and thus would have entangled you in bondage. Who envied you the liberty of the Gospel, which I, your Apostle, preached to you? who bewitched you, before whose eyes was written and bound by me, as your true scriptural scroll, your frontlet of Faith, your *Spiritual Phylactery*, CHRIST CRUCIFIED; and who had, as I thought, thus been guarded by me against all the envious fascination of your spiritual enemies?

Let us now consider the remainder of the sentence;

— *ἐν ὑμῖν ἐσταυρωμένος*] *ἐν ὑμῖν* is omitted by some MSS., and rejected by *Lachm.*; but is rightly retained by *Tisch.*, *Meyer*, *Ellicott*, *Alford*.

It is to be explained from the considerations just stated;

The *Phylactery*, which was written and bound by me before your eyes, was not an outward one, on your forehead,—like that of your Judaizing deceivers,—but it was an internal one, *ἐν ὑμῖν*, in your hearts,—a frontlet between the inner eyes of your Faith; it was Jesus Christ within you, and that crucified.

The words *ἐν ὑμῖν*, in you, derive additional light from what he had just said, *ᾧ ἐν ἐμοὶ Χριστὸς*, Christ liveth in me (ii. 20).

2. τὸ Πνεῦμα ἐλάβετε] Received ye the Spirit from the works of the Law, or from the hearing of Faith?

Did the spiritual gifts then bestowed upon you in your baptism, in the speaking of tongues, proceed from any words of the Levitical Law, and not from the hearing of Faith; from the hearing, not only of the outward ear, but from the inner hearing, the spiritual harkening, of Faith? Cp. *Theodoret* and *Chrys.*

Ἀκοὴ is not passive here; it does not mean the thing heard, the *κήρυγμα*, or Gospel; but it is the spiritual faculty and function of hearing; and *ἀκοὴ πίστεως* is the hearing ear of Faith, which listens attentively to the command of Christ, "He that hath ears to hear, let him hear." So *ἀκοὴ*, ear, Matt. xiii. 14. Mark vii. 35. Luke vii. 1. Acts xvii. 20; xxviii. 26. 1 Cor. xii. 17. Heb. v. 11. Cp. note on 1 Thess. ii. 13.

3. Οὕτως ἀνόητοί ἐστε] so foolish are ye? These sentences are like so many *aculei*, darted rapidly forth in a volley from the heart of the Apostle, in the vehement emotion of his indignation and love. Each of them contains a separate argument, and affords matter for special consideration. They are therefore printed separately.

4. Τοσαῦτα ἐπάθετε εἰκῇ] suffered ye so many things in vain? Ye suffered afflictions for the Gospel, and not for the Law. If now ye go back to the Law, these sufferings will have been in vain. But if ye go forward in the Gospel they will not be in vain, but will lead you to glory. Will you allow any to take away from you your heavenly crown? *Theodoret*, *Jerome*, *Chrys.*

— *εἰ γε καὶ εἰκῇ*] If really even in vain. If, which I cannot imagine possible, ye even allow your sufferings to have been wasted on nothing; which will not be the case if you return, as I trust you will, to a better mind. *Chrys.*, *Bp. Fell.*

5. Ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα κ.τ.λ.] A return to the argument in v. 2. He who ministereth to you the Holy Spirit, and worketh wonders within you (viz. Almighty God), does He do it as a fruit growing out of the Law, or of the hearing of Faith?

On your conversion to Christ, God gave you extraordinary

⁶ καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁷ Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως οὗτοί εἰσιν υἱοὶ Ἀβραάμ. ⁸ Προϊδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς, προεγγεγέλισατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. ⁹ Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

¹⁰ Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσὶ γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. ¹¹ Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαι- οῦται παρὰ τῷ Θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. ¹² Ὁ δὲ νόμος οὐκ ἔστω ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

¹³ Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν

e Gen. 15. 6.
Rom. 4. 3.
James 2. 23.
f Rom. 4. 11,
12. 16.
g Gen. 12. 3.
& 18. 18.
& 22. 18.
& 26. 4.
Acts 3. 25.

h Deut. 27. 26.
Jer. 11. 3.
Ezek. 18. 4.
Rom. 3. 19, 20.
& 6. 23.
i Hab. 2. 4.
Rom. 1. 17.
& 3. 20.
ch. 2. 16.
Heb. 10. 38.

j Deut. 21. 23.
Rom. 8. 3.
2 Cor. 5. 21.

gifts (χαρίσματα), tongues, &c., and He is ever bestowing upon you ordinary graces, love, joy, the fruits of the Holy Ghost, and thus He has sealed your profession of Faith. But He never operates in this marvellous manner on any who rest their hopes of salvation on the Levitical Dispensation, apart from Christ.

Thus, by His own working within you, He testified to you that Justification is to be sought and obtained by Faith in Christ, and not by the deeds of the Law.

⁶ καθὼς Ἀβραάμ] An answer to a supposed objection, viz.

How can it be said that Justification is never given by God except as a fruit of Faith in Christ?

Was not the Patriarch Abram justified?

Yes, but it was by Faith, as the Law itself testifies. (Gen. xv. 6.) There is but one way of Justification to any, viz. by Faith in Christ; and all who are justified, are justified in this way. See Acts iv. 12. Heb. xiii. 7, 8.

Abram believed in Christ to come; you believed in Christ having come. The seasons of the Church vary, but not her Faith. See S. Aug. Tract. in Joann. xlv. iii. p. 2131, "Ante adventum Domini Nostri Jesu Christi, quo humilis venit in carne, præcesserunt justi, sic in Eum credentes venturum, quomodo nos credimus in eum qui venit. Tempora variata sunt, non Fides. Diversis quidem temporibus, sed per unum fidei ostium videmus ingresses." See also S. Aug. ii. pp. 415. 420, and S. Irenæus, iv. 5. 4, who says, "We, having the same faith as Abraham had, and bearing the cross as Isaac did the wood, follow Abraham." For mankind had already been taught in Abraham to follow the Word of God—Christ. Abraham in his Faith followed the command of the Word of God. He with a willing mind gave up his only-begotten son as a sacrifice to God, that God might be pleased to give up His own Only-begotten as a sacrifice for our redemption. Thus Abraham, who was a Prophet, and who saw in the Spirit the Day of Christ (John viii. 56) and the dispensation of His Passion, by Whom (viz. Christ) he also, and all they who believe as he believed, would begin to be saved, greatly rejoiced.

The Faith of the holy men of the Ancient Church, before the coming of Christ, is clearly expressed by the father of the Baptist in Luke i. 68—79, and in the Song of Simeon, Luke ii. 25—32. See also below on Heb. xi. 19, and the Essay in Bp. Barlow's Remains, p. 582—592, "Patres sub antiquo foedere per Christi mortem salutem sunt consecuti," and the XXXIX. Articles, Art. VII., "Both in the Old and New Testament everlasting life is offered to mankind by Christ; wherefore they are not to be heard which feign that the Old Fathers did look only for transitory promises." In the words of Hooker (i. ii. 4—8), "The Invisible Church consisteth only of true Israelites, true sons of Abraham, true servants and saints of God."

—ἐλογίσθη—δικαιοσύνη] See on Rom. iv. 1—11, where the argument is expanded.

⁷ Γινώσκετε] 'Cognoscite,' Iren. iv. 21, but he has 'cognoscitis,' v. 32. The former, Know ye, is preferable; and so the Vulgate, and Syriac and English Versions, and Ellicott.

—οἱ ἐκ πίστεως] they who spring (ἐκ) out of Faith, as their root, as opposed to those who are ἐκ νόμου. See on Rom. iii. 26; iv. 14. 16; v. 1; x. 6, and below, vv. 8, 9. 12. 22. 24, and who springing out of it, depend on it (a common sense of ἐκ, see Winer, p. 329), and bring forth fruit from it.

⁸ τὰ ἔθνη] the Gentiles, emphatic: an answer to another objection tacitly supposed; that though Abraham was justified by faith, yet, as he was the Father of the Jews, the Heathen had no right to expect to be justified as he was.

This objection is likewise answered by the Apostle from the Law itself (Gen. xii. 3; xviii. 18; xxvi. 4), proclaiming that, not the Jews only, but all Nations, would be blessed in him.

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And therefore all, of whatever nation, who believe as he did, are justified with the believing Abram (σὺν τῷ πιστῷ Ἀβραάμ). See Irenæus, iv. 21.

¹⁰ Ὅσοι γὰρ] A new argument.

Not only does Justification (i.e. acquittal with God) not come from the Law, but they whose works spring out of the Law as their root, are under a Curse; for the Law requires perfect Obedience, and denounces malediction on those who do not continue in Obedience to all the commandments of the Law (Deut. xxvii. 26. Cp. Surenhus. p. 569), a condition which no one has ever fulfilled, as the Book of the Law itself declares, which pronounces all men to be sinners. See the quotations from the Old Testament cited by the Apostle in Rom. iii. 10—19. And therefore the Old Testament (to which the Judaizers themselves appeal) points not to the Law as affording any hope of Justification to man, but expressly declares that the just shall live by Faith, or, as the Hebrew literally signifies, the just shall live by his faith (Habak. ii. 4. See on Rom. i. 17); whence it is evident that ἐκ πίστεως is to be construed with ἵστανται and not with δίκαιος.

—δύο] Not in Elz., but in the best MSS. and Editions.

—Ἐπικατάρατος] The Law itself declares that "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them."

It may be objected—

Was not therefore the Law an evil, inasmuch as no one could obey it in all things, and inasmuch as it declares all to be cursed who do not obey it?

No. The Law was holy, just, and good (Rom. vii. 12). It did not make men to be accursed, but it showed all men to be sinners (see on Rom. v. 20; vii. 7—13), and therefore under a curse, and liable to death, the wages of sin.

It proved, therefore, that they must look elsewhere for help, and not to themselves. The Law corrected their pride and self-sufficiency, and demonstrated their need of a Redeemer whose sacrifice for sin was pre-announced in the Scriptures of the Old Testament, and was prefigured in all the Ritual of the Law; and thus the Law itself prepared the way for the Gospel.

And all the holy men who lived before the Law (such as Abraham), and under the Law (as David), were candidates for a blessing, and were not subject to a curse, because they did look for justification to Him Who was promised even to Adam after the Fall (Gen. iii. 15). See above on v. 6, below on v. 21.

¹² ὁ ποιήσας] he who performed the Law shall live in it. See Levit. xviii. 5, where the original signifies, "which things if a man do, he shall live by them." Whence the Jewish Rabbis argued that the Law offered life. True: but it did not give the grace to do those things which were requisite to attain life; and it pronounced that he who did not do them was under a curse (Deut. xxvii. 26. Cp. Surenhus. p. 572). Ἀνθρώπος is added in Elz. after αὐτόν, and is in LXX, but not in the original Hebrew, nor in A, B, C, D*, F, G** here, and is rejected by Griesbach, Scholz., Lach., Tisch., Meyer, Ellicott, Alf.

¹³ ἐξηγόρασεν] redeemed us from or out of. The aorist is important to be observed, as intimating that the Redemption was effected by one act, i.e. by the shedding of His Blood, paid as the price (τιμή, λύτρον) of our ransom, when He became a curse for us by dying on the cross. See 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9. Bp. Pearson on the Creed, Art. X. p. 680, note.

—ἡμᾶς] us. Limited to the Jews by some Expositors;

But this seems to be a defective view of the sentence.

It is true that the Moral Law, as promulgated by Moses to the Jews, obliged them in a special manner, even by that peculiar promulgation. But that promulgation was in fact only a re-

κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,
 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν
 ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

publication of the *original* principles of Morals, and primitive *Natural Law*, which oblige, and always have obliged, *all Mankind*. See on Rom. v. 13.

And as Disobedience to God's Law subjects him who disobeys to a curse, and as no man has perfectly fulfilled the *moral Law*, given *before* the Sinaitic dispensation, and coeval with man's very existence, therefore *all Mankind* are by nature, as well as by the express declaration of the Levitical Law, under God's malediction.

Besides, in the ages which intervened between the publication of the Law and the Gospel, the Moral Law of the Decalogue being up to that time the *only written Revelation of Moral Law*, that *Moral Law* obliged *all* to whom it was made known, and all were bound to accept it, with all its *commands to obey*, and all its *denunciations for disobedience*.

Consequently St. Paul here, in quoting Deut. xxvii. 26, recites the words thus, "Cursed is *every* one who continueth not in all that is written in this Book of the Law to do them."

Therefore Christ by His death redeemed *all*, and *not the Jews only*, from the curse of the Law.

Therefore, in saying that Christ redeemed *us* from the curse of the Law, St. Paul means that He redeemed the *Gentile Galatians* as well as *himself*; that He redeemed *all* mankind, even Abraham himself and the Patriarchs who lived *before* the Law was given.

This is the language of Christian Antiquity; see *Justin Martyr* (Dialog. c. Tryph. capp. 94—96), who says that "all mankind was liable to the curse according to the Law of Moses, which says, 'Cursed is whosoever,' &c. (Deut. xxvii. 26)." The Father of all willed that His own Anointed should take on Himself the Curse due to all Mankind, well knowing that He would raise Him from the Dead.

Why, therefore, do ye Jews speak as if He were cursed, and not rather weep for yourselves who crucified Him?

S. Jerome also says here, "*Patriarchas de maledicto legis redemit Christus*;" and *Theodoret*, "When *all* were under the curse of the Law, Christ redeemed us from it." And so *Primasius*, "Redemit nos Christus de maledicto legis, quod peccantibus constitutum est."

This is also the language of our own best Divines; Christ hath redeemed *us* from that general curse which lay upon all men for the breach of any part of the Law, by taking upon Him that particular curse which underwent a certain punishment of the Law (Deut. xxi. 23). *Bp. Pearson* on the Creed, p. 39.

To which may be added the following clear statement:—

The Law of Moses, as a Rule, only sheweth us what is good and evil, what we are to do, and not to do. *He hath shewed thee, O man, what is good, and what doth the Lord require of thee* (Mic. vi. 8), without any condition annexed, either of reward if we observe it, or of punishment if we transgress it;

But the Law, as a *Covenant*, exacteth punctual and personal performance of *every thing* that is contained therein, with a condition annexed of God's acceptance, and of blessing if we perform it to the full, but of His wrath and curse upon us if we fail in any thing;

Now, by reason of transgression, *we* having *all* broken that Covenant, the Law hath its work upon us, and involveth us *all* in the curse (Gal. iii. 10); so as by the covenant of the Law *no flesh living can be justified* (ibid. 11);

Then cometh in Christ, Who, subjecting Himself for our sakes to the Covenant of the Law, first fulfilleth it in His own person, but in our behalf as our surety, and then disannulleth it, and instead thereof establisheth a *better covenant* for us (Heb. viii. 6), even the covenant of *Grace*. So that now as many as *believe* are free from the Covenant of the Law, and from the curse of the Law, and set under a *covenant of Grace*, and under promises of Grace.

There is a translation of the *Covenant*, but what is all this to the *Rule*? That still is where it was, even as the nature of good and evil is still the same as it was. And the Law, considered as a *Rule*, can no more be abolished or changed, than can the nature of good and evil be abolished or changed.

It is our singular comfort then, and the happiest fruit of our Christian Liberty, that *we* are freed by Christ, and, through faith in Him, from the *Covenant and Curse of the Law*; but we must know that it is our duty, notwithstanding the Liberty that we have in Christ, to frame our lives and conversations according to

the *Rule of the Law*, which, if we shall neglect under the pretence of Christian Liberty, we must answer for both, both for *neglecting our duty*, and for *abusing our Liberty*. *Bp. Sanderson* (iii. p. 295). See also below on 2 Cor. v. 21.

— γερόμενος ὑπὲρ ἡμῶν κατάρα] *Having become a curse for us*.

Two Curses pronounced in the Law are here referred to by St. Paul.

1. "Cursed is every one that continueth not in all things written in this book to do them." Deut. xxvii. 26, LXX.

2. "Cursed is he that hangeth on a tree." Deut. xxi. 23, LXX. Cp. *Surenhus*. p. 572.

All mankind was liable to the former curse.

How was it to be removed?

(1) He who was to *remove* it must not himself be *liable* to it. He who was to be a substitute for the *guilty* must himself be *innocent*. He who was to suffer in the stead of the *disobedient* must himself be *obedient* in all things.

(2) He who was to be the substitute for *all* must have the *common nature of all*. He must *not* take the person of one individual man (such as Abraham, Moses, Elias), but He must take the *nature of all*, and sum up *all mankind* in himself.

(3) He who was to do more than counterbalance the weight of the *sins of all* must have *infinite* merits of *His own*, in order that the Scale of Divine Justice may preponderate in their favour. And nothing that is not divine is infinite. In order, therefore, that He may be able to *suffer* for sin, he must be *human*; and in order that He may be able to take away the sins of all, and to *satisfy* God's Justice for them, He must be *Divine*.

(4) In order that He may remove the *curse* pronounced in the Law of God for disobedience, He must undergo that *punishment* which is specially declared in that Law to be the *curse of God*.

(5) That punishment is "hanging on a tree." That is specially called in the Law "*the Curse of God*." Deut. xxi. 23.

By undergoing this curse for us, Christ, He Who is God from everlasting, and Who became *Emmanuel*, God with us, God in our flesh, uniting together the two Natures—the Divine and the Human—in His One Person,—Christ Jesus, redeemed us from the Curse of the Law. As *Chrys.* says here, *ὅπως τὴν κατάραν δεξιόμενος τῆς κατάρας ἐξήλλαξεν*. Thus, having accepted the Curse, He liberated us from it.

This passage of St. Paul must be read with reverential caution, lest we fall into the *Marcionite* heresy (revived in part by the *Socinians*), which imputes vindictive injustice and cruelty to the Divine Author of the Law, in laying a curse on the innocent and holy Jesus dying for us on the Cross, and thus endeavours to bring the Old Testament into antagonism with the New. See S. Jerome here, who says, "Subrepat in hoc loco *Marcion* de potestate Creatoris, quem sanguinarium infamat, et vindicem, asserens nos redemptos esse per Christum, qui *alterius boni Dei filius sit*." Cp. *Tertullian*, c. Marcion. v. 3.

In order to avoid this deadly heresy we must bear in mind *what* it was in Christ that was the object of God's malediction.

He was made or *became a curse* for us; But how?

Not in His *Divine Nature*; for in *that* He did not suffer. Not in His spotless Holiness and perfect obedience; for in that He was *blessed*, and *most* blessed in His *death*. And therefore at His glorious Transfiguration Moses and Elias, the Representatives of the *Law* and the *Prophets*, spake specially of His *Death*, and the heavenly Voice came then from God the Father, "This is my *beloved Son*, in Whom I am *well pleased*." Luke ix. 35. Matt. xvii. 5.

What then was it in which He became a curse? In that *mortal nature* in which He *died*; that is, in *our nature*. And whence was its mortality? From *Sin*. It was the *penalty* of the *sin* of Adam. The *malediction* of that penalty it was (says *Augustine* in his exposition here) which our Lord took on Himself when He bare *our sins* in His own body on the tree (1 Pet. ii. 24), "Non ergo *contumelia* in *Dominum* putanda est, quod *maledictus* est appellatus qui pendet in ligno." For (as *Augustine* well adds) no one would be startled by this saying, When Christ died, Death was cursed; and what was it but the *Death* of Christ which hung on the Tree, in order that *by dying* He might *conquer Death*? That was cursed which was also conquered.

See also *Primasius* here, who well says, "Reum non facit poena sed causa. Christus, cui non erat causa crucis et maledicti, pro nobis maledictum subiit, quia omnes rei eramus mortis, et

15 ^k Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. k Rom. 6. 19.
1 Cor. 15. 32.
Heb. 9. 17.

debiti ligno, quia maledicti, quippe qui non permansimus in omnibus quae scripta sunt in libro Legis. Utrumque enim Lex eadem scripserat Maledictum."

So again, if we were to say that, when He was crucified, Sin was cursed, who would be staggered? And what was it that hung on the tree? The Sin of our Old Man, the First Adam? Whence the Apostle did not hesitate to say that God made Him to be sin for us, who knew no sin (2 Cor. v. 21), in order that He might condemn sin (Rom. viii. 3), and so our old man be crucified with Christ, that the body of sin might be destroyed, that we might not serve sin (Rom. vi. 6).

It was therefore Mankind, summed up in Christ, that was under the Curse when He hung upon the Tree, in order that He might redeem Mankind from the Curse.

The Word became Flesh (John i. 14), and by becoming flesh without sin, took on Him the curse due to sinful flesh. He became a curse, in order that in Him, the promised Seed of Abraham, all nations might be for ever blessed. See v. 14.

The reasoning of the Apostle of the Gospel had already been visibly represented by Moses under the Law.

Moses was commanded by God to make the serpent of brass, and to set it up on a pole, in order that it might heal those who were bitten by the Serpents of fire. Num. xxi. 9.

The Serpent was the cause of Man's fall and death. Fittingly then was the Serpent reared on the pole as an emblem of Death. In that type of the brazen serpent Christ hung on the Cross. Who (says Augustine) would be perplexed by the words, Cursed is the Serpent that hangeth on the Tree? And yet the Serpent on the Tree prefigured Christ on the Cross; as Christ Himself has taught us (John iii. 14), as Moses lifted up the Serpent in the wilderness, so must also the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life.

God forbid that we should imagine that when Moses lifted up the serpent on the pole as a figure of Christ he did this in dishonour to Christ. No; he recognized in Christ on the Cross mankind saved, as he saw in the serpent on the cross mankind healed.

Therefore let us not wonder that by a Curse He overcame the Curse, Who conquered Death by Death, and Sin by Sin, and the Serpent by the Serpent. He triumphed over all these by the Cross.

And may we not say that the Second Adam at His Death made the Curse to recoil on the Serpent who was cursed at the fall of the First Adam (Gen. iii. 14)? For then the Devil was caught in his own snare. Then Satan was crucified. He was put to open shame. He hung nailed to the Cross. Christ spoiled and triumphed over him in it (Col. ii. 15, see note). Then the Serpent of fire was lifted up on the pole; then, in the fullest sense of the words, was fulfilled the Scripture, Cursed is he that hangeth on a Tree.

One of the main practical inferences from these truths may be stated as follows:—How much reason have we to abominate our sins, which were the principal causes of the Crucifixion of Christ! He was delivered for our offences (Rom. iv. 25. 2 Cor. v. 21). They were indeed the traitors which, by the hands of Judas, delivered Him up. He that knew no sin was made sin for us: that is, was accused, was condemned, was executed as a sinner for us. It was therefore we who by our sins did impeach Him; the Jewish priests were but our advocates; we by them did adjudge and sentence Him. Pilate (against his will and conscience) was but our spokesman; we by them did inflict that punishment on Him, the Roman executioners were but our agents therein. He became a curse for us (Gal. iii. 13); that is, all the mockery, derision, and contumely He endured did proceed from us. The Jewish people were but proxies acting our parts; our sins were they which cried out Crucifyge (crucify Him, crucify Him), with clamours more loud, and more effectual, than did all the Jewish rabble. He was wounded for our transgressions, He was bruised for our iniquities (Isa. liii. 5). It was they, which by the hands of the fierce soldiers, and of the rude populace, as by senseless engines, did buffet and scourge Him; they, by the nails and thorns, did pierce His flesh and rend His sacred body: upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation. Dr. Barrow (Sermon on the Crucifixion, Vol. iv. p. 593).

— Ἐπικατάρατος—ἐξόλου] From Deut. xxi. 23. See the foregoing note.

(1) Observe the wonderful providence of God, so ordering the circumstances of Christ's Death, that though the power of life

and death had been then taken away by the Romans from the Jews, and therefore it was not probable, humanly speaking, that He should suffer any punishment at their hand according to their Law, yet it was so disposed that He suffered precisely that death which was declared in that Law to have in it the particular characteristic to which the Curse belonged, namely, that of hanging on a tree. And the Jews themselves to this day fulfil the prophecy written in their Law concerning Christ, to which St. Paul here refers, even when they think to cast on Christ the greatest ignominy, as they do when they call Christ by the very name used by Moses יהוה (talui) Deut. xxi. 23, and call Christians שרבי יהוה "the servants of the hanged one," as Trypho the Jew objects to Justin Martyr (Dialog. 32), "Your Christ was so disgraced as to be subjected to the lowest curse (τῇ ἐσχάτῃ κατάρσῃ) of the Law of God, for He was crucified." See the answers of Justin Martyr, ibid. c. 94—96, and Bp. Pearson on the Creed, Art. IV. p. 392, and note.

(2) The Christian rejoices in this reproach as a proof of the truth of the Gospel, and as an assurance of the blessings derived from the death of Christ. "Ille pependit in ligno ut peccatum quod nos commiseramus in ligno scientiae boni et mali, ligno delecter appensus." The second Adam hung on the tree in Calvary, in order that by hanging on the tree He might abolish the sin committed by us in the first Adam, when he ate of the fruit of the tree of good and evil in Paradise. He was made a curse for us ('factus, non natus') that the blessings promised to Abraham might be poured forth by Him on the nations, and the promise of the Holy Ghost might be fulfilled in us, through faith in Him like the faith of Abraham.

(3) Hence an ancient Father argues the necessity of Christ's Death, and the propriety of the manner of it, i. e. by crucifixion, "For if He came to bear the curse to which we were subject, how could He have become a curse for us unless He had died by that death which is cursed, and so declared to be in Scripture, i. e. by crucifixion? For it is written, Cursed is every one that hangeth on a tree."

Since also the Lord's death is the ransom for all, and by that death the wall of partition is broken down, and the Gentiles are called to God, how could He so well have called us unless He was crucified? For there on the Cross He extends His hands to all, and calls all; as He Himself says, "When I shall be lifted up, I will draw all men to Myself." John xii. 32. See on Eph. iii. 18. Athanasius (de Incarn. § 24, p. 55).

(4) Another remarkable conformity of the prophetic reference in Deut. xxi. 23 to Christ, may be here noticed.

It is there declared that the person executed by hanging on a tree should not remain all night on the tree.

But, humanly speaking, it was very unlikely that Christ, being crucified, should be taken down at all from the tree, and much more on the day of the crucifixion.

For crucifixion was a Roman punishment, and part of its enormity and ignominy was that the bodies of those who were crucified remained to be devoured by fowls of the air on the cross. Hence "Non pascas in cruce corvos." Horat. 1 Ep. xvi. 48. Cp. Juvenal xiv. 77.

So it would have been with Christ crucified, if Divine Providence had not intervened to order all things in the Crucifixion so that all the Prophecies concerning it might be fulfilled, even by the hands of those who crucified Christ.

If He had been crucified on some ordinary day, and not on the day before that great High Day, the Sabbath of the Passover, the Jews would have been as eager that He should remain on the Cross, for the contumelious derision of Him and His Gospel, and for the terror of His disciples and friends, and for their own triumph, as they were earnest with Pilate that He should not remain, but be taken down from the Cross. (John xix. 31.)

Thus, in crucifying Him, and taking Him down from the cross, they proved unconsciously that He whom they crucified is the Messiah, and that it was He Who, bearing the curse of the Law, has taken away that curse from all who believe and obey Him.

15. κατὰ ἄνθρωπον] according to man, i. e. by a familiar illustration taken from human affairs, and not from divine things. Chrys., Theodoret. Cp. Rom. vi. 19.

— ὅμως] even. See 1 Cor. xiv. 7. Winer, p. 489.

— ἀθετεῖ ἢ ἐπιδιατάσσεται] cancels, or adds new codicils to his will, or new conditions to his covenant. Διαθήκη may mean either. See on Matt. xxvi. 28. So the Rabbis acknowledged. See authorities in Wetstein. Cp. Heb. ix. 16.

Ἐπικατάρατος is rendered by superordinal by Tertullian

1 Gen. 12. 7.
 & 15. 5.
 & 17. 7.
 & 22. 18.
 ver. 8.

m Gen. 15.
 13, 16.
 Exod. 12. 40,
 41.
 Acts 7. 6.

n Rom. 4. 13, 14.
 & 8. 17.
 Heb. 6. 12—15.

o Deut. 5. 5.
 John 1. 17.
 Acts 7. 38, 53.
 Rom. 4. 15.
 & 5. 20.
 & 7. 8.

¹⁶ Ἡ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

¹⁷ Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ¹⁸ Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

¹⁹ Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προστετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ²⁰ Ὁ δὲ μεσίτης ἑνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἔστιν.

(c. Marcion. v. 4), where he expounds this passage, and refutes the Antinomian objections of Marcion, who tampered with it.

16. οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, κ.τ.λ.] It has been alleged by some modern Expositors that this is a mere play upon words, and a Rabbinical sophism.

Let us examine the Apostle's argument. God made two promises to Abraham and to his seed,

(1) I will give the land (the promised land, the type of the heavenly inheritance) to thee and to thy seed for ever. Gen. xiii. 15. See also Gen. xii. 7; xv. 18; xvii. 8.

(2) I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee (Gen. xvii. 7, 9), and I will be their God.

Now what the Apostle observes here as remarkable is, that Almighty God, in promising these blessings to Abraham's posterity, always uses a singular noun, seed, σπῆ (sema), semen, and never a plural.

His argument therefore is, that the promise is made to the progeny of Abraham, not scattered in a plurality of families, but collected into one. The promise is made to the seed, not as dispersed and disseminated (which it is the characteristic of seed to be, and which the very name of seed implies), but as united, as one.

If it be objected (as it is by some) that it was not according to the genius of the Hebrew language to use σπῆ (semen, seed) in the plural number, then it may be replied,

(1) That this is not strictly true. See 1 Sam. viii. 15, where the plural occurs. And the word is sometimes used in the singular for an individual person, Gen. iii. 15, where it is spoken of Christ; and cp. Surenhus. p. 574.

(2) Almighty God in delivering this promise to the Father of the faithful, was not tied to the use of any particular word, and therefore not of the word seed, but might have said to Abraham that He would give the promised blessing to him and to all his descendants.

But He always uses the word seed. He chose to use a word which is almost always singular; and the Apostle thence argues that He marked the oneness of the seed, and infers that there is a Divine meaning in this use.

What, then, is that meaning?

He declares it to be this, that they to whom the promise is made in Abraham were to have a certain unity, although they were to be as numerous as the stars of heaven and as the sand of the sea shore (Gen. xv. 5; xxii. 17; xxxii. 12), that they could not be counted for multitude, and yet be only as one.

This seemed a paradox, yet this has been punctually fulfilled;

It has not been fulfilled in the literal Israel. The Jews are scattered abroad like seeds in an innumerable plurality in all parts of the world. The very name given in the Apostolic Age (see on John vii. 35, and in Acts ii. 9—11) to the scattered seeds of their Tribes, διασπορά, dispersions, was a national witness to that distracted plurality.

But the Promise was a Divine Promise, and it has therefore a fulfilment.

The fulfilment (says the Apostle) is in Christ. He gathers together in one, all the children of the faithful Abraham, wherever they are. The Holy Spirit Himself declared this, when He said, that the reason of Christ's death was, that He should "gather together into one the children of God that were scattered abroad" (ἵνα τὰ τέκνα τοῦ Θεοῦ τὰ διασκορπισμένα συναγάγῃ εἰς ἓν. John xi. 52).

Has then Christ gathered together all in one? and if so, how?

He, the Second Adam, the father of the regenerate race, has

incorporated together in one, in His own mystical body, all of every kindred and language, who hold the "one Lord, one Faith, one Baptism." They are all one family—one seed—one new man in Him (Eph. iv. 5).

This is the great truth which the Apostle proceeds to declare in what follows (v. 26—29), "Ye are all children of God, through faith in Christ: for as many of you as were baptized into Christ have put on Christ; ye are all one man (eis) in Christ Jesus; and if ye are Christ's, ye are Abraham's seed, and heirs according to the promise." Cp. Irenæus (v. 32. 2).

17. εἰς Χριστόν] in Christum, into Christ; so as to tend toward, and be consummated in, Christ as its End, Who, as Man, sums up all Abraham's seed in Himself. On the accusative cp. 2 Cor. ii. 8. The words εἰς Χριστόν are not in A, B, C, or Vulg., Coptic, Æth., Armen. Versions; but they are found in D, E, F, G, I, K, and the great majority of Cursive, and in Christ in Syriac and Arabic Versions.

— ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος] the Law, which first appeared 430 years afterwards, does not annul a covenant ratified before by God into Christ, so as to make void the promise.

The promise to which St. Paul here refers is that in Gen. xii. 1—3, thirty years before the birth of Isaac, and four hundred and thirty before the Exodus and the Law. See on Acts vii. 6. Observe γεγονώς, marking the first origin of the Law.

19. τί οὖν ὁ νόμος;] what then is the Law? What is its purpose and use?

The Law had a supplementary, parenthetical, provisional, and manuductory character, and came in, as it were, accidentally. See v. 21, and on Rom. v. 20; viii. 3, 4, and on 1 Cor. xv. 56; and Augustine, Sermon. 26. 125. 136. 156. 163, where he treats the question why the Law was given.

The purpose of the Law has been stated in clear language by the author of Paradise Lost, who puts into the mouth of Michael the following words in addressing Adam:

"To whom thus Michael: Doubt not but that Sin
 Will reign among them as of thee begot;
 And therefore was Law given them, to evince
 Their natural pravity, by stirring up
 Sin against Law to fight; that, when they see
 Law can discover sin, but not remove
 Save by those shadowy expiations weak
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for Man;
 Just for unjust; that in such Righteousness
 To them by Faith imputed, they may find
 Justification towards God, and peace
 Of conscience, which the Law by ceremonies
 Cannot appease; nor Man the moral part
 Perform; and not performing, cannot live.
 So Law appears imperfect; and but given
 With purpose to resign them, in full time,
 Up to a better covenant; disciplined
 From shadowy types to truth; from flesh to spirit;
 From imposition of strict Laws, to free
 Acceptance of large grace; from servile fear
 To filial; works of Law to works of Faith.
 And therefore shall not Moses, though of God
 Highly beloved, being but the minister
 Of Law, His people into Canaan lead;
 But Joshua, whom the Gentiles Jesus call,
 His name and office bearing, Who shall quell
 The Adversary-Serpent, and bring back
 Through the world's wilderness long-wandered Man
 Safe to eternal Paradise of rest."

Milton (P. L. xii. 285).

— σπέρμα ᾧ ἐπηγγέλται] the seed to which the promise has

21 'Ο οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο, εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥτως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. 22 Ἀλλὰ

p Rom. 3. 9,
20-23.
& 5. 12, 20. & 11. 32.

been made. Observe the perfect tense; showing that the promise made to Abraham still continues effectual in its operation.

In fact, as the Apostle here shows, the promise which was made to Abraham four thousand years ago is actually performed to every Christian in particular, on his baptismal incorporation into the Body of Christ.

— διαταγὴς δι' ἀγγέλων] ordained through Angels: "disposita per Angelos." *Irenæus*, iii. 3. "Lex ordinata (sc. a Deo) per Angelos." *Vulg.* The Law was ordained (by God) through the mediate instrumentality of Angels, and was not delivered directly and immediately, as the Promise was to Abraham and to his seed represented by him; and as the Gospel is, which is spoken by the Lord Himself, Heb. ii. 3.

Thus even the form of its delivery marked the inferiority of the Law to the Promise, and to the Gospel.

The relative inferiority of the Law, on this account, to the Gospel, is noted in Heb. ii. 2: "If the Word (i. e. the Levitical Law) spoken through Angels (δι' ἀγγέλων, as here) was steadfast . . . how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?"

The Apostle applies here a like argument, in comparing the Law with the Promise.

On the intervention of Angels in the promulgation of the Law on Mount Sinai, see note above, Acts vii. 53.

— ἐν χειρὶ] ἢ (de-yadh). Cp. Exod. ix. 33. 1 Sam. xvi. 20. 1 Kings viii. 53. 2 Kings xvii. 20. *Vorst.*, De Hebraism. p. 362, 3.

— μεσσίτου] Moses (*Theodoret*). As it is happily paraphrased by *Milton*, P. L. xii. 235:—

"The voice of God
To mortal ear is dreadful. They beseech
That Moses might report to them his will,
And terror cease. He grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears; to introduce
One greater, of Whose day he shall foretell,
And all the Prophets in their age the times
Of great Messiah sing."

20. 'Ο δὲ μεσίτης ἐνδὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἔστιν] The variety and uncertainty of the interpretations of this memorable passage (which may be seen in *Meyer*, Kommentar. p. 125-138, and in *De Wette's* Einleitung, p. 48), seem to have arisen from a want of due regard to the order of the Apostle's words.

The order of the words is always of primary importance in the New Testament,—"Ordo verborum mysterium est" (*Jerome*),—and particularly in so concise a sentence as this, where brevity has a tendency to produce obscurity. And it may fairly be presumed that the writer has arranged his words in such a manner as to give a clue to their sense.

St. Paul does not say ὁ μεσίτης οὐκ ἔστιν ἐνδὸς, 'the Mediator is not (a Mediator) of one,' as he probably would have done, if he had meant to say (as he is generally supposed to mean) that a "Mediator is not a Mediator of one" person or party, but of more than one.

But he says ὁ μεσίτης ἐνδὸς οὐκ ἔστιν,—that is, the Mediator of one is not, has no existence.

Nor does he say ὁ Θεὸς ἔστιν εἷς, *God is one*. But what he says is, ὁ Θεὸς εἷς ἔστιν,—that is, "God being one, is," or *exists*. St. Paul is not only predicating the Unity, but also the Eternal Self-Existence, of God.

The order of the sentence is accurately preserved in the *Vulgate*: "Mediator autem unius non est, Deus autem unus est."

There are therefore two striking contrasts in this one short sentence;

(1) A contrast between ὁ μεσίτης (*Moses*), and ὁ Θεός (*God*).
(2) A contrast between οὐκ ἔστιν, *non est*, *does not exist*, and ἔστιν, *est*, *does exist*. On this use of ἔστι and οὐκ ἔστι, see 1 Cor. xv. 12, 13. 44. Heb. xi. 6.

The discrepancies of interpretation seem to have arisen from a want of due attention to the arrangement of these words, and to the contrasts represented by them;

Their true meaning may be paraphrased as follows: The Apostle is showing the superiority of the Evangelical Promise made to Abraham and to his seed, over the Levitical Law.

The Promise was more excellent than the Law by priority of time; and it could not be cancelled or impaired by the Law, which was added afterwards not on account of any inherent

and essential excellence in itself, but which came in accidentally and parenthetically, because of transgressions (v. 19).

The Law, he says, was delivered (διαταγὴς) through the medium of Angels, and by the hand of Moses.

But the Promises to Abraham were spoken immediately (ἐπαγγέλλαν, v. 16) by the mouth of God Himself.

Hence the superior dignity of the Promise given to Abraham as compared with the Levitical Law, given through the ministry of Angels, and through a human mediator, Moses.

What he says then is this: The Mediator of one Being has no existence (οὐκ ἔστι). Even God Himself, Who is One, cannot constitute a person to be a Mediator without the addition of a third party. The office, therefore, of a Mediator is itself a dependent, relative, and accidental one.

The Mediatorial office even of Christ Himself will one day have an end. See on 1 Cor. xv. 24-28. But Christ, as coequal and coeternal with the Father, and as the *Jehovah* of the Old Testament, exists and reigns for ever. "His kingdom shall have no end."

Moses, in his office of Mediator, had no independent existence. He required the presence and concurrence of two contracting parties to call him into existence, and into action, as a Mediator.

The function of Moses, the Mediator of the Levitical Law, was merely occasional, and it terminated with the occasion which gave it birth.

Such was the official character of him from whose hand, and through whose intervention, the Israelites received the Levitical Law.

But very different from this is the nature of Him, Who, not mediately, but in His Own Person, gave the promise to Abraham, 'Ο Θεὸς εἷς ἔστιν, 'Deus unus est.' God Who is One exists. He is independent of all persons, times, and places. He is the self-existing ἦν, *Jehovah*, ὁ ὢν, the "Being-One," as He Himself declared to Moses when He sent him (Exod. iii. 14; vi. 3. Cp. Rev. i. 4). He is the very Essence of Unity and Eternity; and in his Unity and Eternity He is the Author of all Being.

In this Unity and Self-Existence He is distinguished by the Apostle from those gods whom the Galatians and other heathens had served. They (says St. Paul in the next chapter, iv. 8) not knowing God, served τοῖς φύσει μὴ ὄντι θεοῖς. Gods, many, and yet non-existent, but the "Lord our God is One God." There "is no God but one." And He it was Who, in His Divine Majesty and Glory, without any intervention of a Mediator, gave the Promise, talking face to face with Abraham (Gen. xvii. 3. 22), whom the Holy Ghost in Scripture calls "the friend of God." (2 Chron. xx. 7. Isa. xli. 8. James ii. 21-23.)

Hence, therefore, is evident the superior dignity of the Promise to the Law.

This argument was very relevant to the present question, and it could not be rebutted by the Apostle's adversaries in order to disparage the Gospel. For the Gospel was given by Him Who is "God manifest in the flesh." And it is a confirmation of the present interpretation, that the doctrine of the Godhead of Christ is used by St. Paul to prove the superiority of the Gospel, as well as of the Promise, to the Law. See Heb. ii. 2, 3; iii. 2, 3.

21. εἰ γὰρ ἐδόθη νόμος] We must take care not to fall into the Marcionite and Manichean perversions of this text (as if it involved a censure of the Law), or into those of modern Antinomianism;

On the question hence arising as to the Divine Benevolence, see *Augustine* in Ps. cxviii., Sermon 27, and contra Faustum Manichæum, xix. 7, where he vindicates the Law as having a salutary effect in humbling man's pride and presumption, and as showing to him by its holy precepts how far he had fallen below the divine standard of Right, and as proving to him his need of a Redeemer and Sanctifier. "Non enim Lex iudebat delictum, sed superbos tibi multum tribuentes, mandati sancti et iusti et boni adjectio reos etiam prævaricationis effecerat, ut eo modo humilitati discederent ad Gratiam festinare per Fidem, et jam non essent Legi subditi per reatum, sed Legi sociati per iustitiam."

And again he says, in his Treatise de Spiritu et Litera, § 34,

"The Law was first given in order that Grace might be desired, and Grace was afterwards given in order that the Law might be obeyed. For it was by no fault of its own that the Law was not obeyed, but by the fault of our corrupt flesh; and this disease of our corrupt flesh was first to be manifested by the Law, and then to be healed by Grace."

συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. ²³ Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. ²⁴ Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ²⁵ ἔλθουσας δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμέν. ²⁶ Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ²⁷ Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε. ²⁸ Οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλληνι οὐκ ἐν δούλῳ οὐδὲ ἐλεύθερῳ οὐκ ἐν ἄρσεν καὶ θήλυν πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ.

²⁹ Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

IV. ¹ Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει

q Matt. 5. 17.
Rom. 10. 4.

r John 1. 12.
Rom. 8. 15.
ch. 4. 5.
s Rom. 6. 3.
& 13. 14.
t John 17. 21.
Rom. 10. 12.
1 Cor. 12. 13.
Eph. 2. 14, 15.
Col. 3. 11.
u Gen. 21. 12.
Rom. 9. 7.
Heb. 11. 18.

On this subject, see also above on v. 19; and below on 1 Cor. xv. 56. Rom. v. 20; vii. 12—25; viii. 3, 4.

^{22, 23.} συνέκλεισεν—ἐφρουρούμεθα] *We were shut up in the Law as in a prison.*

The Law was given *ex accidenti*: it was superinduced on account of mankind's transgressions (v. 19), and it *proved* man's guilt, but did not *remove* it.

It was, as the Apostle here shows, like a prison-house into which men were brought, and in which they were placed in ward, because they would not exercise rightly the gifts which God had bestowed on them, of Conscience, Reason, and Free Will, and had allowed the record of primeval Law almost to fade from their minds.

Therefore God bound them with the chains of the Law, under which they were to wait the revelation of the Promise in Christ. *Jerome.*

But we are not to imagine that the Law was the *author* of sin because it concluded all under sin. No; the Law was no more the *Author* of sin, than the *Judge* is the *cause* of *crime* because he *imprisons* the *criminal*. But it kept them in ward, till God, the Lord of all, gave them free pardon in Christ. *Jerome.*

^{24.} παιδαγωγός] Another metaphor. He had compared mankind, while under the Law, to *prisoners*, and the Law to their *prison*, in which they were kept in ward, till they were liberated by Christ. He now compares them to *children*, and the Law to a *pædagogus*, generally a slave, who had under his charge the *children* (παιδες) of his master from six years of age till fourteen, and conducted them to the gymnasium or *school*, but was not *qualified* or *allowed* to *teach* them. See on 1 Cor. iv. 15.

So the Law had a preparatory and manuductory office, that of training God's people as children, and bringing them to school in the Gospel, which would qualify them to dwell in their Father's house, no longer as *παιδες*, *children*, but as *viol*, *sons*, in Christ.

On this preparatory office of the Law, see *S. Hilary* in Ps. xci., who says, "Quotiescunque aliquid ex Lege relegitur in opere *præsentium* mandatorum, speculum *futurorum* est contuendum."

^{27.} ὅσοι εἰς Χριστὸν ἐβαπτίσθητε] *as many among you as were baptized into Christ*, put on Christ (*aorist*) at your Baptism. Ye were then clothed in the righteousness of the Son of God, and were all made His Members by the sanctification of Baptism, and were made therefore to be Sons of God by adoption. See *Primasius* here.

To be *baptized into Christ* (cp. Rom. vi. 3) is to be incorporated by Baptism into the One Body of Christ (1 Cor. xii. 13), and to become a member of the same; and by virtue of such incorporation into Christ, the Son of God, to become a *Child of God* by adoption, and a joint heir with Christ: and therefore every child of the *Church of England* is rightly taught in the Catechism, that by Baptism he was made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The Apostle says that all they who are baptized into Christ *put on Christ*; that is, when they were made members of Him, they were invested with His Righteousness. As the garment of a body clothes the members of the body, so the spotless robe of Him Who is "the Lord our Righteousness" (Jer. xxiii. 6), covers the members of Christ. At their baptism Justification by faith in Him was given them. God looks at them as no longer in the first Adam, but He sees them in Christ, and as *clothed with Him*.

Therefore St. Paul says to the Galatians, When you were baptized into Christ, you were then clothed with the robe of *filial adoption*: ye became *sons of God* by the profession of faith

in Christ Jesus, and by virtue of your engrafting into the Body of the Son of God. See Gal. iv. 5, and *Greg. Nazianz.* de Baptismo, Homil. xl. p. 696—717, and *Augustine* in Ps. c., who says, "We having put on Christ are all Abraham's seed in Him, and we are Christ's members; we are *one man* in Him."

Our Lord had suggested this language by His own words in the Parable of the Prodigal Son, where the Almighty Father receives back the Gentile World after its wanderings, and readmits it to Sonship, by commanding the Servants *ἐξενέγκατε τὴν σπολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, ὅτι ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε*, Luke xv. 22—24.

On the doctrine of the conveyance of Justification to Christians at their Baptism, and of their investiture in Christ's righteousness in that Sacrament, see note on 1 Cor. vi. 11.

This doctrine must be guarded against Antinomian misinterpretation.

At Baptism we were clothed in Christ. But it is of no avail for a man to have a *white robe* given him if he trails it in the dust, or drags it in the mire. The whiter the robe, the fouler will its stains appear. It is not enough to have *put on Christ* in baptism, he must *wear Christ*. He must *walk in white* (Rev. iii. 4). He that saith he abideth in Him, ought also himself to *walk* even as He walked (1 John ii. 6). And when that holy robe is sullied by sin, it must be washed with tears of Repentance and the *blood of the Lamb*. Rev. vii. 14.

Therefore the *Church of England* well says to those who are baptized in riper years, "As for you, *who have now by Baptism put on Christ*, it is your part and duty, being made the children of God, and of the light, by faith in Jesus Christ, to *walk* answerably to your Christian calling, and as becometh the children of light."

An ancient writer, in a memorable *passage*, shows from *this passage* that by Baptism the blessings of the *Incarnation* are conveyed to us as *Christians*. "Si Emmanuel nobiscum Deus est Deus autem nobiscum Christus est, Qui etiam in nobis est, quolquot enim in Christum tincti estis Christum induistis, tam proprius est Christus in significatione nominis, quod est, 'nobiscum Deus,' quam in sono nominis quod est 'Emmanuel.'" *Tertullian* (c. Marcion. iii. 12.)

^{28.} Οὐκ ἐν Ἰουδαίῳ] *There is no Jew*, as such, in Christ, nor *Greek* as such. The alterable social distinctions are contrasted by *οὐδὲ*, the unalterable natural one is expressed by *καὶ*. (*Ellicott* and *Alford*.) The latter distinction is specially applicable as against the Jews insisting on their own spiritual privileges, and on the perpetual obligation of *circumcision*.

^{29.} τοῦ Ἀβραὰμ σπέρμα ἐστέ] *Ye are Abraham's seed*. Being all united into one Body, the Body of Christ. He returns to the argument in v. 16, and completes it; see note there, and *Augustine*, Epist. 196, and de Doctr. Christ. iii. 44, where he deduces from this verse, compared with Gal. iii. 16, a memorable argument on the *Unity of Christ* and His Church. "Scientes aliquando capitis et corporis, id est, Christi et Ecclesie *unam* personam nobis intimari. Neque enim frustra dictum est fidelibus, *Ergo Abraham semen estis* (Gal. iii. 29), cum sit *unum* semen Abraham: *quod est Christus* (Gal. iii. 16), non hesitemus quando a capite ad corpus, vel a corpore transitur ad caput, et tamen non recedat ab una eademque persona. Una enim persona loquitur dicens, *Sicut sponso imposuit mihi mitram, et sicut sponsam ornavit me ornamento* (Isa. lxi. 10), et tamen quid horum duorum capiti, quid corpori, id est, quid Christo, quid Ecclesie conveniat, utique intelligendum est."

CH. IV. 1. ὁ κληρονόμος] *the heir*; any one who is an *heir*,

δούλου, κύριος πάντων ὢν, ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς
 προθεσμίας τοῦ πατρὸς· ³ Ὁὕτω καὶ ἡμεῖς, ὅτε ἤμεν νήπιοι, ὑπὸ τὰ στοιχεῖα
 τοῦ κόσμου ἤμεν δεδουλωμένοι. ⁴ Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου,
 ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ
 νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.
⁶ Ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς
 καρδίας ἡμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ· ⁷ ὥστε οὐκέτι εἰ δούλος, ἀλλ' υἱός,
 εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.
⁸ Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς·
⁹ νῦν δὲ γινώσκοντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε
 πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῖν θέλετε;

and is contemplated in his character as such. See on John iii. 10, ὁ διδάσκαλος Ἰσραὴλ.

— ἡμίσιος] the legal infans. See Long, in Dr. Smith's Dict. of Antiqu., p. 516; and also, as to the Greek law on the subject, *ibid.*, p. 473.

2. ἄχρι τῆς προθεσμίας τοῦ πατρὸς] till the season predetermined by his father.

Προθεσμία is the legal term for any 'tempus præfixitum' within which any act was to be done. See Kennedy, in Dr. Smith's Dict. of Antiqu., p. 797.

St. Paul does not mean to say that the father fixes the time at which the son is to succeed to the inheritance: that was already defined by law. (See the authorities in the articles *Heres*, *Infans*, *Impubes*, in Dr. Smith's Dictionary.) But he means to say, that the parent assigned to him certain guardians and stewards, named by him, for a definite time.

3. Ὁὕτω καὶ ἡμεῖς] so we, i. e. Human nature generally. He, the Apostle of the Gentiles, identifies himself with those to whom he was sent, and to whom he is now writing. *Augustine*.

— ὑπὸ τὰ στοιχεῖα τοῦ κόσμου] the visible elements of the world: the sun, moon, sea, earth, and other creatures, once deified and worshipped by the *Galatians* (v. 8) and the Heathen world generally, in the place of the Creator. Rom. i. 25. *Jerome*.

4. γενόμενον ἐκ γυναικὸς—ὑπὸ νόμον] born of a woman, born under the Law.

As born of a Woman Christ redeemed all. He is the Woman's seed (Gen. iii. 15) promised to Adam, and in him to all his posterity.

St. Paul therefore first declares that Christ was born of a Woman; and thus shows the Galatian Gentiles that He belonged to them even before He belonged to the Jews, as such.

But he adds, that He was born under the Law; and in order to show that the Jews had need of redemption, he adds, that He was so born in order that He might redeem them from the bondage of the Law, by fulfilling the Law (cp. *Augustine*, Epist. 140, and in Ps. xxi.), and by becoming subject to the penalty of the Law (iii. 13); and thus he obviates an objection which might have been raised in favour of the Law on the ground of Christ's having been born under the Law.

Christ redeemed both the Gentiles and the Jews; the one from the bondage of Heathenism, the other from that of the Law.

5. ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν] This clause is not to be connected with ἐξαγοράσῃ, but it is a common summary of the testamentary privileges of all men—whether Gentile or Jew—by virtue of Christ's Incarnation.

It depends on ἐξαπέστειλεν, and the right rendering is: "When the fulness of the time came, God sent forth His Son, born of a Woman, born under the Law, to redeem those who are under the Law, in order that we (i. e. all men) may receive the adoption of sons."

So *Irenæus* (iii. 16. 3): "The Son of God became the Son of man, in order that we might receive the adoption of sonship through Him, now that man bears, and receives, and embraces the Son of God." Cp. *Irenæus* (v. 20, 21).

And therefore St. Paul adds—changing his person from we to ye—because ye, even ye Gentiles, are sons of God, by virtue of the Incarnation of the Son of God, Who is our Emmanuel, God with us, God manifest in our flesh, the common nature of us all: therefore God sent forth not only His Son (v. 4), but also the Holy Spirit, proceeding from His Son,—the Holy Ghost, given by His Son (see on Acts ii. 33. John xv. 26; xvi. 7), and crying in our hearts, as the Son Himself cried in Gethsemane, "Abba, Father" (see on Mark xiv. 36. Rom. viii. 16); and

thus witnessing to our sonship, and making it the ground of a filial appeal to God.

Augustine supposes, that in order to mark this union of all mankind, whether Jew or Gentile, as sons of God in Christ,—born of a Woman, and yet under the Law,—the Apostle uses the one word, Father, in two languages, Ἀββᾶ, πατήρ,—the first the language of the Jewish world, the second of the Gentiles: "ut Hebræum verbum ad Hebræos, Græcum ad Gentes, utriusque autem verbi eadem significatio ad ejusdem fidei Spiritusque unitatem pertineret."

It is also observed by *Augustine*, that St. Paul aptly here proves the adoption and heritorship of the Gentiles, from the presence and gift to them of the Holy Ghost. For it was not till after the Ascension of Christ and the Day of Pentecost, that the Gospel was preached to the Gentiles; and it was by the descent of the Holy Ghost on the uncircumcised *Cornelius*, that St. Peter himself had been convinced that the Gentiles were to be received into the Church by Baptism, and into a communion of spiritual privileges with the Jews. See Acts x. 47.

6. τὰς καρδίας ἡμῶν] our hearts. This, which is the reading of the best MSS.—and not κ. ὁμῶν, the reading of *Elz.*—declares that the Holy Spirit is now given to all—whether Jew or Gentile—united in one Body, the Body of Christ.

7. καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ] This reading, or what in sense is tantamount to it, κληρονόμος διὰ Χριστοῦ, seems to be strongly confirmed by external and internal evidence, and therefore is not to be easily set aside for the reading of A, B, C*, κλ. διὰ Θεοῦ.

If however διὰ Θεοῦ, or, as it is in F, G, διὰ Θεοῦ, is the true reading, it is to be interpreted, with *Aug.*, "per misericordiam Dei;" i. e. sons by God's grace and favour in Christ, and not by carnal descent, as the literal Israel boast that they are. Cp. John i. 12, 13. Rom. viii. 15.

8. φύσει μὴ οὖσι] So A, B, C, D, E. *Elz.* τοῖς μὴ φύσει οὖσι.

The reading in the text declares, that by nature, which is God's work, the gods of the Heathen have no existence. Cp. 1 Cor. viii. 4—6.

Ye once worshipped *Cybele*, and other Heathen deities, as having dominion over the elements of Nature—air, sea, earth, fire. But so far from having dominion over Nature, I affirm (says the Apostle) that they had no existence in Nature at all. How miserable therefore was your bondage, to worship, and serve, and depend on that which did not exist!

9. πῶς ἐπιστρέφετε] how is it that ye are returning into bondage to the elements? By falling now into Judaism, ye do in fact relapse into the principles of Heathenism. Ye become again slaves of the physical elements, the sun, moon, earth, &c., according to which the calendar of the Levitical Law is regulated; with its days, and new moons, and festive seasons, and sabbatical years, which were shadows of good things to come (Col. ii. 17); and so had once a beneficent and Divine office, but now that these good things have come, have passed away. And therefore to return to them as things obligatory, and as necessary to salvation, and to observe them with scrupulous veneration as essential parts of religion, is even to go back to that Gentile bondage, to the physical elements of the world in which as Heathens ye were enslaved. See *Theodoret*. Cp. Col. ii. 20, the best exposition of this passage.

— ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ καὶ ἀσθενῆ στοιχεῖα καταπίπτειν. *Athenagoras*, Legat. pro Christianis, p. 15.

— δουλεῖν θέλετε] it is your will to be slaves. Observe the word θέλετε, showing that this submission to bondage is a mere act of their own will; that it is not submission to God's will, but an arbitrary subjection of their own will which they have no right to enslave (see v. 1. 1 Cor. vii. 23) to the will of

h Rom. 14. 5.

Col. 2. 16.

12 Cor. 2. 5.

k 1 Cor. 2. 3.

g Cor. 11. 30.

1 Zech. 12. 8.

Mal. 2. 7.

Heb. 13. 2.

¹⁰ ^h Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. ¹¹ φοβοῦμαι ὑμᾶς μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς. ¹² ⁱ Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς ἀδελφοί, δέομαι ὑμῶν. Οὐδὲν μὲ ἡδίκησατε. ¹³ ^k Οἴδατε δέ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ¹⁴ ⁱ καὶ τὸν πειρασμὸν ὑμῶν τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

¹⁵ Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς

others, their false teachers, who have no right to command. Cp. the use of the word *θέλων* in Col. ii. 18, *μή τις ὑμᾶς καταβραβεύειν θέλων*; and v. 23, *ἐθέλωθησκειν*.

10. *παρατηρεῖσθε*] ye do not observe rightly, but *observe perversely* (*παρά*), beside the mark, contrary to God's will. The sense of *παρατηρεῖν* is to mark with an evil intent in Dan. vi. 11. Ps. xxxvi. 12. Susan. 12. 15, 16.

— *ἐνιαυτούς*] years; e. g. the seventh year of release, or the year of Jubilee. *Primasius*.

11. *φοβοῦμαι ὑμᾶς*] You ought to be objects to me only of love, but you are objects to me of fear, lest I have laboured in vain upon you, and therefore shall fail of having you as my 'crown of rejoicing' at the great day. (1 Thess. ii. 19.) *Meyer* compares *Soph.* Ed. R. 760, *δέδοικ' ἐμαυτὸν—μή πόλλ' ἔγωγ εἰρημῆν' ᾗ μοι*.

12. *Γίνεσθε*] *Become* as I am, who *was* once under the Law, and zealous for the Law, but now am free in Christ from the bondage of the Law. (v. 1. Phil. iii. 3—7. Acts xxvi. 5.)

Become ye as I am, for *I also am what ye are*; that is, I am one who claims no pre-eminence above you by virtue of his carnal descent from Abraham, but am one "qui utique, cum Judæus natus sim, jam ista carnalia contemno" (*Augustine*); and though born a "Hebrew of the Hebrews," yet now I regard myself as no better than a "sinner of the Gentiles," one of the universal family of man, who are all one in Christ (iii. 26). "Ego sicut vos; id est, non Judæus sed homo sum." *Augustine*.

These words of St. Paul appear to be quoted by *Justin Martyr*, *Cohort. ad Græc.* p. 40, *γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ἡμῶν ὡς ὑμεῖς*.

— *ἀδελφοί, δέομαι ὑμῶν*] He, their spiritual father, now changes his tone, and becomes a suppliant, and calls them no longer little children, but brethren.

These sudden changes of feeling and language, these sobbings of the spirit bursting forth abruptly from a full heart, appear to be best marked by being broken into separate sentences, and are so represented in the text.

— *Οὐδὲν μὲ ἡδίκησατε*] *μὲ* thus placed is emphatic (cp. on Matt. xvi. 18). When ye fell back from the Gospel ye wronged not me, but ye wronged yourselves and God. Do not imagine, therefore, that I am pleading my own cause with you; no, I am pleading with you for your own selves and for God. Compare the similar disavowal of *personal* feeling in 2 Cor. ii. 5, where the pronoun holds the same place before the verb as here, *οὐκ ἐμὲ λελύπηκεν*. It is not I whom he has grieved.

13. *Οἴδατε—τὸ πρότερον*] He is contrasting their former love toward him, with their present estrangement from him.

Διὰ here signifies, by reason of. Cp. Rom. vi. 19, and *Winer*, p. 356.

The sense is, *Ye know, that on account of weakness of the flesh I preached the Gospel to you at the first, and ye, my spiritual children, did not set at nought, nor show any disdain for that trial of yours which was in the flesh of me your spiritual father, but on the contrary ye accepted me as an angel sent from God, yea, even as Christ Jesus*.

(1) As to the reading of this passage, *πειρασμὸν ὑμῶν*, your trial, is the reading as in A, B, C*, D*, F, G, and in many Western Fathers. And after he had used the first person singular in *εὐηγγελισάμην* he would not have said *ἡμῶν* (as in Elz.), but *μου*. And *ὑμῶν* gives a sense which is not likely to have been intended by copyists. As *Hooker* says, "The teacher's error is the people's trial," and so is the teacher's infirmity. "Grandis tentatio discipulis, si magister infirmetur." (*Primasius*.) The infirmity of the Pastor exercises, proves, and elicits the patience and love of the People. St. Paul's bodily infirmity was not only a trial and an exercise of his own Christian virtues and graces in preaching the Gospel, but of theirs also to whom he preached it.

As *S. Jerome* says, the weakness of St. Paul was a temptation to the Galatians. It tempted them to despise him whom they heard preaching glorious things, and yet saw suffering grievous things; they knew also that he had suffered much persecution and contumely. This was a sore temptation to them.

Could St. Paul (they might ask) be the Apostle of Christ, or could Christ be believed to have divine power, if He suffered His Apostle to endure so much in His service?

(2) The infirmity in his flesh, here mentioned, was probably the thorn in the flesh which was given him by God, in order that he might not be elated with the abundance of his revelations, and which exposed him to the contempt and derision of the censorious and malignant. See note on 2 Cor. xii. 7.

(3) *τὸ πρότερον*, at the first. The meaning of this phrase is to be explained by its contrast with the present *τὸ νῦν*. The affectionate feeling of the Galatians, *τὸ πρότερον*, in their former mind, is compared with their present altered temper towards the Apostle. Compare the use of *τὸ πρότερον* in John vi. 62; ix. 8, and *Davidson*, ii. 295, and *Mr. Long* in *Dr. Smith's Dictionary of Ancient Geography*, Art. 'Galatia,' p. 931.

It would seem that St. Paul had first been visited with this physical infirmity about the time of his Ordination to the Apostleship of the Gentiles. See 2 Cor. xii. 2—7.

St. Paul, when sent to the Gentiles, after his Ordination, would not therefore be led to seek for intercourse, as a Preacher, in the first instance with such populations as prided themselves on their civilization and refinement, and which are usually more disposed to be supercilious and fastidious, and to be offended and revolted by any eccentricities of manner and physical defects or deformities in their teachers.

But he would rather resort in the first instance to ruder and more barbarous tribes, who are not so easily affected by such peculiarities.

Having once established his character there by the supernatural effects of his ministry, he would then proceed, on the strength of his credit so assured, to address himself to politer populations.

Accordingly, on referring to the Acts of the Apostles, we find that when St. Paul set out on his second Missionary tour, without Barnabas, from Antioch, he passed through Syria and Cilicia, where he was well known, to Lycaonia, thence to Phrygia, and thence to Galatia. See Acts xv. 40; xvi. 1—6.

These countries were comparatively rude and uncivilized. Cp. *Jerome* on cap. iii. 15.

It is also expressly stated that St. Paul was then forbidden by the Spirit to preach the word in Asia, i. e. at Ephesus, the refined capital of Ionia. (Acts xvi. 6.)

It may suffice to offer this suggestion, which might be prosecuted further, that on account of the thorn in his flesh, or, as he calls it here, the infirmity in his flesh, and the consequent temptation to his hearers, he was naturally led—perhaps he was guided by the Holy Spirit—to shun in the first instance the more civilized populations of Asia and Europe, and to go rather to the despised Galilees of the world, such as Lycaonia, Phrygia, and Galatia, and then, in due course of time, when his reputation was established, to proceed through Macedonia to Athens (where he had little success), and thence to Corinth and to Ephesus, and so finally to Rome.

He might therefore well say to the Galatians that they had done him no wrong personally.

On the contrary, he frankly owns that they were well aware that it was by reason of the infirmity of his flesh (*δι' ἀσθένειαν τῆς σαρκὸς*) that he had preached to them at the first, rather than to others; and though this was the case, and he came to them therefore, as it were, by necessity rather than by choice, and though he had not then as yet established his reputation as an Apostle by the effects of his miracles and his preaching, yet such was their love for him that they did not despise him, but received him with affectionate enthusiasm as a messenger of God, and would have given their eyes to him.

14. *ὡς Χριστὸν Ἰησοῦν*] Ye received me, not as an Angel merely, but as the Lord of Angels.

15. *Ποῦ οὖν ὁ μακαρισμὸς*] Elz. has *τίς οὖν ἦν ὁ μακαρισμός*; But *ποῦ* is in A, B, C, F, G, and *ἦν* is omitted by A, B, C.

Some learned Interpreters suppose these words to mean, 'Where is the predication of your own happiness?'

But the sense appears rather to be, according to the context,

ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. ¹⁶ Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀλη-
θεύων ὑμῶν;

¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλίσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς
ζηλοῦτε. ¹⁸ Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ
παρεῖναι με πρὸς ὑμᾶς, ¹⁹ τέκνιά μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ
Χριστὸς ἐν ὑμῖν, ²⁰ ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

²¹ Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; ²² Γέ-
γραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ
τῆς ἐλευθέρης. ²³ Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται ὁ δὲ ἐκ
τῆς ἐλευθέρης διὰ τῆς ἐπαγγελίας. ²⁴ Αἰτινὰ ἐστὶν ἀλληγορούμενα· αὗται γάρ

'Where now is your felicitation of me?' So μακαρισμός, Rom. iv. 9, where see *Fritz*. i. p. 219, and in *Clemens Romanus*, c. 50, οὗτος ὁ μακαρισμός (this pronunciation of felicity) ἐγένετο ἐπὶ τοὺς ἐκκληλεγμένους τοῦ Θεοῦ.

You almost worshipped me, you treated me as one of the μακάρες, the blessed Angels, even as the Son of the Blessed. Where is now your beatification of me fled?

On the verb μακαρίζω, see Luke i. 48. James v. 11, and its use by LXX, Gen. xxx. 13. Job xxix. 11. Isa. iii. 11. Mal. iii. 15. — τοὺς ὀφθαλμούς] your eyes, what was dearest to you.

"Quanti, si tibi vos oculos debere Catullum,
Aut aliud, si quid carius est oculis." (*Catullus*.)

"Pro Evangelico lumine sua lumina tradidissent." (*Primasius*.)
Some persons have hence inferred that St. Paul's infirmity was in his eyes. See on this subject below, 2 Cor. xii. 7.

— ἐδώκατε] *Eliz.* has ἄν, which is not in the best MSS. See John xv. 22; xix. 11. (*Ellicott*.)

¹⁸ ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῶν:] Have I become your enemy by being true to you? Ἀληθεύω is not here to speak the truth, but to act truly (see Prov. xxi. 3, LXX, and Gen. xlii. 16); εἰ ἀληθεύετε ἢ οὐ, whether you be true men or no. So that the question of the Apostle is in fact, "Have I now become an enemy of yours by being your true friend?"

These words, therefore, do not show (as has been asserted by some able Expositors) that St. Paul had been again to Galatia, and had preached to the Galatians, after his first visit (Acts xvi. 6), and before he wrote this Epistle.

On this subject, see above in the Introduction to this Epistle, § 8.

¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλίσαι ὑμᾶς θέλουσιν] The substantive ζῆλος (from ζέω, *ferveo*) is used by the LXX for the Hebrew קָנָה, *kindah* (whence Simon *Zelotes* = *Canaanite*, see Matt. x. 4. Mark iii. 18. Luke vi. 15), and is sometimes rendered by our Translators *Zeal*, and sometimes *Jealousy*, the root of both which words is the same. See Num. xxv. 11 concerning *Phinehas*, and 1 Kings xix. 10. 14 of *Elijah*, and Isa. lix. 17. John ii. 17.

The word ζηλοῦν, used with an accusative, as here, of a person who is its object, includes both the idea of *zeal* for him and *jealousy* against any rival who would supplant the person who is zealous, in the favour of him who is the object of the zeal. Cp. 2 Cor. xi. 2, ζηλῶ ὑμᾶς Θεοῦ ζῆλος, and 2 Sam. xxi. 2.

The Apostle's meaning here is, I am true to you, I am zealous for your true interests, I am jealous with a godly jealousy (a holy indignation, cp. 2 Cor. vii. 11) against any who would steal your hearts from me, and from the truth, and from God.

They also, your false teachers, pay court to you; they solicit your favour; they profess zeal for your interests, and are jealous of my influence over you. But they do this not honourably (οὐ καλῶς); they profess eagerness to promote your spiritual advancement by admitting you into the Jewish Covenant, and into the favoured family, by Circumcision. But the fact is, their zeal for you is the zeal of envy (cp. Acts vii. 9, οἱ πατριάρχαι ζηλώσαντες Ἰωσήφ ἀνέδοντο). Their will is (θέλουσιν, see above, v. 9) to exclude you from that covenant into which you have been already admitted by your baptism into Christ (iii. 26—29), and from which they will exclude you if you comply with their solicitations, and lapse into Judaism. See chap. v. 2, 3.

— ἵνα αὐτοὺς ζηλοῦτε] in order that you may pay zealous court to them; as the Jewish Proselytes were expected to do to those who were Hebrews, and who regarded themselves as a nobler race than the mere Jewish Proselytes and Hellenists, to which class the Galatians would belong on their submission to Circumcision. See on Acts vi. 1.

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Hence the zeal of the Pharisees to make proselytes. See Matt. xxiii. 15, a text which explains St. Paul's meaning here. By making proselytes they made clients and courtiers, votaries, partizans, and zealots for themselves.

On the syntax of ἵνα ζηλοῦτε, see on 1 Cor. iv. 6, and *Winer*, p. 259.

¹⁸ Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε] But it is a good thing to be an object of zealous and jealous courtship in a good matter at all times; and such you are to me, not only when I am present with you, but whether I am present with you or absent from you.

I who am the friend of the Bridegroom (cp. John iii. 29), and who have espoused you as a chaste virgin to Christ, am ever zealous and jealous for you with a godly zeal and jealousy, not for my own sake (for I am not the Bridegroom), but for your eternal welfare and for His honour. Cp. 2 Cor. xi. 2, the best exposition of this text.

Compare the note in *Mr. Ellicott's* excellent Edition of this Epistle, p. 71.

¹⁹ τέκνιά μου—ὠδίνω] Your relapse is a relapse also to me. I now must regard you once more as τέκνιά, little children; I must even endure once more the throes of spiritual parturition till Christ be formed in you. Cp. 1 Thess. ii. 7, and our Lord's words, Matt. xii. 48. Mark iii. 35. Luke viii. 21.

On the relation of οὓς to τέκνιά, see John vi. 9, παῖδες οὗτοί εἰσι. Matt. xviii. 19, ἔσθη—αὐτοὺς. Acts xv. 17; xxvi. 17. Rom. ii. 14.

On the metaphor here used, compare St. Paul's words concerning Onesimus, whom he calls his σκλάβον, Philem. 12.

This metaphor has been adopted and expounded in the Epistle of the primitive Churches of Gaul, connected by race with Galatia, in *Euseb.* v. 1, who say that by means of the Martyrs much joy accrued to the holy Virgin Mother, the Church of Christ, receiving back alive those whom she had lost as abortions, οὓς ἐξέτρωσε, and also because, through means of the Martyrs, very many of her children who had fallen away by apostasy, were again conceived in her womb, and were being brought forth again to life (ἀνεμητροῦντο καὶ ἀπεκύνεοντο).

—μορφωθῇ] "Pariuntur ei, in quibus Christi imago formatur." (*Ambrose de Isaac*, 8. *A Lapide*.)

²⁰ ἤθελον δὲ παρεῖναι] but I could wish. See Rom. ix. 3. The question, whether he accomplished this desire, is considered above, in the Introduction to this Epistle, § 16—22.

²⁴ ἀλληγορούμενα] allegorized. See the examples of the use of this word in this sense by the Jewish Hellenists, especially *Philo*, Allegor. ii. p. 1334, et passim, in *Wetstein* here.

These things of which the Apostle is speaking are not an allegory (for an allegory has no historical basis), but they are allegorized, or allegorically expounded; "per allegoriam dicta" (*Vulg. Tertullian* c. Marcion. v. 4), and then St. Paul proceeds to unfold their inner meaning;

They have a second spiritual sense; the holy Apostle does not take away the History, but he teaches us what is spiritually signified by it. *Theodoret, Chrys.*

The Apostle here instructs us how to allegorize aright,—namely, to preserve the truth of the history, while we elicit from it its spiritual sense. Abraham (he says) had two sons, from two wives; here is the History. He then tells us what was their spiritual meaning; there is the Allegory. *Primasius*.

Marcion and *Manes* perverted this passage into an argument that the Law was only an Allegory. *Jerome*.

On the subject of Allegorical Interpretation, see *Waterland's* Treatise on Scripture Allegories, Vol. vi. p. 13, Preface to Scripture Vindicated. *Glasse*, Philol. Sacra, p. 185—200. *De Allegoriis, Surenhusius*, p. 578. *Rosenmüller*, Historia Interpretationis.

εἰσω δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἄγαρ· ²⁵ τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς, ²⁶ ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν ²⁷· γέγραπται γάρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουςα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. ²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν. ²⁹ Ἄλλ', ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. ³⁰ Ἀλλὰ τί λέγει ἡ

q Heb. 12. 22.
Rev. 3. 12.
& 21. 2, 10, &c.
r Isa. 54. 1—5.
1 Tim. 5. 5.

s Rom. 9. 7, 8.

t Gen. 21. 9.

u Gen. 21. 10, 12.

tionis Librorum Scripturæ, iii. 41—52, and *Bp. Marsh*, vi. and ix.—particularly p. 355, Lectures on the Interpretation of the Bible.

— δύο διαθήκαι] *Elz.* prefixes *al*—not in the best MSS.

A full exposition of this allegorical sense may be seen in *S. Augustine* on Ps. cxix. 7, who applies it to the condition of the Visible Church in this world suffering manifold trials and persecution from the race of Ishmael dwelling in the tents of Kedar, the *Hagarenes* of the earthly generation; but at length to be freed, at the time of the final severance, when the son of the bond-servant will be cast out, and not be permitted to inherit with the true Israelites, the genuine sons of Abraham, the children of the Promise, in the heavenly Jerusalem, the Church glorified.

²⁵ τὸ γὰρ Ἄγαρ] As to the reading of this passage, it is to be observed, that

(1) The word Ἄγαρ is omitted by C, F, G, and by *Origen*, *Vulg.*, and *Jerome*, many of the Latin Fathers, and is cancelled by *Lachmann*.

Bentley, and *Kuster* in the Preface to his edition of *Mill's N. T.*, supposed Σινᾶ—Ἀραβία to be a gloss.

But the received reading is strongly confirmed by the best Greek MSS., A, B, D, E, J, K, and the Syriac Versions, and the Greek Fathers.

(2) As to the sense, the words are thus rendered by many Interpreters,—“For the name Hagar is Mount Sina in Arabia;” and it is affirmed by *Chrysostom*, that Mount Sina was called *Agar* in the vernacular tongue (ἐπιχωρίῳ γλώττῃ). And so *Theophylact*: “Sina is called *Agar* in the language of the Arabs.”

The evidence of modern topographers and philologists on this subject (which may be seen in *Winer's* and *Meyer's* notes, and also in *Bloomf.*, *Ellicott*, *Alford*) does not appear to be conclusive. Nor does the meaning of a name (unless imposed by Divine authority) seem to afford any strength to the argument for the analogy.

(3) Besides, if St. Paul had desired to make any thing of the argument from the supposed meaning of *Hagar's* name, he would also have dwelt on the etymology of *Sara*, the *Princess*,—πριγκι symbolizing the royal prerogatives of Christians (Rev. i. 6) as contrasted with the servile drudgery of the Jews, and as representing the pre-eminence of the Spiritual Jerusalem over the Literal.

(4) Further, this supposition, which regards Ἄγαρ as simply a word or name, and interprets τὸ γὰρ Ἄγαρ as equivalent to, “for the word or name ‘Hagar’ is Mount Sina in Arabia,” is not consistent with St. Paul's own words which follow. For how can a word or name be said to συστοιχεῖν, how can a mere name range with a thing?

(5) St. Paul compares *Hagar*, the person, with the *Levitical Sina* and its dispensation; and he compares *Sarah*, the person, with the *Christian Sion* and its dispensation.

(6) How then are the words to be construed?

Not by connecting the article τὸ with the word Ἄγαρ (as is commonly done), but with the words Σινᾶ ὄρος, as follows:

For *Hagar* is (i. e. represents) the Mount Sina in Arabia (τὸ Σινᾶ ὄρος ἐν τῇ Ἀραβίᾳ), and ranges with the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.

On the connexion of the article τὸ with Σινᾶ it may be observed,

(1) that it was not likely to cause any difficulty, as it was evidently not to be connected with *Hagar a woman*.

(2) that any other arrangement of the words, e. g. Ἄγαρ γὰρ τὸ Σινᾶ ὄρος ἐστίν, would have been very inharmonious.

(3) The translation proposed above is confirmed by the old Latin Version in the *Codex Claromontanus* and *Sangerman*,—“*Agar enim*,” &c.—and by *Theodor. Mopsuest.* in *Cramer's* Catena, p. 71, who says that ἡ Ἄγαρ ἰσοδυναμεῖ τῇ παρ' ἡμῶν Ἱερουσαλήμ, and by the ancient Commentary lately published by

Père Pitra as the work of *S. Hilary*, p. 83; and also by the *Vulgate* and *Cod. Augiensis* and *Cod. Boernerianus* properly understood, and by other respectable authorities, which here omit the word Ἄγαρ, and have “Sina enim mons est in Arabia,” i. e. “Hagar is, or represents, Mount Sina in Arabia.”

On the article used as here, see *Matt.* xvi. 28. *Mark* vi. 3; vii. 15. *1 Cor.* x. 4. Cp. *Winer*, p. 104; and as to the *Hyperbata* and *Trajections* in St. Paul's writings (cp. *Eph.* ii. 3, τέκνα φύσει ὀργῆς), and the examples in *Winer*, p. 488—493; and particularly as to the separation of the definite article from its substantive, see the instances in *Matthias*, Gr. Gr. § 278. As to the verb ἐστίν meaning represents, cp. ἐστίν in v. 24, and in *Rev.* i. 20; the candlesticks represent (ἐστίν) Churches; the stars represent (ἐστίν) the Angels of the Churches; and xvii. 18, the Woman is the great city, &c. See also *1 Cor.* x. 4.

According to this rendering, the sense is plain and easy. *Abraham* had two sons, *Ishmael* and *Isaac*; the one by the bond-woman, *Hagar*; the other by the free-woman, *Sarah*. But he who was of the bond-woman was born after the flesh, but he who was of the free-woman was born through the promise. Which things have an allegorical signification. For these women represent two Covenants, the one from Mount Sinai, which beareth children unto bondage, which is *Hagar*. For *Hagar* represents Mount Sina in Arabia, and corresponds to the Jerusalem that now is, for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.

— δουλεύει] γὰρ sc. *Elz.* has δουλεύει δὲ, with *D****, *E*, *I*, *K*, and *Syriac* and *Vulg.*, and it may be the true reading. But γὰρ is found in *A*, *B*, *C*, *D**, *F*, *G*.

²⁶ πάντων] Some Editors cancel πάντων here, on the authority of *B*, *C**, *D*, *E*, *F*, *G*, and some Fathers; but it is found in *A*, *I*, *K*, and the Old Latin Version of *Irenæus* (v. 35) has “mater omnium nostrum;” and it seems to have been in the text as early as the time of *S. Polycarp*, ad *Philipp.* 3, where see *Dr. Routh's* note.

²⁷ μᾶλλον] rather, not more. See *Matt.* xviii. 13.

²⁸ ἐδίωκε] was persecuting. An assertion much cavilled at in some recent criticism, which asks, “When did *Ishmael* ever persecute *Isaac*?”

This question has been long ago considered and disposed of.

The Book of Genesis only tells us that *Sarah* saw *Ishmael* playing with her son *Isaac*. (*Gen.* xxi. 9.) The original has μετὰ (metakhek), and the LXX has παίζοντα. But the temper in which *Ishmael* played with *Isaac*, may best be inferred from the comment which *Isaac's* mother made upon it. *Sarah's* words interpret *Ishmael's* act. If his play had been loving play, she would not have been displeased by it. It must have been the spirit of spiteful malice, made more offensive by its pretence to sportiveness and love, which extorted from *Sarah* the words which the Holy Spirit, speaking by St. Paul, here calls a verdict of Scripture,—a prophetic oracular speech (cp. *Gen.* ii. 24, with *Matt.* xix. 5).—Cast out the bond-woman and her son. And Almighty God Himself vouchsafed to confirm *Sarah's* interpretation of *Ishmael's* play, by commanding *Abraham*, although reluctant, to hearken to *Sarah's* voice in that matter. See *Gen.* xxi. 12.

Accordingly, it has been well said by one of old (whose words may be commended to the attention of some later Interpreters), “*Ludentes* eos vidit *Sara*, et ait ‘*Ejice ancillam et filium.*’ Quare? quia vidit eos ludentes? Sed lusum illum *Paulus* persecutionem vocat, quia lusio illa illusio erat. Major erat *Ishmael* et roboratus in malitia: et fraudes ludendi cum infirmo faciebat; animadvertit mater lusum illum esse persecutionem; sic intelligens *Sara* lusum illum, dixit *Ejice ancillam et filium ejus.*” *Augustine* (*Serm.* 3).

The Holy Spirit, speaking by St. Paul, thus enables us to explain *Sarah's* words, and justifies them; and so the later portions of the Divine Word will often be found to reflect light upon the earliest records of Inspiration.

γραφῆς; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

³¹ Ἄρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. ¹ Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χριστὸς ἡλευθέρωσε, στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. ² Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. ³ Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. ⁴ Κατηργήθητε ἀπὸ τοῦ Χριστοῦ οὕτως ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ⁵ Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ⁶ Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

⁷ Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ⁸ Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς· ⁹ μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ· ¹⁰ ἐγὼ

^a Acts 15. 10.
¹ Pet. 2. 16.

^b 2 Tim. 4. 8.
^c ch. 6. 15.
Matt. 12. 50.
¹ Cor. 7. 19.
Col. 3. 11.
^d 1 Cor. 9. 24.
ch. 3. 1.
^e ch. 1. 6.
^f 1 Cor. 5. 6, 7.
^g 15. 33.
² Tim. 2. 17.
^g 2 Cor. 2. 3.
^h 8. 22.
ch. 1. 7.

St. Paul's comparison here is peculiarly apposite and relevant to the subject before him.

The Judaizers, with whom he is dealing in this Epistle, were like Ishmael, the son of the bondwoman Agar, the representative of the Old Covenant not spiritually understood. They professed friendship for the Galatian Christians, who were the spiritual Isaac. In semblance they were playing with the offspring of the freewoman, but in reality they were persecuting him. The Judaizers were endeavouring to rob the Galatian Christians of their Evangelical inheritance derived from Abraham. Thus Ishmael pretended to be playing with Isaac, but was in fact persecuting him.

The Apostle, therefore, who had just been comparing himself to an affectionate mother, comes forward as a vigilant Sarah, and interposes to part the Jewish Ishmael from the Christian Isaac; and to rescue the children of the promise and of freedom from the treacherous flattery and tyrannical sport of the children of the flesh and of bondage.

The comparison, therefore, is a very happy and beautiful one. And yet it has been contemptuously exploded by some as sophistical and false! And its beauty is much marred by others (as may be seen in *Meyer*, p. 193, and *De Wette*, p. 67) who desert the Scriptural narrative of the Book of Genesis (as excellently expounded by *Augustine*), and resort to a Rabbinical tradition, that Isaac was openly and cruelly persecuted by Ishmael, and suppose that the Apostle here deserted Scripture to follow Tradition.

31. Ἄρα] B, D*, E, and a few cursives, have διδ here, which is received by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*; and *Tertullian* has 'propter quod' (c. Marcion. v. 34); and so *Euseb. de Mart. Palest.* c. 11, who compares Heb. xii. 22: "Ye have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem."

CH. V. 1. Τῇ ἐλευθερίᾳ] *Elz.* inserts οὖν here, but it is placed after στήκετε by A, B, C*, F, G. There are some other variations here: *Lach.* omits ἥ, and *Tertullian* has "Qua libertate Christus nos manumisit" (c. Marcion. v. 4), and *Vulg.*, which adds "state."

On the true character of this Liberty which has been purchased for Christians by Christ's blood, and which is to be maintained by them as His servants, and not to be bartered away on the one hand by an absolute subjection of their Will, Reason, and Conscience to the domination of another, nor yet to be abused into a plea for insubordination and resistance to lawful Authority in any lawful command, see *Bp. Sanderson*, iii. p. 276, 277—286, Sermon on 1 Pet. ii. 16.

— μὴ πάλιν [ζυγῷ δουλείας ἐνέχεσθε] μὴ ἐνέχεσθε = "ne cervicem jugo subdati." See the *Syriac* Version here. Do not put your necks again into a yoke of bondage so as to be held by it. Ἐνέχομαι is the middle voice, as βαπτίζομαι. (1 Cor. x. 2; xv. 29.) St. Peter himself, even at Jerusalem, had called the Levitical Law a yoke. Acts xv. 10.

Ye are not now under the yoke of bondage, but under the easy yoke, the ζυγὸς χρηστὸς, of Christ. Matt. xi. 29, 30.

2. [Ἴδε] not ἰδὲ as in Attic Greek. *Buttmann*, i. 466. *Winer*, p. 47. *De Wette*, p. 69.

— ἐγὼ Παῦλος κ.τ.λ.] Mark well, I Paul, whom they falsely accuse of preaching circumcision (see v. 11), warn you that if you are circumcised, i. e. if you submit to circumcision (middle voice, see vv. 1. 4, δικαιώσθε) with any belief in the

necessity and saving efficacy of circumcision, Christ profiteth you nothing.

It is not to be imagined that St. Paul himself, when he circumcised Timothy (Acts xvi. 3), made Christ to be of none effect to him, or that he would have circumcised Timothy in order to conciliate any one, if such would have been the result.

But Christ would have been of none effect to Timothy if he had been circumcised under any persuasion that Circumcision was in itself necessary and profitable for salvation, and if he had relied on it as such, as the Judaizers persuaded the Galatians to do. See *S. Augustine's* Epistle to *S. Jerome* on this subject, Epist. lxxii. 20, Vol. ii. p. 295, and note above on Acts xvi. 3.

3. Μαρτύρομαι] I protest. See Acts xx. 26.

4. Κατηργήθητε ἀπὸ] "evacuati estis a." (*Vulg.*) Ye were reduced from a state of ἐνέργεια to one of ἀργία and ἀγλία. Cp. Rom. vii. 2, Ye have been made void from Christ. Ye have disfranchised yourselves. Καταργεῖν, a word peculiar to St. Luke (Luke xiii. 7, where see note) and to St. Paul, who uses it about twenty-seven times.

This state of ἀργία, to which they reduce themselves by seeking for Justification from the Law, is contrasted with the state of inner life and Christian fruitfulness described in v. 7, πίστις δι' ἀγάπης ἐνεργουμένη.

— δικαιώσθε] are justifying yourselves, are placing your hopes of Justification, in the Law.

— τῆς χάριτος ἐξεπέσατε] εἰ κατὰ νόμον Ἰουδαϊσμοῦ ζῶμεν, δολοῦμεν χάριν μὴ εἰληφέναι. *Ignatius* (ad Magnes. 8).

5. Πνεύματι] By the Holy Spirit. We, by the operation of the Holy Ghost, wait from Faith for the hope (not of being justified, for we have already been justified by Faith, when we were baptized, see 1 Cor. vi. 11. Rom. v. 1, 9) which Justification holds out to us.

This is to be connected with what precedes, Ye, by seeking to be justified by the Law, would fall from the state of Grace and Favour in which ye were, and in which ye are.

For we, by the Operation of the Holy Ghost from our foundation of Faith (ἐκ πίστεως), patiently wait for the blessed hope (Tit. ii. 13), the hope laid up in heaven (Col. i. 5), as a fruit and reward of the Justification first conveyed to us when we put on Christ in our Baptism (Gal. iii. 27), and which receives fresh occasions of Sanctification by the daily renewing of the Holy Ghost (Tit. iii. 5), and which is consummated in the "new heavens and new earth wherein dwelleth Righteousness." 2 Pet. iii. 13.

Having received the earnest of the Spirit, and having Faith in God's promises, we wait for the life to come, which will be glorified in immortality and freedom from sin. *Theodoret*. See also *Augustine* de Spiritu, c. 56. 9, 10, Vol. x. p. 354.

6. ἐνεργουμένη] working inwardly and effectually. See 1 Thess. ii. 13. 2 Thess. ii. 7. 2 Cor. i. 6; iv. 12. Rom. vii. 5. Col. i. 29. Eph. iii. 20. It has never a passive sense in the New Testament. See *Fritz*, on Rom. vii. 5.

7. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε] Ye were running well. Who drove you athwart from the course? *Elz.* has ἀνέκοψε, but ἐνέκοψε is the reading of the best authorities.

The metaphor seems to be derived from a Chariot Race, where one Car impinges upon another, and flings it aside from the course. Cp. 1 Thess. ii. 18. 1 Pet. iii. 7. ἐγκόπτω, incido, impedio, *Gloss. Vet. ap. Labb.* ἐγκόπτει = ἀναχατίζει, *Suid.*

8. Ἡ πεισμονή] Your persuasion is not from Him Who called you, i. e. from God. You have been persuaded (you say) by the arguments of your new teachers; but this is a persuasion which

πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε ὃ δὲ ταράσσω ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.

h 1 Cor. 1. 23.

11 Cor. 5. 13.
& 9. 19.

k ch. 6. 2.

1 Pet. 2. 16.

2 Pet. 2. 19.

Jude 4.

1 Lev. 19. 18.

Matt. 7. 12.

& 19. 18, 19.

& 22. 39.

Rom. 13. 9.

James 2. 8—11.

m Rom. 6. 12.

& 8. 1, 4, 12.

& 13. 14.

1 Pet. 2. 11.

n Rom. 7. 15, &c.

¹¹ Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹² Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

¹³ Ὅτι γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί, μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. ¹⁴ ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ¹⁵ Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

¹⁶ Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε. ¹⁷ ἢ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς

has led you to be not persuaded of what is true, τῇ ἀληθείᾳ μὴ πείθεσθαι.

But still I entertain a hope that there is but little leaven among you, though it may (if not cast out) leaven the whole lump; and I am therefore persuaded in the Lord that you will be no otherwise minded than you were at first; and he who troubleth you will bear the condemnation (of having dissuaded you from the truth) whoever he may be.

9. μικρὰ ζύμη—(νμοί) St. Paul applies this same proverb to errors both in faith and in practice.

When he speaks of persons leavened, he means not only such as are lewd of life, tainted that way, but even such as are unsound in matters of religion. To the Corinthians he would have the incestuous person cast out with his leavened life (1 Cor. v. 6, 7); to the Galatians he presseth the same point against another kind (Gal. v. 3, 4), such as leavened the Gospel with Moses' ceremonies, and so corrupted the truth in religion (Gal. v. 9, 12); and them he would have cut off, both Corinthian and Galatian leaven; both must out. And mark, upon the same reason both, and in the very same words, that a little leaven doth not a little hurt (Gal. v. 9), but marreth the whole. Evil doctrine is against truth; evil life against walking in the truth; evil company will bring us to both; therefore away with them. Bp. Andrewes, iii. p. 306.

11. εἰ περιτομὴν ἔτι κηρύσσω] An answer to the objection that because he had circumcised Timothy (Acts xvi. 3) he must be an advocate for circumcision.

12. Ὁφελον] See 1 Cor. iv. 8. 2 Cor. xi. 1. Winer, p. 276. — καὶ ἀποκόψονται] a difficult passage. The best explanation, indeed the only one which seems to be admissible, is as follows;

These false Teachers accuse me of preaching Circumcision, which, if enforced, as they enforce it, is only a mutilation of the body. And then the Apostle exclaims, "Utinam etiam se ipsos castrarent!"

The sense is well expressed in the ancient commentary lately edited by Père Pitra, p. 88: "Si frivolam corporis excisionem bonum quid esse judicant, etiam integra membra genitalia sibi excident, ut majora acquirant lucta, si carnis excisione juvari se existimant!"

The true interpretation may be arrived at by the following considerations:—

(1) The sense of the word ἀποκόπτεσθαι here used is 'mutilare seipsum.' See Arrian, Epictet. ii. 20, and Hesych. Γάλλος (Priest of Cybele) ὁ εὐνοῦχος, ὁ ἀπόκοπος, and especially the use of the word in the Septuagint Version of the Jewish Law (Deut. xxiii. 1, ἀποκεκομμένος), which affords a clue to the true sense of this passage.

(2) The almost universal consent of the Greek and Latin Fathers who have expounded this passage. See the Commentaries here of Chrys., Theodoret, Theophyl., Jerome, and Augustine, and a considerable degree of concurrence of modern Expositors. See Meyer, p. 211.

(3) A somewhat similar paronomasia in Phil. iii. 2, where St. Paul uses the word κατατομή, concision, in order to censure and condemn in strong and stern language the Judaistic enforcement of περιτομή, circumcision.

(4) The insertion of the conjunction καὶ, even, intimating more to be done in the case of false Teachers than in that of the taught.

(5) We must remember also that the act of ἀποκοπή, or self-mutilation, abhorred as it is by us (blessed be God, through Christianity), was familiar to the Heathen, especially to the Galatians,—even as an act of Religion.

There was a peculiar propriety in a reference to such an act in this Epistle to the Galatians, acquainted as they were with the fanatical excesses of the Galli, or Priests of Cybele, who were excited by their religious zeal to mutilate themselves, ἀποκόπτεσθαι, particularly in the Galatian city of Pessinus on Mount Dindymus, whence Cybele was called Dindyménē. See Strabo, xii. p. 567, Ammian. Marcellin. xii. 9, and particularly the poem of Catullus, almost unrivalled in the awfulness of its grandeur and the tenderness of its pathos, in which one of the votaries of this dreadful superstition pours forth the bitterness of his soul in remorse for his deed.

(6) The Apostle's meaning appears to be, Would that this example of the enthusiastic self-mutilation of your heathen priests the Galli would be imitated by these Judaizing deceivers, who are subverting you on the plea of religious zeal, and who are imposing on you Galatians, as necessary to your salvation, the rite of circumcision, which, when enforced as such, is as vain and injurious as the phrenzied self-violation of the votaries of your heathen Goddess.

(7) But was not this a vindictive wish on the part of St. Paul?

It may be explained by the following considerations:—

These Judaizers were enforcing circumcision, which had now become concision. (Phil. iii. 2, see note.) St. Paul desires that they would go further in their own case; that they, who in zeal for the Law are subverting the faith of those who believe the Gospel, would even (καὶ) become ἀποκεκομμένοι. Then what would be the result? A beneficial one for you Galatians, in comparison with their present treatment of you; and a good one also, comparatively, even for themselves. There would be more hope from their ἀποκοπή, ex-cision, than from their περιτομή, or circumcision. There would be more hope of them even if they imitated the Priests of Cybele in one particular characteristic, than if they continue to be votaries of the Law in their sense of it. For then, being ἀποκεκομμένοι, they would be excluded from the Jewish Congregation, according to the enactments of that very Jewish Law which they now desire to impose on you. (Deut. xxiii. 1.) Then they would begin to feel the rigour of that Law; then they would be ashamed of enforcing it on you; then they would be thankful to be freed from it themselves. Then there would be good hope, that they also would joyfully hail and accept the gracious liberty of the Gospel, and would be joined as sound members to the Body of Christ.

— οἱ ἀναστατοῦντες ὑμᾶς] they who are subverting you. The word ἀναστατοῦν is properly applied to the hostile act of an army, assaulting, taking, and destroying a city, and uprooting its inhabitants and selling them into slavery. And by this word the Apostle intimates that the false teachers are rooting up the Galatians from the soil of their heavenly city, and reducing them to bondage. See Chrys.

13. μὴ τὴν ἐλευθερίαν] On the ellipse of the accusative, see Winer, p. 526.

Compare the proverb μηδὲν ἄγαν, 'Ne quid nimis.'

17. Πνεῦματος] the supernatural grace of God, as throughout in this passage (see vv. 18. 22. 25), where operations are described which cannot be ascribed to man's spirit, but are due to the agency of God the Holy Ghost. See S. Irenæus, v. 10 and v. 11, and S. Augustine, who says (Serm. 128), "Thou hast the means of fighting against the flesh, for thy God is in thee;" and de Natura et Gratia, c. 67, Vol. x. p. 411, where he refers to Rom. v. 6. See also Bp. Sanderson's remarks on the use of the word πνεῦμα here, Vol. i. p. 428, who refers to John iii. 6 as the best explanation of it.

ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἂν θέλητε ταῦτα ποιῆτε. ¹⁸ ° εἰ δὲ ° Rom. 6. 14, 15. & 8. 2.

Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

¹⁹ P Φανερά δέ ἐστι τὰ ἔργα τῆς σαρκός, ἅτινά ἐστι πορνεία, ἀκαθαρσία, p 1 Cor. 3. 3. & 6. 9. ἀσέλγεια, ²⁰ εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοὶ, ἐριθείαι, Eph. 5. 3, 5. Col. 3. 5. διχοστασίαι, αἰρέσεις, ²¹ α φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις; James 3. 14. q Rev. 22. 15. ἂ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

²² ° Ο δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, r Eph. 5. 9. Phil. 1. 11. χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια. ²³ ° κατὰ τῶν τοιούτων οὐκ Col. 3. 12. s 1 Tim. 1. 9. ἐστὶ νόμος. ²⁴ ° Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι t Rom. 6. 6. & 13. 14. καὶ ταῖς ἐπιθυμίαις. ²⁵ ° Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν. ²⁶ ° Mή u Rom. 8. 5. x Phil. 2. 3. γινώμεθα κενόδοξοι, ἀλλήλους προκαλοῦμενοι, ἀλλήλοις φθονοῦντες. VI. 1 ° Ἀδελ- a 1 Thess. 5. 14. φοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ 1 John 4. 21. b 1 Cor. 8. 2. καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ c 1 Cor. 11. 28. 2 Cor. 13. 5. πειρασθῆς. ² ° Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν d Ps. 62. 12. Jer. 17. 10. νόμον τοῦ Χριστοῦ. ³ ° Εἰ γὰρ δοκεῖ τις εἶναι τὶ μηδὲν ὄν, ἐαυτὸν φρεναπατᾷ. e 32. 19. ⁴ ° τὸ δὲ ἔργον ἐαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἐαυτὸν μόνον τὸ καύχημα f Matt. 16. 27. ἔξει καὶ οὐκ εἰς τὸν ἕτερον. ⁵ ° ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. Rom. 2. 6. & 14. 12.

⁶ ° Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πάσιν ἀγαθοῖς. 1 Cor. 3. 8. 2 Cor. 5. 10. ⁷ Mή πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται. ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο Rev. 2. 23. καὶ θερίσει. ⁸ ° ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ ἐκ τῆς σαρκὸς θε- e 1 Cor. 9. 7, 11, 14. f 2 Cor. 9. 6.

— ταῦτα γάρ] A, C, D***, I, K have δὲ, but B, D*, E, F, G have γάρ, and so *Lachmann* and *Alford*.

19. πορνεία] *Elz.* prefixes μοιχεία, which has not sufficient authority for insertion in the text.

20, 21.] Cp. 2 Cor. xii. 20; and see *Justin Martyr* (*Exhort. ad Græc.* p. 40), who has ἔχθραι, ἔρις, ζήλος, ἐριθείαι.

The word ἐρίθεια is from ἐρίθος, a labourer for hire (from root ἔρθω),

(1) a mercenary; and

(2) one who hires himself to a cabal for party purposes: and therefore signifies,

(3) a venal partizan; such as the factions of gladiators, and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum.

Hence ἐρίθεια signifies venal partizanship. See *Fritz.*, *Excurs.* ad Rom. ii. 8, and *Ellicott* here. It occurs 2 Cor. xii. 20. Rom. ii. 8. Phil. i. 16; ii. 3. James iii. 14. 16.

22, 23.] On these verses see *Bp. Sanderson's* Sermons, i. p. 424—447.

24. ἐσταύρωσαν] 'they crucified them' (aorist); i. e. they nailed them to Christ's cross at their Baptism, and "on this cross the Christian must hang all his life long." *Augustine* (*Serm.* 205).

CH. VI. 1. ἐὰν κ. προληφθῇ &c. κ.τ.λ.] This exhortation to others to recover and restore the penitent in a spirit of meekness, has peculiar propriety at the close of this Epistle, as opening a door to them of return to their spiritual Father, and as assuring them of his parental tenderness and love. Cp. *Hilary*, in Ps. cxl.

2. Ἀλλήλων τὰ βάρη βαστάζετε] See on v. 5. A comfortable assurance this to the Galatians, that he who thus addresses them was ready to bear *their* loads.

3. εἶναι τι μηδὲν ὄν] ἐὰν δοκῶσι τι εἶναι μηδὲν ὄντες. *Plato*, *Apol.* p. 41. (*Wetstein.*) See above, on i. 7.

4. τὸν ἕτερον] the other, with whom he compares himself, as the Pharisee did with the Publican (*Luke* xviii. 11), in order to elevate himself by depressing him.

5. φορτίον] We are to support (βαστάζειν) one another's βάρη, as Christ bare our infirmities, τὰς νόσους ἡμῶν ἐβάστασε (*Matt.* viii. 17), and as He bore (ἐβάστασε) the cross (*John* xix. 17), and commands us to bear it (*Luke* xiv. 27).

— βαστάσει] This word βαστάζειν is used four times in this Epistle; here, v. 10; vi. 2. 17, and only twice in the rest of St. Paul's Epistles, *Rom.* xi. 18; xv. 1.

But we may not lay on the shoulders of others, as the Pharisee did, φορτία δυσβάστακτα, ἀνθρώπους φορτίζοντες (*Luke* xi. 46); nor can we shift the burden of our own sins

on any other person. We cannot make the burden of our own sins lighter by imputing a heavier burden of sin to others. Praise of ourselves, whether it proceeds from our own lips or that of others, cannot lighten our burden; it may aggravate it. (*Augustine.*) We are not better because others may be worse.

Nor can we divest ourselves of our own personal responsibility by transferring the burden of our sins to a spiritual Guide. Every one must bear his own burden at the Great Day.

This precept in v. 5, ἕκαστος τὸ ἴδιον φορτίον βαστάσει, is to be taken together with that in v. 2, ἀλλήλων τὰ βάρη βαστάζετε, and a distinction is to be made between φορτία and βάρη, as was observed by an ancient Father, who says that every man's sins are his φορτία, and that we are not to bear the (φορτίον) burden of one another's sins by partaking in *them*, nor to call others to take a part in bearing the burden of *our* sins. But Christ calls us to Himself, because we labour and are heavy laden by them, and exhorts us to take *His light burden* (φορτίον) upon us. (*Matt.* xi. 28—30.) Thus He converts our heavy burdens, which depress us to earth, into light wings, which waft us to heaven. The wings of birds are their weights, which they bear, and which bear them. Let thy soul have the weight of Christ's burden; "hæc sarcina non est pondus onerati, sed ala volaturi;" it has the pinions of peace, and the wings of charity, and will bear thee to heaven. Thus bear thy own weight, and it will bear thee.

But we must also bear one another's βάρη. Such a load is Poverty, and such a load also is Wealth. Poverty is the load of some, and Wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbour's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his. Thus bear one another's loads, and fulfil the law of Christ. Cp. *Augustine* (*Serm.* 164).

6. Κοινωνεῖτω] Let him who is taught in the Gospel communicate in all his worldly substance with his spiritual Pastor.

On the use of κοινωνεῖν (not active, 'contribuere,' but neuter, 'communicare') and κοινωνία, in the sense of communication of our worldly substance with others, see *Phil.* iv. 15. 2 Cor. viii. 4; ix. 13; and *Chrys.* and *Theophyl.* here, and the examples quoted by *Wetstein*.

A necessary precept for Gentile Christians. See on 1 Cor. ix. 6.

As to the duty of the People to provide adequate maintenance for their Ministers, see on 1 Cor. ix. 4—14.

— ὁ κατηχούμενος] orally instructed, catechized. See *Luke* i. 1. *Rom.* ii. 18. 1 Cor. xiv. 19.

7. Θεὸς οὐ μυκτηρίζεται] God is not mocked. Quoted, as a well-known saying, by *S. Polycarp* at *Phil.* 5.

ρίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

g 2 Thess. 3. 13.
h Eph. 2. 19.
i 3. 15.
j 1 Tim. 5. 8.
k Heb. 3. 6.
l 6. 10.
m 1 John 3. 13—19.
n 5. 1.
o 1 John 5—8.

9 Ἐὰν δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκ-
λυνόμενοι. 10 Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,

μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

9. Τὸ δὲ καλὸν ποιοῦντες] See 2 Thess. iii. 13.
— ἐγκακῶμεν] So A, B, D*. Elz. has ἐκκακῶμεν. See on 2 Cor. iv. 1. 16.

11. Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ] Mark, with what large letters I have written this Epistle to you with my own hand.

A memorable admonition, and doubtless intended to be very significant.

On this sentence it may be observed, that

(1) Ἴδετε is not to be translated *ye see*, but *mark ye*; and is an emphatic word, used to call attention to a remarkable fact, or noticeable object, or memorable precept. Compare its use above, v. 2, and particularly in John i. 29. 36. 47; xix. 5. 26; and in the Book of Revelation, vi. 2. 5. 8.

(2) πηλίκος means 'how great,' 'how large.' See Zech. ii. 2, LXX. Heb. vii. 4. Cp. Theocr. iv. 55, ὁσίσχον ἐστὶ τὸ τόμμα, καὶ ἄλίκον ἄνδρα δαμάσκει.

(3) ὑμῖν, *to you*, is put in a remarkable place, between πηλίκους and γράμμασιν, and before its verb ἔγραψα. Mark, with what large letters I have written to you, with my own hand. Thus St. Paul calls attention to the fact that he is now doing something special to *them*, the Galatians, which he did not do to others.

(4) γράμμασιν means *characters* traced in writing. Compare Eschyl. S. c. T. 429, χρυσοῖς δὲ φανεῖ γράμμασιν, ΠΡΗΣΩ ΠΟΛΙΝ. See also *ibid.* v. 647, ὡς τὰ γράμματα λέγει, ΚΑΤΑΘΩ Δ' ΑΝΔΡΑ ΤΟΝΔΕ Κ.Τ.Λ.

(5) ἔγραψα refers not only to the portion of the Epistle that follows, but to the whole Epistle, which was written by the Apostle with his own hand. Chrys., Jerome, Theodoret.

Indeed there would have been nothing noticeable in the circumstance that only a few lines of the Epistle were written in large letters with St. Paul's own hand.

(6) But the two circumstances to which he calls their attention are that, contrary to the custom of those times in which authors usually dictated their productions to Secretaries, but did not write them with their own hand (see on Horat. l. Epist. x. 49, "Hec tibi dictabam," &c., and l. Sat. x. 92, "I puer, atque meo citus hæc subscribe libello"), and contrary to St. Paul's own previous practice and general intention, which was to dictate his Epistles to an amanuensis, and only to authenticate them with his own signature and Benediction at the close of the Epistle (see on 2 Thess. iii. 17), he took the pains of writing the whole of this present Epistle to the Galatians with his own hand.

(7) This was a circumstance which well deserved their attention.

Even when ordinary persons wrote any of their own productions with their own hands, it was thought worthy of record. Thus it is noted concerning Origen, that certain ἐπισημειώσεις prefixed to his works were ὁλόγραφοι, i. e. written entirely with his own hand. (See Euseb. vi. 24, with the note of Valesius.) The remarkable σημειώσεις of S. Irenæus, referred to by Eusebius (v. 20), seems also to have been of this kind.

(8) It was therefore a fact which might well arrest the attention and excite the gratitude of the Galatians, that St. Paul, in the midst of his labours and sufferings for Christ, had found time and inclination to do for *them*, who had fallen away from their first enthusiasm for him, what he had not done for the Thessalonians, and what, as he had declared to the Thessalonians, he did not intend to do for any other Church, namely, to write to them an entire Epistle, and that not a short one, with his own hand.

He thus marked his solicitude for their spiritual welfare, and his affection for them, and also his sense of the importance of the subject on which he was writing in this Epistle.

(9) He also calls their attention to the fact that he writes this Epistle to them in large letters.

What was there noticeable in this circumstance? Why does he exhort them to observe it? Not, surely, in order that (as has been sometimes said) they might there see a proof of any infirmity or defect in him, such as weakness of eyesight or incompetency to write well.

Such an avowal on his part would not have been likely to give any weight to his exhortations, but might rather have fur-

nished an occasion to the Galatians for treating his person and office with levity and disparagement. If (they might have said) he cannot write well, why does he write with his own hand? Why does he make an exception in our case? and why does he not write, as his custom is, by a secretary who can write well?

(10) But the reference to the largeness of the letters in which this Epistle was written, was doubtless designed to serve the same purpose as the reference to the fact that it was written in his own hand.

It was intended to confirm the inferences thence to be derived, viz. that the writer felt special love and anxiety for the persons to whom he writes, and laid special stress on the subject concerning which he writes.

In explanation then of this expression it is to be observed, that St. Paul's Epistles, which were written at his dictation by Secretaries (*notarii*, *amanuenses*), were probably written with rapidity, as was the case with those discourses which were taken down from the mouths of speakers in ancient times, and of which we find mention in Eusebius, vii. 29. Such notaries were in course of time regularly appointed to serve as officers of Christian Churches, and had stated ecclesiastical duties as such. (See the authorities in Bingham, iii. 13.) From the rapidity of their writing they were called ὀλόγραφοι and ταχύγραφοι. To them we owe the Acts of the primitive Martyrs, such as of S. Ignatius and S. Polycarp, still extant. Such notaries would not write in large characters, but in smaller ones to save time.

The Apostle might have spared himself much time and trouble if he had employed one of these amanuenses, or if he had written in such characters as they used.

But he would prove his special affection to the Galatians by writing in his own hand, and also by writing in large letters, which by their very appearance would afford visible demonstration to all who saw this Epistle (which was to be circulated among the Churches of Galatia, see i. 1) that he puts forth boldly and singly, in his own name and in his own hand, a solemn claim to be heard as "an APOSTLE," not of men, or by men, but by Jesus Christ and God the Father (Gal. i. 1); and accordingly he does not associate any one's name with his own in the beginning of this Epistle; and that, though he writes this Epistle with vehemence and impetuosity, and with sudden bursts of astonishment and indignation, mingled with affectionate appeals of almost maternal tenderness, and with moving exhortations and imperative mandates of paternal authority, yet that nothing that he has there written is to be ascribed to transitory impulse or momentary ebullition of feeling, but that all his words have been well weighed, that every syllable and every letter has been traced with his own hand with calm deliberation; and that though he was charged with temporizing and vacillation by some, yet that the Galatians might see, even in the boldness, and firmness, and clearness of the characters with which he wrote, an indication of the vigour of authority and plainness of speech with which he delivers his message, and of his own constancy and courage in delivering it. Cp. Theodor. Mopsuest. (in Cramer, Catena, p. 90), who says that St. Paul, purposing to make an aggression on his adversaries in this Epistle, employed larger characters to show that he is not ashamed of himself, and does not shrink from what is said.

(11) But is there not something even deeper than this in the admonition, "Mark with what large letters I have written to you in my own hand?"

Probably there is. What was the message in this Epistle? what is its subject?

It may be summed up in those few words which the Apostle quotes from the prophetic declaration of the Old Testament (Hab. ii. 4) in chap. iii. 11, "The just shall live by Faith."

JUSTIFICATION by FAITH in CHRIST, and not by the works of the Law, is the one doctrine which is the subject of this Epistle.

Now, in proclaiming this doctrine by the Prophet Habakkuk in the Old Testament, the Holy Spirit had used certain memorable words, to which (it is probable) the Apostle here alludes.

The prophet had said, "I will stand upon my Watch, and set me upon the tower (or rock), and will watch to see what He (the Lord) will say to me, and what I shall answer when I am reproved."

12 ¹ Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περι- ^{i Phil. 3. 18.}
τέμεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. ¹³ οὐδὲ γὰρ οἱ
περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμεσθαι,
ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. ¹⁴ ^{k Rom. 6. 6.} Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ ^{ch. 2. 20.}
μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύ-
ρωται, καὶ γὰρ τῷ κόσμῳ. ¹⁵ ^{l 1 Cor. 7. 19.} Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἐστίν, ^{ch. 5. 6.}
οὔτε ἀκροβυστία, ἀλλὰ καὶ καὶ κτίσις. ¹⁶ ^{Col. 3. 11.} Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχή-
σουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ^{m Ps. 125. 5.}

17 ^a Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ ^{n 2 Cor. 4. 10.}
Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. ^{& 11. 23—25.}

18 ^b Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
ἀδελφοί. ἀμήν. ^{Col. 1. 24.}

This was precisely *St. Paul's* condition when he wrote this Epistle. He, like the Prophet, had been *reproved*. His Epistle is apologetic. He had been obliged to mount his watch, to set himself upon his tower, and to deliver a message from God to the Galatians, who had now strayed from him, and who had been arrayed by his enemies against him.

And what was the answer of God to the Prophet?

The Lord answered me and said, "Write the Vision, and make it plain upon tables, that he may run that readeth it."

Observe also that the Prophet is informed that the Vision is for an appointed time, which specially denotes the fulness of time (compare Gal. iv. 4), the time of the end, the time of the Gospel; and that its fulfilment is not to be immediate, that it is to be patiently waited for (compare Gal. v. 5), that at the end (or at the last) it shall speak and not lie; though it tarry wait for it, because it will surely come, and it will not tarry. Thus some distant accomplishment of the prophetic Vision was pre-announced to the prophet, and he was warned that his prophecy will not soon be exhausted.

What now was the message to the Prophet Habakkuk?

It was precisely the same message which the Apostle St. Paul afterwards delivered in this Epistle, and which he delivered in the very words of the Prophet Habakkuk (Habak. ii. 4. Cp. Gal. iii. 11), *The Just shall live by his Faith*.

This was the message which the Prophet was enjoined to write with his own hand; and which he was commanded to write in such large letters, that he might run that reads it.

(12) Therefore, lastly, when we consider that the same Holy Spirit Who had spoken by the Prophet spake by St. Paul, and that the words of the Holy Ghost to the Prophets do not die with them, but have also a meaning for the Apostles (as St. Paul here shows); and that St. Paul was an Apostle, "not of men," nor through men, but through Jesus Christ, and God the Father; and that the one doctrine delivered in this Epistle is the same doctrine as that delivered by the Prophet Habakkuk; and that he quotes the Prophet's language as the exponent of that doctrine; and that this doctrine is described as a Vision that is for an appointed time, and to be torried for, to be waited for; and that in the end it will speak and not lie; and that this doctrine is the root of the Gospel, as distinguished from the Law, may we not say, with reverence, that there was something of Divine direction even in the very act by which the Apostle made an exception to his usual practice in writing this Epistle; and that by the writing of it in his own hand, and also in the writing of it in large letters, he connected himself with the prophetic watchman when he was reprov'd; and that he fulfilled in a secondary sense a Divine prophecy, and complied with a Divine command, "Write the Vision and make it plain upon tables, that he may run that readeth it?" The Vision is for an appointed time, and in the end it will speak and not lie. "Behold, THE JUST SHALL LIVE BY FAITH;" and that St. Paul calls attention to that identification, when he exhorts the Galatians in this solemn admonition at the close of this Epistle, "Behold, with what large letters I have written to you with mine own hand. He that runs may read it; let all who read it run well" (Gal. v. 7); "let all who run, run by this rule." (See v. 16.)

15. *ἐπί*] So A, B, C, D*, E, F, G.—*Εἰς ἰσχύει*, which is a gloss.

16. *κανόνι*] The rule, or line of the course, on which the Christian is to run. See on 2 Cor. x. 13—16. The line or rule of faith here spoken of is that contained in vv. 14, 15, and, in one word, the doctrine of Justification by Faith in Christ.

— *εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος*] The only place in the New Testament where *εἰρήνη* is placed before *ἔλεος*. See 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3. Jude 2.

17. *κόπους μοι μ. π.*] let no one trouble me, by alleging that I am a mere time-server, and preach Circumcision to some, and Christian Liberty to others (see v. 11); for I bear in my body the proofs of my loyalty to Christ in the scars and wounds I have received through the envy of the Judaizers for His sake, particularly at Lystra (Acts xiv. 19; cp. xv. 26), and from the Heathen at Philippi (xvi. 22, 23).

Let no one disturb me; for I am Christ's servant, soldier, and worshipper (see next note), engaged in Christ's service. He therefore that interrupts and disturbs me in my work, is guilty of an affront not to me only, but to my Master, Christ.

— *στίγματα*] I bear στίγματα in my body, the brands of Christ. An allusion to three ancient customs:

(1) of slaves, who were branded with the names of their masters.

(2) of soldiers, who wore the marks of the General whom they served.

(3) of votaries of Deities, whose names and emblems they bore on their bodies.

Ancient authorities on this subject may be seen, cited by Wetstein here, and in the Appendix to the present Editor's edition of the Apocalypse, Appendix G.

So (says the Apostle) I, the servant, soldier, and worshipper of Christ, my Master, Captain, and God, bear His marks imprinted on my body. "Christum igitur hic representat ut Deum." Wetstein.

These 'stigmata' were the marks of the sufferings endured by St. Paul in Christ's service, and they proved his loyalty to Christ.

"Apostolus stigmata voluit appellare quasi notas poenarum de persecutionibus quas patiebatur." Augustine.

This was what Christ had promised at his Conversion. (Acts ix. 16.) "Sed," adds Aug., "omnes illæ tribulationes ei ad coronam victoriæ proficiebant." These scars on his body are proofs of his courage, and trophies of his victory. Chrysostom.

In a secondary sense, it may also perhaps be worthy of consideration, whether the Apostle, having been sealed by Christ with the sign of the cross at his baptism, does not here say that he bore the στίγματα of Christ; and (as has been remarked by Professor Blunt, Lectures, p. 136) there is something appropriate in this sense here, where the Apostle has been just speaking of Circumcision, and then of the Cross, and of the new creature. And then adds, "as many as walk by this Rule, the Rule of Christian Faith (as distinguished from the Levitical Law), professed by them at their Baptism, peace be on them, and upon the Israel of God;" i. e. on all the company of faithful people who are Israelites indeed, true children of God, by the faith of their Father Abraham.

18.] This Epistle was an encyclic Epistle, addressed to "the Churches of Galatia."

Hence probably it is that there are no salutations to individuals at the close of this Epistle to the Galatians. It would have been invidious to specify only a few names among so many, and it would have been impossible to enumerate all.

The same observation applies to the two Epistles to the Corinthians (see 1 Cor. i. 1, and 2 Cor. i. 1), in which there are no salutations of individuals, and also to the Epistle to the Ephesians. (See on Eph. i. 1.)

INTRODUCTION

TO

ST. PAUL'S TWO EPISTLES TO THE CORINTHIANS.

I. *On the design, contents, and results, of the Two EPISTLES to the CORINTHIANS.*

THE two Epistles to the Corinthians afford remarkable specimens of the operation of Divine power working by the ministry of St. Paul, for overruling evil by good; and for making the designs of the Evil One into occasions for declaring the truth, and promoting the glory of Christ; and for converting local and temporary scandals and calamities into means of instruction and edification to the Church of every age.

This appears as follows :

(1) There were schisms at Corinth; religious dissensions and divisions, feuds and factions, under party-leaders. The Corinthian Church had written a letter to St. Paul, which he received a little while before he wrote this Epistle (1 Cor. vii. 1). In that letter they had put several questions to him concerning their own spiritual regimen; but it does not appear that they had made any mention in it of their own distracted condition. On the contrary, they seem to have gloried in their religious divisions, and to have been *puffed up in behalf of one leader against another* (1 Cor. i. 11; iii. 4. 22; iv. 6—8. 18). And he was left to learn their divisions from some private persons—those of *Chloe*—probably by word of mouth (i. 11).

These *divisions* furnished the Apostle with an occasion for stating the principles, duty, and privileges of *Church Unity*. See 1 Cor. xii. 12—27.

(2) The Greeks generally,—and especially the Corinthians, being exercised in human learning and secular eloquence and philosophy,—were proud of intellectual gifts. The Apostle hence took occasion to assert, by way of contrast, the transcendent excellency of that *Divine wisdom* in which he himself had been schooled, and the surpassing worth of the *Cross of Christ* which he had preached at Corinth (1 Cor. ii. 1—9), as the fundamental article of saving truth,—although it was a *stumbling-block to the Jews*, and to the *Greeks foolishness* (i. 23).

He was also constrained thereby to assert his own qualifications for revealing hidden mysteries, and for declaring supernatural truths by Divine Inspiration, not only with regard to the *substance* of what he so declares, but also as to the *language* in which he utters it (1 Cor. ii. 10—13).

(3) The Corinthians were guilty of sins of Impurity, for which their City was notorious. Hence the Apostle is led to remind them of their Christian obligations to Holiness, grounded

1. on their incorporation by Baptism into the mystical Body of Christ (1 Cor. vi. 15).

2. and on the consecration of their *bodies* into *Temples of the Holy Ghost* (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16).

3. on their redemption by Christ, so that they are *not their own*, but His (1 Cor. vii. 23); and are bound to *glorify Him* in their *bodies*, which are His (1 Cor. vi. 20); and

4. on the doctrine of the *Resurrection* of the *Body*, designed for a glorious Immortality (1 Cor. xv. 42—54).

(4) The Corinthians had been induced, in a vain conceit of superior knowledge (*γνώσις*, 1 Cor. viii. 1), and in the indulgence of a carnal appetite, to *eat meats* that had been offered in *sacrifice* to the Heathen *Idols* of Corinth, although they knew those meats to have been *so offered*.

Hence St. Paul was constrained to lay down the principles which ought to regulate human

conduct in the use of *indifferent* things,—i. e. of things neither prescribed nor prohibited by Divine or human authority. And he teaches, that many things not forbidden are to be foregone and forborne by Christians, from a charitable regard to the spiritual benefit of *their brethren*, even though they be *weak* (1 Cor. viii. 11—13); and that the *edification of others*, their fellow-members in Christ's body, and the good of the whole Body, is to be the end aimed at by the faithful, in the use of *things indifferent* (1 Cor. x. 23—32).

(5) The Apostle had not *claimed* ministerial maintenance for himself during the eighteen months in which he had been resident at Corinth, but had *worked* for his bread *with his own hands* (Acts xviii. 3. 2 Cor. xi. 9; xii. 13, 14). And this act of forbearance on his part, as contrasted with that of other preachers (1 Cor. ix. 6), had been construed by some into a distrust, on his part, of his own Apostolic mission and authority.

He was thus induced to explain the *reasons* of his own forbearance in this respect; and he shows that it had been produced by considerations of regard for their edification; and he thence inculcates on them a similar regard for the spiritual welfare of others. And he proceeds to state with greater force even because he himself had waived his own claim to sustenance from his flock, the sacred duty of all *Christian People to provide adequate maintenance for their Pastors* (1 Cor. ix. 7—15).

(6) There were many irregularities in the public assemblies of the Church at Corinth, in regard

1. *to the attire of women.*

2. *to the Administration of the Holy Sacrament of the Lord's Supper.*

St. Paul took occasion therefrom to recall the attention of the Corinthians to first principles, as laid down in Holy Scripture and in the Law of Nature and of Reason, and as shown in the universal sense of mankind, and in Christian usage (1 Cor. xi. 16);

1. As to the true relation of *woman to man*; and the consequent *difference* to be maintained in regard to their *attire*; and then he proceeds to apply these principles to the question before him (1 Cor. xi. 3—16).

2. As to the second point, he points out the true principles of Reformation, whether in Doctrine or Discipline. He shows by his reasonings on this question, that when a degeneracy has ensued in either of the two, it is no part of Christian wisdom to *destroy* what has been *abused*; but that its proper office is to look back to the original institution and design, and to *remove* the *abuse* by *restoring the use*. This is what is done by St. Paul in his correction of the abuses which had crept into the Church of Corinth in the administration of the Holy Communion (1 Cor. xi. 17—33). A noble example of genuine Reformation, for every age.

(7) The Corinthians were richly endowed with *spiritual gifts* (1 Cor. i. 4—7), particularly in *speaking with Tongues*. But they misused these gifts for occasions of vain-glorious and unprofitable self-display, and of unseemly rivalry and contention.

These abuses furnished St. Paul with an occasion for explaining the true use of *supernatural gifts*, particularly the *gift of Tongues*; and for stating what its proper place was in the circle of Christian graces; and also for laying down certain propositions of universal applicability (1 Cor. xii.—xiv.). Particularly, the Divine Apostle was thence led to give a necessary warning to the world, viz. that *great spiritual gifts* may co-exist with *great moral depravity*, especially with *spiritual pride*; and to declare, that no gifts or graces, spiritual or intellectual, are of any avail to those who possess them, unless they use them in a spirit of *charity*; that is, of love to God, and of love to man in God. He thence proceeds to teach, that the sovereign grace of all Christian graces is Love, which he describes in such language as none could command who was not inspired by the Divine Spirit of Love (1 Cor. xiii.).

(8) A heinous sin had been committed at Corinth by one who appears to have had great influence there (1 Cor. v. 1). This sin had been connived at by the Corinthian Church. And though the Corinthians had written a letter to the Apostle concerning *other matters* (1 Cor. vii. 1), yet *they* had *made no report* to him there concerning this grievous scandal, or concerning the divisions among themselves, which were reported to him by others (1 Cor. i. 11; v. 1; xi. 18).

On the other hand, such was their spiritual blindness, that they were *puffed up* (1 Cor. v. 2), and imagined themselves to be in a safe and prosperous state; they were elated with a vain-glorious spirit

of pride, presumption, and self-sufficiency, and were disposed to manifest an insubordinate and refractory temper of contemptuous disobedience to the Apostle's person and office, rather than to receive seasonable rebuke and salutary correction from him.

This enormous sin, and the indifference and even self-complacency with which it was viewed by the Corinthian Church, afforded St. Paul an opportunity of vindicating his own Apostolic authority, and of exercising Ecclesiastical Discipline, and of exhibiting to the Corinthians, and to the Church of every age, the importance and necessity of Penitential Discipline, and the manner in which it ought to be exercised (1 Cor. v. 1—13. 2 Cor. ii. 3—8; vii. 8—12).

We have also here a strong proof of the truth of St. Paul's assertion, that he was invested with supernatural and miraculous powers for accrediting and avouching his claims (2 Cor. xii. 12).

If he had not been inspired by God, he would not have ventured to write to the Corinthians in the authoritative tone of stern reproof, censure, and condemnation, which he uses in these Epistles.

He would rather have sought to win their affections, and conciliate their favour, by smooth speeches.

If, also, the Corinthians had not been convinced, on their part, of his Divine mission, they,—being filled with spiritual self-conceit, and beguiled by the flatteries of vain-glorious teachers hostile to the Apostle,—would have scorned to receive, as they did, the *first* Epistle of St. Paul, in which they are so severely condemned. They would have refused to comply with its injunctions (2 Cor. ii. 3—8; vii. 8—12). They would not have read it publicly as Canonical Scripture, as the inspired Word of God¹.

(9) Again: the Evil Spirit had tempted some persons, and parties of considerable influence at Corinth, to cavil at and censure St. Paul, and to disparage his person and office, and they had excited a turbulent spirit of disaffection and rebellion against him (1 Cor. iv. 3; ix. 3. 2 Cor. iii. 1; v. 12; x. 2—10).

The Apostle is therefore constrained to state *his own claims* to respectful reverence and obedience. He is forced to record his own sufferings for the Gospel, and to divulge his own revelations from heaven (2 Cor. xi. 16—33; xii. 1—6).

He is also led to explain the *reason, why* he was buffeted by a visible bodily infirmity, his "*thorn in the flesh*" (2 Cor. xii. 7), which seems to have been turned by some envious persons into an occasion for censorious reflections upon him (2 Cor. xii. 10. Cp. Gal. iv. 14).

If St. Paul had *not* been resisted and vilified by those parties, whom the Enemy of Christ and of the Church had stirred up to thwart him at Corinth, and unless the Apostle had been conscious that the cause of the Gospel would be injured and imperilled, if he suffered their aspersions to escape without refutation, he would never have penned that noble Apology of himself in the Second Epistle to the Corinthians (2 Cor. xi. xii.).

He did not praise himself willingly; but that Vindication of himself was *extorted* from him. His enemies compelled him to resort to what he called the *foolishness of boasting* (2 Cor. xi. 17; xii. 11). This is evident from the fact, that though those heavenly Visions to which he there refers had been vouchsafed to him *fourteen years before* (2 Cor. xii. 2), and though he had been personally resident at *Corinth for eighteen months* (Acts xviii. 11), yet he had never as yet communicated to the Corinthians any intimation of those his "*Visions and Revelations from the Lord.*" Hitherto he had hid them as a profound secret treasured up in the recesses of his own heart. They were wrung from him by the cavils of others.

If Satan had not stirred up those evil men against the Apostle, the Church would never have had the privilege of knowing how much St. Paul suffered for the Gospel, and how much was revealed to him by Christ.

Thus the censures of his adversaries have been made by God to redound to his praise. Thus the arts of the Enemy endeavouring to undermine his Apostolic authority, and to mar his Apostolic work, have been made instrumental in establishing the credit of this great master-builder in Christ, and of consolidating the fabric which he built.

Thus also the arts of Satan, who *had the power of death* (Heb. ii. 14), and is the *Prince of the power of the air* (Eph. ii. 2), and of *darkness*, and who desires to drown men's souls and bodies in the

¹ Cp. *Clemens Romanus*, Ep. ad Cor. i. 47.

lake of fire (Rev. xix. 20), have been made, in *God's hands*, to be instrumental in revealing to the faithful the blessedness of *Paradise*, to which the souls of those who die in the Lord are conveyed *immediately* on their dissolution from the body; and also the everlasting glories of the *third heaven*, in which the faithful will have their perfect consummation and bliss, both in *body and soul, for evermore*. (See note on 2 Cor. xii. 2—4.)

(10) Lastly: the Arch-enemy of God and man laboured to shake the foundation of the faith in the great article of Christianity, the doctrine of Christ's Resurrection from the Dead, and of the universal *Resurrection* of the *Body*. He had too much success at Corinth, where indulgence in the lusts of the flesh, and the speculations of a secular philosophy, had conspired to prejudice many against the reception of this doctrine.

Hence St. Paul was prompted and constrained to write in its defence. He has vindicated and enforced it with such divine power, courage, and eloquence, as to silence for ever those who gainsay it. He was enabled by the Holy Spirit not only to declare the truth of a future Resurrection, but also to describe it. *Behold I show you a mystery* (1 Cor. xv. 51). He enables us to hear the sound of the last trump; and reveals the dead rising from their graves, and the Saints clothed with their glorified bodies, and all earthly powers subjected to Christ, and Satan and Death put under His feet (1 Cor. xv. 26. 55—57).

Thus the devices of the Evil One sowing tares in the field of *God's husbandry* (1 Cor. iii. 9), are made to recoil on himself. His dissemination of error in regard to the doctrine of the Resurrection has been made subservient to the declaration of its truth, and to a manifestation of the future discomfiture of Satan himself, and of the full and final triumph of Christ.

Thus by signal examples Almighty God has taught the Church, in these Epistles of St. Paul, to elicit good from evil; to make the prevalence of schism ministerial to her confirmation in Unity, and even the diffusion of Heresy to be subservient to the propagation of the Faith.

Thus also He has comforted and cheered her with the joyful assurance, that *all things work together for good to those that love God* (Rom. viii. 28); that the worst evils will hereafter be made occasions of the greatest good; and that all the *waters of the flood* with which the Enemy now seeks to overwhelm her, will *make glad the city of God* (Ps. xli. 4).

II. On the Date, of Time and Place of the FIRST EPISTLE to the CORINTHIANS.

The First Epistle was written to the Corinthians at *Ephesus* in the *spring* of A.D. 57.

This appears from the following evidence.

I. It was written at *Ephesus*.

1. St. Paul says (1 Cor. xvi. 19), "The Churches of *Asia* salute you." *Ephesus* was the capital of the *Asia* of the New Testament.

2. "Aquila and Priscilla salute you" (1 Cor. xvi. 19). They were at *Ephesus* during the time in which the Epistle was written. See Acts xviii. 18. 26; and compare also note on Rom. xvi. 3, 4, where Aquila and Priscilla are said to have laid down their necks for St. Paul's life, i. e. probably in his perils at *Ephesus*.

3. He says also in this Epistle, "I will tarry at *Ephesus* until Pentecost" (1 Cor. xvi. 8).

4. Accordingly, we find that in the third century *Origen* takes it for granted that this Epistle was written from *Ephesus*. See his *περὶ εὐχῆς*, c. 31, where, commenting on 1 Cor. v. 4, he says that Paul when writing those words was associated not only with the *Ephesians* (i. e. those with whom he was present in *body*), "but also with the Corinthians," with whom he was in *spirit*.

II. The First Epistle to the Corinthians was written in the *spring* of A.D. 57.

This may be shown thus:—

1. At the Pentecost of the year A.D. 58, St. Paul was at Jerusalem, and was there arrested and was sent to *Cæsarea*, and after two years' detention at *Cæsarea* was sent to Rome.

This appears from what has been already stated in the *Chronological Synopsis* prefixed to the Acts of the Apostles, xxxvii.—xxxix.

In the beginning of that year and the end of the preceding one, he had been for the second time at *Corinth*, where he spent *three months* (Acts xx. 3), and which he quitted early in A.D. 58,

and proceeded thence to Macedonia, where he was at *Easter* in that year (Acts xx. 6), and thence came, by Troas and Miletus, to Caesarea and to *Jerusalem* for the Feast of *Pentecost* (fifty days after Easter) in the same year (Acts xx. 6—12).

2. It is clear from the language of the First Epistle to the Corinthians, that St. Paul *had been* already once at *Corinth*. See 1 Cor. ii. 1, 2. "I, brethren, when *I came unto* you, came not with excellency of speech." Compare also 1 Cor. ix. 2, where he speaks of the Corinthians as the "seal of his Apostleship," and reminds them that he had preached the Gospel to them without charge (1 Cor. ix. 12—15. Cp. 2 Cor. xi. 9).

It is also evident from the First Epistle, that St. Paul intended to visit Corinth again *soon after* he had written it. See 1 Cor. iv. 19: "I *will* come to you *shortly*, if the Lord will;" and 1 Cor. xvi. 5: "I will come to you when I shall have passed through *Macedonia*, for I am now intending to pass through Macedonia." See also 1 Cor. xi. 34: "the rest I will set in order when I *come*."

Many circumstances noticed in the Epistle, viz. the growth of feuds and factions at Corinth (1 Cor. i. 12; iii. 4); the occurrence of many grave questions of doctrine and discipline, concerning which the Corinthians had sent a deputation with a letter to St. Paul (vii. 1) to consult him,—questions with which he deals in a considerable portion of this First Epistle (ch. vii.—xii.),—intimate that St. Paul *had not been personally present at Corinth for some considerable length of time* before it was written.

Thus we are led to the conclusion, that the First Epistle to the Corinthians was written *between two visits* to Corinth, but, probably, *after* a longer interval from the former than from the latter visit.

3. If we now turn to the Acts of the Apostles, we shall find that St. Paul was at Corinth *twice*. His former visit is described in Acts xviii. 1—11. It lasted at least *a year and six months* (xviii. 11—18). Thence, after a short visit to Jerusalem, he came to *Ephesus*, where he spent *three years* (Acts xx. 31).

He then left Ephesus and came through Macedonia, and paid another visit to *Corinth*, where he remained (as already said) *three months* (Acts xx. 3).

Thence he sailed, at the beginning of A.D. 58, in his way to *Jerusalem*.

The purpose of his visit to Jerusalem was to carry the *alms* he had collected for the poor Christians at Jerusalem (Acts xxiv. 17), and which had been contributed by the Churches of Galatia, Macedonia, and Achaia (1 Cor. xvi. 1. Rom. xv. 26).

These circumstances tally exactly with what has been already deduced from the First Epistle.

It was at *Ephesus* that he wrote that Epistle. See above, I. 1.

In that Epistle he says that he intends to remain at Ephesus till *Pentecost* (1 Cor. xvi. 8).

He also says in that Epistle that he will *shortly* come to Corinth *through Macedonia* (1 Cor. xvi. 5).

He says further, that he hopes to remain at Corinth during the ensuing winter (1 Cor. xvi. 6).

These words, written *before* a Pentecost (1 Cor. xvi. 8), must have been written *after* the winter preceding it; i. e. they must have been written in spring.

He also incites the Corinthians to make a collection of *alms* for the poor Saints at *Jerusalem* (1 Cor. xvi. 1—3), and intimates his own readiness to go with those alms to Jerusalem (1 Cor. xvi. 3).

Thus the visit of which St. Paul speaks as *shortly* about to be paid by him to Corinth (1 Cor. xvi. 5), is shown to be the same as that which he *did* pay at the close of A.D. 57, and which lasted *three months* (Acts xx. 3), and after which he passed through Macedonia, where he was at Easter, A.D. 58, and went with the collection of alms from Macedonia and Achaia to Jerusalem, where he arrived at the ensuing Pentecost in that year.

The First Epistle to the Corinthians was therefore written after the *winter* of A.D. 56, and before the Pentecost of A.D. 57; i. e. it was written in the spring of A.D. 57, i. e. about the Passover of that year.

4. This result serves to illustrate the contents of the Epistle, and is also illustrated by them.

The reference in the Epistle to the True Passover,—“Christ our Passover is sacrificed” (1 Cor.

v. 7),—the only passage in St. Paul's Epistles, except Heb. xi. 28, where the word *πάσχα* occurs, gains in force and beauty from the chronological coincidence.

The allusion to *leaven* (1 Cor. v. 6—8), the exhortation to "*keep the feast*," and to be spiritually "*unleavened*" (1 Cor. v. 8), receives additional significance from the same consideration; as is suggested by the adoption of these words of the Apostle into the Ritual of the Church in her Paschal office.

The exhortation to consider the true meaning and design of the Holy Eucharist (1 Cor. xi. 18—34) was very appropriate at the Anniversary of its Institution. The allusion to the Exodus of the Israelites from Egypt, and their passage through the Red Sea, "*figuring Holy Baptism*;" and the exposition of the typical character of that deliverance (1 Cor. x. 1—11), have a felicitous connexion with the annual commemoration of the sacrifice on the cross, of which these historical Events were figurative adumbrations; and would have been read at that season with especial profit and delight by all at Corinth who had passed, as it were, from the spiritual ante-chapel of the Law into the inner shrine of the Gospel, and from the oblation of Levitical sacrifices to a participation in Evangelical Sacraments. And of all the Easter Homilies ever delivered on the great Anniversary of Christ's Resurrection, none has been more effectual in confirming the faith and comforting the heart, and quickening the hope, and invigorating the energy of the Universal Church, than that glorious Sermon on the Resurrection of the Body which was preached to the Church of Corinth when she first received this Epistle, and has ever since sounded in the ears of universal Christendom, in the public reading of the New Testament.

III. The question,—whether St. Paul had been *more* than *once* at Corinth, before he wrote the two Epistles to the Corinthians, will be further considered in the Introduction to the Second Epistle.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄.

a Rom. 1. 1.
Gal. 2. 7, 8.
b Acts 14. 17.
c John 17. 19.
Acts 9. 14, 21.
& 15. 9. & 22. 16.
Rom. 1. 7.
Eph. 1. 1.
2 Tim. 1. 9.
& 2. 22.
Jude ver. 1.
d ver. 30.
ch. 6. 9—11.
John 17. 17—19.
Acts 15. 9.
& 26. 18.
Eph. 5. 26.
e Rom. 1. 7. Eph. 1. 2. 1 Pet. 1. 2. f Rom. 1. 8. g ch. 12. 8. 2 Cor. 8. 7. Col. 1. 9. h ch. 2. 1. 2 Tim. 1. 8.

I. ¹ ΠΑΤΔΟΣ, ^a κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ ^b Σωσθένης ὁ ἀδελφός, ² ^c τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ^d ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν ³ ὁ Χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁴ Ἐὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ⁵ ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, ⁶ καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν

CH. I. 1. κλητός] called. See Rom. i. 1. His calling by Christ is stated in order—

1. To establish his authority equal to that of the other Apostles called by Christ on earth. Therefore his office was not to be disparaged by the Corinthians. He was "called," or had a vocation from Christ to be an Apostle, as they were called or had a vocation as Saints.

2. To show that what he claimed, he claimed not in his own name, but in that of Christ.

— Σωσθένης ὁ ἀδελφός] *Sosthenes our brother.* If Sosthenes is the same person as he who is mentioned in Acts xviii. 17, as is probable (see note there, and *Theodoret*), there would be a special reason why he should be associated with St. Paul in addressing this Epistle to the Corinthians. The name of Sosthenes, formerly a chief of the Synagogue at Corinth, would have weight against the Judaizing party who undermined the Apostle's authority at Corinth. (2 Cor. xi. 22.)

2. τῇ ἐκκλησίᾳ—κλητοῖς ἁγίοις] *To the Church of God—called, and holy.* Ἅγιοι, *sancti*, the proper idea of which is separation from a common to a holy use. As He Who called you is holy, so be ye who have been called by Him holy also. (1 Pet. i. 15.)

Since every one who is called and baptized is thereby separated from the world which are not so, and though the work of grace be not perfectly wrought, yet when means are used, without something appearing to the contrary, we ought to presume the good effect. Therefore all such as have been received into the Church may be in some sense called holy. *Bp. Pearson* (On the Creed, Art. IX.).

The Corinthians are here called a *Church of God*, and *holy*, though they had among them (as this Epistle shows) schisms, and heresies, and grave errors in practice. (See i. 2; iii. 3; v. 1; vi. 6; xvi. 12.) The field was still God's field, though overgrown with tares. (See on Matt. xiii. 26—38.) An important caution for those who fondly hope to see a perfect Church on earth, or forsake the communion of the Church because it is not free from imperfection. Cp. *S. Jerome* adv. Lucifer. ad fin., and *Hooker*, iii. 1 and v. 68.

— ἐν Κορίνθῳ] in Corinth. For a description of Corinth at this time, see note on Acts xviii. 1. The character of the inhabitants at this time is briefly drawn by *Cicero* (de leg. Agrar. ii. 32) in terms which illustrate the topics handled in this Epistle

by St. Paul: "Corinthii non minus lascivia, quam opulentia et philosophiæ studio insignes." As to the first of these characteristics, it was even made by them a part of their Religion in the worship of *Aphrodité*, in whose Temple were more than a thousand *ιερόδουλοι, ἐταῖραι*, devoted to her impure service. (*Strabo*, viii. p. 580, A.) See the full historical collections in *Wetstein*, p. 102, which he sums up thus, "Ex his planius intelligimus quæ Apostolus in Sophistas et Sophismata contra Resurrectionem mortuorum, in Scortationem et incestum, denique in divites avaros Corinthiis scripsit;" and cp. *Meyer*, p. 1, who recites other more recent authorities; and *Hosson*, i. 489—495; ii. 23. 187; and *A. P. Stanley's* Introduction to the Epistle, 1—18.

— σὺν πᾶσι] with all who call on the name of our Lord Jesus Christ. This Epistle, and the Second to the Corinthians, are addressed not only to the inhabitants of Corinth, but to the Churches of Achaia generally. (See 2 Cor. i. 1.)

Hence there are no salutations of individuals at their close. A similar observation applies to the Epistle to the Galatians, and to the Ephesians. See Gal. vi. 18.

— ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν] in every place, theirs and ours. So *Vulg.*, "in omni loco ipsorum et nostro." So *Syriac* and *Arabic*. For, though they are separated from us (i. e. from you and me) by the diversity of place, yet, wherever they are, they are united to us by a community of Faith in the One Lord Jesus Christ, whose name we adore with them. An intimation to them that they ought to be at peace and in love, not only among themselves and with the Apostles, but with all Christians throughout the world. *Chrysostom*.

This expression is also a proof that St. Paul's Epistles were meant for the general use of other Churches besides those to whom they were originally sent and inscribed. See Col. iv. 16. 1 Thess. v. 29.

He also thus shows that all particular Churches make together One Universal Church throughout the World. *Origen* ¹.

4, 5. Ἐὐχαριστῶ—ἐν παντὶ ἐπλουτίσθητε] He begins with thanksgiving for their rich abundance in spiritual gifts and graces from God, and afterwards proceeds to reprove them for their misuse of those gifts and graces by vain-glorious ostentation and uncharitable rivalry (viii. 1—11; xiv. 26).

— λόγῳ] prophecy and tongues.

6. καθὼς τὸ μαρτύριον—ἐν ὑμῖν] as the testimony concerning

¹ In the Catena published by Dr. Cramer, Oxon. 1841. This valuable Catena, edited for the first time by Dr. Cramer, from a MS. in the imperial library at Paris (No. 227), supplies many observations

from *Origen*, and *Cyril*, and other ancient Fathers, and will be frequently cited in the following notes.

ὑμῖν, ⁷ ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁹ Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ ¹¹ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρητισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹² Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἐριδες ἐν ὑμῖν εἰσι. ¹³ Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παῦλον, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

¹³ Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ

Christ, that is, the preaching and profession of the Gospel (1 Cor. ii. 1) was established in and among you by spiritual gifts and by miracles. *Chrys., Theodore, and Bengel.*

7. χαρίσματι] *spiritual gift*. Χαρίσμα is to be distinguished from χάρις,—χάρισμα is a special gift to be used for general edification, χάρις is grace generally for personal sanctification. Tongues, Miracles, Healing are χαρίσματα. Χάρις is given in order that χαρίσματα may be rightly used.

On the continuance of *charismata* in the Christian Church, see *Euseb. v. 7*.

—τὴν ἀποκάλυψιν] the *Revelation*. He so calls it, *δεικνὺς ὅτι πᾶν* (read *ἐὰν* or *κἂν*) μὴ ὀρᾷται (Χριστός), ἀλλ' ἔστι, καὶ πᾶρεστι, καὶ μὴν καὶ τότε φανήσεται. *Origen.*

10. ἵνα τὸ αὐτὸ λέγητε—νοῦ—γνώμῃ] These sentiments are expressed almost in the same words by an Apostolic Father, showing his acquaintance with this Epistle: ἵνα ἐν μιᾷ ὑποταγῇ ᾗτε κατηρητισμένοι τῷ αὐτῷ νοῦ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες. *Ignatius* (ad Ephes. 2).

—νοῦ καὶ γνώμῃ] “*noῦ, intus in credendis; γνώμῃ, sententiā prolata, in agendis.*” *Bengel.*

On the form of the substantive Genitive *noῦ*s and Dative *noῦ*, used by St. Paul alone in the New Testament, see *Winer*, § 8, p. 59. The more usual Greek forms are *noῦ* and *noῖ*.

11. ὑπὸ τῶν Χλόης] *by those of Chloe*.

(1) Why does St. Paul refer to *persons* as his informants who might be exposed to obloquy from the Corinthians on account of these accusations, and might be disconcerted at finding themselves thus placed publicly in opposition to the powerful members of the communion to which they belonged?

(2) Who were these persons called here *οἱ Χλόης*?

There was, doubtless, good reason for this mention. St. Paul practises a remarkable reserve and delicacy with regard to *names*. In this Epistle he never specifies the name of the person who gave him so much grief, nor of any of his own opponents at Corinth. There must, therefore, have been good ground for the mention of the name, that of a *woman*, here specified.

In order to escape the imputation of giving credence to hearsay reports, and of encouraging anonymous allegations, the Apostle would be desirous to state the authority on which his censure was grounded. But he would hardly have ventured to do so without the consent of the parties themselves who gave him the information.

It seems probable, therefore, that these parties who had brought the information were present with him when he wrote the Epistle, and had consented to this mention of their names,—a mention sufficiently precise to secure credence, and yet sufficiently general to avoid provocation. Observe the Apostle's prudence (says *Origen*), he does not specify any single person, but an entire household, in order that he might not render them hostile to his informant.

The word *ἐδηλώθη* seems to intimate oral communication on their part; and this is confirmed by the fact that the information is not represented as coming from Chloe herself, the mistress of the household, but from *οἱ Χλόης*, *members of her family*. (*Syriac and Arabic Versions.*)

From this public mention of *Chloe's household* in this Epistle, it may be suggested that she may have been at Corinth what Lydia was at Philippi (Acts xvi. 14. 40), and that a Christian Congregation assembled in her house (cp. Rom. xvi. 5), and that she herself may have had an official position in the Church. Cp. note on Acts xviii. 18. Rom. xvi. 1.

It is not unlikely that the persons called *οἱ Χλόης* had come from Corinth as the bearers of the questions from the Corinthians themselves (vii. 1), and that they were entrusted with the duty of communicating between the Corinthian Church and the Apostle,

and that the information which they gave, and to which he here refers, was elicited in reply to his oral inquiries concerning the state of the Corinthian Church, and that they authorized him to refer to them as his authority for the statements in question.

Perhaps they were no other than the *Fortunatus* and *Achaicus* who came to St. Paul with the message from Corinth, of whom he speaks so highly. (1 Cor. xvi. 17.) If so, no exception could be made by any one to statements by St. Paul on such authority.

12. Λέγω δὲ τοῦτο] *S. Clement*, Bishop of Rome, contemporary with the Apostles, refers to this passage in his own letter to the Corinthian Church (cap. 47) thus, “Take into your hands the Epistle of the blessed Apostle St. Paul. What did he write to you at the first planting of the Gospel among you? Certainly he, being inspired by the Holy Spirit, admonished you concerning himself, and Cephas, and Apollos, because even then there were parties among you.”

—Ἀπολλῶ] *Apollos*. See on Acts xviii. 24.

—ἐγὼ δὲ Κηφᾶ] In all the places where that Apostle is mentioned in this Epistle (here, iii. 22; ix. 5; xv. 5), he is mentioned, not by his Greek name Πέτρος, but by his *Jewish* name Κηφᾶς. Probably this name was more agreeable to those Judaizers who called themselves his adherents at Corinth. Cp. note above on Gal. ii. 11. 14.

It does not appear that Peter had been at Corinth. Rather, from all omissions of his name in St. Paul's narrative of ministerial labours at Corinth (below, iii. 5—7), it would seem that Peter had *not* been there. He had not been there before St. Paul's first visit (see Rom. xv. 20); and if Peter had come to Corinth *after* that visit, and before the date of the present Epistle, St. Paul, in mentioning Apollos would hardly have failed to mention Peter.

It is probable that some Jewish Christians at Corinth, who had heard Peter at Jerusalem at the Feast of Pentecost, and on other occasions, and who were disposed to prefer *him* as having converted them, and as having been specially honoured and favoured by Christ on *earth*, whereas Paul was not even one of the Twelve who had been called by Christ, would be prone to say Ἐγὼ Κηφᾶ.

It was, however, supposed by *S. Dionysius*, Bishop of Corinth in the Second Century, that Peter had preached at Corinth. (*Euseb. ii. 25.*)

On the name *Cephas*, see John i. 42.

13. Μεμέρισται ὁ Χριστός] A difficult passage.

St. Paul uses the word *μερίζω* four times in these two Epistles, i. e. here, and vii. 17. 34, and 2 Cor. x. 13. In both the latter places the word *μερίζω* signifies to *allot*, to *assign* a portion, a share, *μερίδα*. And so Rom. xii. 3, ἐκδοτε ὡς ὁ Θεὸς ἐμέρισε μέτρον. Heb. vii. 2, καὶ δεκάτην ἐμέρισεν, to whom he assigned or shared out a tenth. These are all the passages where the word is used by St. Paul.

In all these cases the word has, most probably, one and the same sense, the most obvious and natural one, that which is used in the Septuagint as the rendering of the Hebrew *חָלַק* (*chalak*), *distribuit*. See Exod. xv. 9. Numb. xxvi. 53. 56. Deut. xviii. 8. Prov. xxi. 24. And compare the use of the word by St. Paul's companion St. Luke, xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν, to *apportion* and *share with me the inheritance*. Since, then, *μερίζω* signifies to *portion off*, to *assign* as a lot, the passive *μερίζομαι* means to be *portioned off* as a share. Therefore it would seem the sense here cannot be ‘Is Christ divided?’ But the meaning is, *Has Christ been portioned off as a share to some particular party?* Is He not the *Head of the Whole Church?* Are not all Christians *members* of Him? Are not all Churches portions of the Universal Church, which is His Body?

i Phil. 3. 20.
Tit. 2. 13.
k 1 Thess. 3. 13.
& 5. 23.
Col. 1. 22.
1 ch. 10. 13.
1 Thess. 5. 24.
John 15. 4.
1 John 1. 3.
m Rom. 12. 1, 16.
& 15. 5.
2 Cor. 5. 20.
& 6. 1. & 10. 1.
Gal. 4. 12.
Eph. 4. 1.
Phil. 2. 2.
& 3. 15, 16.
Philim. 9, 10.
1 Pet. 2. 11.
& 3. 8.
n ch. 11. 18.
& 12. 25.
Matt. 9. 16.
Mark 2. 21.
ch. 3. 4. & 16. 12.

John 7. 43. & 9. 18. & 10. 19.

o John 1. 42. Acts 18. 24.

Acts 18. 8.
Rom. 16. 23.

ὑμῶν ; ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε ; ¹⁴ Εὐχαριστῶ τῷ Θεῷ ὅτι οὐ-
δένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ

This interpretation of the word is confirmed by some ancient Interpreters. Thus *Theodor. Mops.* (in Caten. p. 477) explains the word, κατὰ μερίδα τινὲς μὲν τὸν Χριστὸν ἔλαχον; Have some particular persons received Christ (the Universal Saviour) as their own private share?

This question follows very appropriately by way of reply to what St. Paul had just recited as the language of the different religious factions at Corinth, "I am of Paul, but I of Apollos, but I of Cephas, but I of Christ." What! has Christ become the heritage of a sect? Has He become the leader of a religious party in opposition to one of Paul, Apollos, or of Cephas . . . He Who is Lord of all!

This passage, thus understood, supplies a salutary warning against the erroneous teaching of those who,

- (1) in an eclectic and libertine spirit, regard Christ only as one Teacher among many, instead of being the *Teacher of all*, or
- (2) in a narrow Donatistic temper would limit His gifts and graces to their own party, instead of regarding Christ as the Head of the Church Universal in every age and clime.

— *σταυρώθη ὑπὲρ ὑμῶν*] Was Christ crucified for you? A statement of the doctrine of the meritorious and propitiatory nature of the Atonement made by Christ on the Cross. (See on xv. 3.) If (as Socinianism alleges) the sufferings of Christ were merely exemplary, there would be no such absurdity and impiety, as St. Paul here assumes there to be, in comparing Christ's sufferings with those of Paul.

14—17. Εὐχαριστῶ τῷ Θεῷ—οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν

(1) Why does St. Paul thank God that he baptized none but those here mentioned?

(2) And why did Christ send him as an Apostle (ἀπέστειλε) not to baptize but to preach?

(3) Do not such assertions as these tend to disparage the Sacrament of Baptism as compared with Preaching?

(1) He answers the first of these questions by adding the words, "lest any should say that I had baptized in *my own name*," and *not* that of Christ. Therefore it happened providentially that St. Paul had not been led to administer Baptism with his own hands; and he acknowledges that he had been guided in this respect by wisdom from above. For it could not be alleged by his adversaries that an Apostle who had refrained from administering Baptism was desirous of creating a party to be called by his own name. If, therefore, any one ventured to say, "I am of Paul," such a party-shibboleth could not be imputed to any suggestion of Paul himself.

(2) There were very good reasons why St. Paul should not have been sent to baptize, so much as to preach. That he was sent to baptize is clear from the fact here recorded by himself. He *did* baptize some, which he would not have done without having been sent to do it; and he would not otherwise have been on a par with the other Apostles, who had a commission to go and baptize all Nations. (Matt. xxviii. 19.) On this mode of speaking, see note on Matt. ix. 13. *Glass*, Phil. Sac. p. 468.

One of the reasons for his backwardness to baptize, was lest he should thus create a party for himself. If converts were so eager to say, "I am of Paul," though he had not baptized them, much more would this have been the case if he had personally received them into the Church by the Sacrament of Baptism. He thus teaches the duty of giving no countenance to schism, and of maintaining the unity of the Church.

S. Chrysostom observes, that what St. Paul says here concerning the administration of Baptism is directed against those Teachers who, on the plea of having baptized particular persons, claim those persons as *their own*, instead of remembering that by Baptism men become members, not of a party, but of the Church, and are not to be called by names of men, but only by that of Christ.

Besides, he had a great work to do, and a short time to do it in. He must therefore, like "a wise master-builder," economize his resources, and dispense them in the manner most profitable to the Church. He had special gifts from Christ for preaching; but others could baptize with the same efficacy as the chiefest Apostle. He could preach to many in the same time as that in which he could only baptize a few. Well therefore might he say that Christ sent him not to baptize, but to preach.

Indeed, the same might be said of the other Apostles also, to whom Christ gave the charge to "Go and teach all nations, baptizing them" (Matt. xxviii. 19). This command prescribed that they should teach with their own lips, which were to be sanctified by the Holy Ghost, but it did not imply that they were to baptize with their hands those whom they had taught

with their mouths. And it is not without reason that the Holy Spirit has noted in the history of the reception of Cornelius, and of the other first Gentile converts into the Church, that *St. Peter* did *not* baptize them with his own hands, but *commanded* them to be baptized in the name of the Lord. (Acts x. 48, and note there.)

The Apostles were inspired to write Epistles, and bequeath them to the Church. And so their teaching remains with all ages of the world, even unto the end. But they are no longer able to baptize. And if they had been forward to baptize with their own hands, it might have been supposed that some special benefit was conferred by Baptism administered by Apostles, as distinguished from other inferior Ministers of the Church, and that when they ceased to live, this special benefit ceased to exist.

Then indeed the divine efficacy of the Holy Sacrament of Baptism would have been disparaged. For its virtue would have been supposed to depend on the personal qualification of special Ministers, instead of being acknowledged to be due to the power of the Holy Spirit operating therein, and to the Divine authority of Christ who instituted it, and to be equally efficacious now as it was in the days of the Apostles, and to be as much the "laver of regeneration" (Titus iii. 5) when bestowed by the ministry of the meanest deacon of the Church, as if it were conferred by the hands of St. Paul.

(3) Thus, then, it may be seen that the forbearance of St. Paul—and, we may add, of the other Apostles also—to administer Baptism with their own hands, is very far from being any disparagement to Baptism. It seems rather to bring out in a clearer light the divine origin of Baptism, and consequently its dignity and necessity; and to inspire feelings of gratitude towards God for the privileges and blessings conferred by Him through Baptism on every age of the Church.

(4) We may ascend still higher, and observe that (with reverence be it said) the same Wisdom which restrained Paul from baptizing with *his own hands*, operated on a greater than St. Paul in a similar manner, and, in some respects, for similar purposes—even our Blessed Lord Himself.

We read that *Jesus Himself baptized not*, but His disciples (John iv. 2); and yet He is said in the same place of Holy Scripture to "have baptized more disciples than John the Baptist." "He baptized," and yet "He did not baptize, but His disciples." "He baptized," because all who were baptized by His disciples were baptized by Him; and because all the efficacy of the Baptism administered by them, was due solely to Him, and because all, in every age, who are baptized by Christ's ministers, are baptized with the Baptism of Christ, and are received by Him into His mystical body, the Church. But He did not baptize with *His own hands*, lest it might be imagined by some in after ages, when *His visible presence* in the body was withdrawn from the eyes of the world, that the Church had sustained some irreparable loss, and that He no longer baptizes; and in order that the truth might be more sensibly felt and generally acknowledged by all, that Christ in His Divine Power is invisibly present, and effectually works, in every Baptism duly administered by His Disciples, in every age and country of the world. See above on John iv. 1.

From these considerations we see why St. Paul uses the words *ἵνα μὴ* v. 16, which indicate (as *Bengel* and *Meyer* observe) that he was led by *Divine direction* to abstain from baptizing in order that no one should say that the Baptism he administered was the Baptism of Paul, and not the Baptism of Christ.

14—16. Κρίσπον . . . Γάϊον . . . Στεφανὸν ὅλον] Since, as we have seen above in the preceding note, there were good reasons why St. Paul laid down for himself, as a general rule, to abstain from administering Baptism with his own hands, it may be inferred that he had also good reasons for the exceptions which he made to that rule.

Accordingly, such there appear to have been in the cases here specified. *Crispus* was "the chief ruler of the Synagogue" at Corinth, who believed on the Lord with all his house (Acts xviii. 8). From his position he was entitled to special regard from St. Paul. And doubtless it was an office of no small responsibility and peril, on account of the hatred and violence of the Jews—who were very turbulent at Corinth (Acts xviii. 6—12)—to receive the Ruler of their Synagogue as a convert into the Church of Christ by Baptism. St. Paul did not delegate this perilous office to another, but took it boldly on himself.

Gaius was "the host of St. Paul, and of the whole Church," as the Apostle says in his Epistle written to the Romans from

ἐμὸν ὄνομα ἐβαπτίσθητε¹⁶ ἑβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

¹⁷ Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ¹⁸ Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν. ¹⁹ γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. ²⁰ Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; ²¹ Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. ²² Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν, ²³ ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, ²⁴ αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χρι-

Achaia (Rom. xvi. 23), and the "house of Stephanas" were "the firstfruits of Achaia" (1 Cor. xvi. 15). These persons therefore appear to have had special claims for personal service from St. Paul.

We may also observe that this mention of these three names here, taken together with the passages just quoted from the Acts and the Epistle to the Romans, serves to show in a silent, and therefore more forcible manner, the consistency and harmony of these portions of Holy Scripture with each other. Cp. *Paley*, *Horæ Paulinæ*, p. 39.

¹⁵ ἐβαπτίσθητε] So A, B, C*, and many Cursives and Versions, and *Lach.*, *Tisch.* *Elz.* has ἐβάπτισα. The former reading, grounded on such authority, seems preferable, and also because it was not so much his own credit that St. Paul would wish to defend and to put forward most prominently, as the dignity of Christ and the unity of the Church.

¹⁶ οὐκ οἶδα] Such sayings as these, in which the Apostles declare their own forgetfulness or ignorance of some particulars, are no disparagement of their claim to Inspiration; but the contrary. The Apostles do not lay claim to Omniscience, but to Inspiration. And this candid avowal of the *writers of Holy Scripture*, that there are some things which, through human infirmity, they either do not know or have forgotten, ought to procure greater credit to their assertion, that they have "the Spirit of God" (1 Cor. vii. 40), and that they speak "not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth" (1 Cor. ii. 13), and that every Scripture, being "divinely inspired," is able to make men wise unto salvation through faith that is in Christ Jesus (2 Tim. iii. 15, 16). See above note on John vi. 19.

¹⁸ ἀπολλυμένοις . . . σωζομένοις] On the peculiar force of these present participles of the middle voice, which it is not easy to render in English, see on Acts ii. 47, προσετίθει τῷ σωζομένους τῇ ἐκκλησίᾳ.

— δύναμις Θεοῦ] The Cross is Christ's Trophy against Satan. (*Origen*.)

¹⁹ γέγραπται] From Isaiah xxix. 14, the Septuagint version, with the exception of ἀθετήσω for κηρύσω.

In both his Epistles to the *Corinthians* St. Paul makes frequent citations from the Old Testament, and follows frequently the words of the LXX introduced by the formula γέγραπται. See i. 31; ii. 9; iii. 19; ix. 9; x. 7; xv. 45. 2 Cor. viii. 15.

The same may be said of the Epistle to the *Romans*. See the *Parallels* collected by *Grinfield*, pp. 1467—1473, and in the Epistle to the *Galatians*, see *ibid.* p. 1477.

But he never uses the formula γέγραπται in writing to the *Ephesians*, *Philippians*, *Colossians*, or *Thessalonians*, and very rarely quotes the Old Testament in writing to them. See above on 1 Thess. i. 9.

But he generally uses the word εἶρηκε (God hath spoken) in quoting Scripture to the *Hebrews*. See i. 13; iv. 3, 4, 7; xiii. 5. In that Epistle Scripture is quoted as the word spoken to them, and not written.

This circumstance may serve to illustrate the difference of the elements which mainly composed the classes of Churches to which St. Paul's Epistles were addressed.

The first class, consisting of the Churches of Rome, Corinth, and Galatia, contained a large admixture of *Jewish* Converts, who had been long familiar with the Jewish Scriptures, particularly in the Septuagint Version.

The second may be called the *Gentile* class, and to them the Ancient Scriptures were as yet very little known, nor would cita-

tions from those Scriptures carry with them the same weight as with the converts from Judaism to Christianity.

The only representative of the third class are the *Hebrews*: not *Proselytes*, but of regular *Hebrew* descent. To them the Old Testament was the word spoken. It is quoted as such in the *Epistle to the Hebrews*, as it is in the *Gospel of St. Matthew*.

These internal characteristics of St. Paul's Epistles, addressed to various classes of Churches, are in perfect harmony with the facts which the History of the Acts of the Apostles presents to us concerning these Churches respectively, and may be regarded as an evidence and illustration of the veracity and genuineness of the History and of the Epistles.

²⁰ ποῦ συζητητὴς τοῦ αἰῶνος τούτου:] where is the disputer of this world? A reference to Isaiah xxxiii. 18, where the Hebrew signifies "where is he who counteth the towers?" which may either signify, as the Jewish Rabbis explain it (see *Surenhus*, p. 523), where is he who numbers the towers which pay tribute to the king, and provide for the collection of his revenues? or, where is he who calculates the force of the city? Cp. Ps. xlviii. 12, "Tell her towers," תְּהַלֵּל מִגְדָּלָהּ (*sipru migdaleyah*), where the same words occur as in the prophet Isaiah.

The Apostle modifies this expression by a paraphrase, thus,—Where is the disputer of this world? where is he who relies on secular wealth or power?

The application made of this sentence by St. Paul is adopted by one of the Apostolic Fathers, showing that the Apostle's words were in his mind when he is speaking of the doctrine of Christ crucified. "The Cross," he says, "is a stumbling-block to the unbeliever, but to us it is salvation, and life eternal;" and then he exclaims ποῦ σοφός; ποῦ συζητητὴς; ποῦ καύχησις τῶν λεγομένων συνετῶν; (*Ignatius*, ad Ephes. 18.)

— τοῦ κόσμου] *Elz.* adds τούτου, which is not in A, B, C, D, and many Fathers.

²¹ διὰ τῆς σοφίας] By means of its so much vaunted wisdom. Cp. *Winer*, p. 340.

— τῆς μωρίας τοῦ κηρύγματος] The "foolishness" (so called) "of what is preached." A common mode of speaking in Holy Scripture, where "opinio hominum sæpe pro re ipsa ponitur." See *Glass*, Phil. Sac. p. 699, and above, note on Matt. ix. 13.

This passage has been often misapplied;

By κήρυγμα here, we are not to understand preaching (κήρυξις), but the thing preached (κήρυγμα), i. e. the Gospel.

That which must save believers is the knowledge of the cross of Christ, the only subject of all our preaching. And in their eyes what doth this seem as yet but folly? The words of the Apostle declare the admirable force those mysteries have which the world derideth as follies; they show that the foolishness of the cross of Christ is the wisdom of true believers; they concern the object of our faith, the matter preached of, and believed in, by Christian men. This we know that the Grecians, or Gentiles, did account foolishness; but that they ever did think it a fond or unlikely way to seek men's conversion by sermons, we have not heard. Manifest, therefore, it is that the Apostle, applying the name of foolishness in such sort as they did, must needs by the "foolishness of preaching" mean the doctrine of Christ, by which we learn that we may be saved. (*Hooker*.)

²² σημεῖα] So A, B, C, D, E, F, G, I. *Elz.* σημεῖον.

²³ ἔθνεσιν] So A, B, C, D, E, F, G, I. *Elz.* Ἕλλησιν.

²³, ²⁴ σκάνδαλον—μωρίαν—δύναμιν] Perhaps an Oriental paronomasia. The Cross, *seccel*, is *miccol*, an offence to the Jew, and it is *maschal* (Eccles. x. 6), or *folly* to the Greek.

στὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. ²⁵ Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ. ²⁶ Ὡς βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά· ²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενή- μένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ²⁹ ὥπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. ³⁰ Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις, ³¹ ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

z John 7. 47—49.
James 2. 5.
a Luke 1. 3.
b 18. 24, 25.
John 4. 45—53.
c 19. 38, 39.
h 2 Cor. 10. 5.
Pa. 8. 2.
c Rom. 4. 17.
ch. 2. 6.
Deut. 28. 63.
Job 34. 19, 20, 24.
Pa. 32. 10.
e 37. 35, 36.
d Rom. 3. 27.
Eph. 2. 9.
e John 17. 19.
Rom. 4. 25.
Eph. 1. 7.
Col. 2. 3.
f Jer. 9. 23, 24.
2 Cor. 10. 17.

But to us it is *seculi* or wisdom (Prov. xii. 8; xxiii. 9). Cp. *A Lapide*, and *Winer*, p. 561, who doubts the allusion.

The Cross of Christ was a stumbling-block to the Jews, who looked for a temporal and triumphant, and not for a spiritual and suffering Messiah. (See *Bp. Pearson*, Art. IV. p. 344, 376.)

Christ conquers, and teaches us to conquer, by suffering, and to triumph, in and by tribulation. For an illustration of the Apostle's assertion that the doctrine of the cross of Christ was a scandal to the Jews, we may refer to the words of St. Peter even immediately after his good confession that Jesus is the Christ. See Matt. xvi. 22. There the Jewish feeling vented itself even by the mouth of the Christian Apostle, who had been blessed by Christ for his confession. A remarkable proof of the depth of that feeling in the Jewish mind; and it is remarkable that our Lord there uses the word *σκάνδαλον* in his reply, *σκάνδαλον μου εἰ*.

The Cross is a stumbling-block to thee; and thou art a stumbling-block to me (Matt. xvi. 23). The full exposition of the feeling may be seen in the Jewish arguments which are cited by *Justin Martyr*, *Tertullian*, *Cyprian*, *Origen*, and other Christian Apologists arguing with the Jews, who affirmed that for the Messiah to have been subjected to death on the Cross, the Malefactor's death, the death of the accursed, was a thing incredible. Cp. *Professor Blunt*, *Lectures on the Early Church*, p. 120, 121.

²⁵ σοφώτερον τῶν ἀνθρώπων] *wiser than men are* (*Winer*, p. 218). "Quid est stultum Dei sapientius hominibus, nisi Crux et Mors Christi? Quid infirmum Dei fortius homine, nisi Nativitas et Caro Dei?" *Tertullian* (c. *Marcion*. v. 5).

²⁶ βλέπετε γάρ] *For consider*—stronger than *ὁρᾶτε*, and Imperative. Cp. the passages below, 1 Cor. viii. 9; x. 18; xvi. 10; in all which the word has this sense. And so *Vulg.*, "Videte enim."

He refers them to what their own eyes may see. He proceeds to show that the Divine plan of *saving* the world, and of overcoming the wisdom of the world by means of the Cross, which was a stumbling-block to the Jews, and foolishness to the Greeks, was in perfect harmony with what God had done among themselves: He had called the weak and the simple among them, in order to confound the mighty and the wise, in order that by the very weakness and simplicity of the instruments used, the work effected thereby might not be attributed to the instruments, but to God.

—τὴν κλήσιν ὑμῶν] He does not say τ. κλήσιν ὑμετέρων, nor τὴν ὑμῶν κλήσιν, but τὴν κλήσιν ὑμῶν, *the calling of you*; i. e. the principles and method of God's dealings in *His calling of you* to His kingdom of Grace and Glory. Cp. Eph. iv. 1. 2 Tim. i. 9. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι, and *Meyer's* note here.

—οὐ πολλοὶ σοφοὶ κ.τ.λ.] Some expositors supply here, *are the callers*. But this does not seem to agree well with what precedes, βλέπετε γ. τ. κλήσιν ὑμῶν, and it could hardly be said that Apollos, by whom some of the *Corinthians* were called, was not σοφός, or that he and St. Paul belonged to the μωρὰ τοῦ κόσμου. Indeed his assertion that he *determined not* to speak with human wisdom, implies that he *could have* so spoken, if he had desired it. Hence it is observable that *Irenæus* (ii. 34) thus renders St. Paul's words, "Videte vocationem vestram, fratres, quoniam non multi sapientes apud vos."

It may, however, be allowed that St. Paul uses an abstract term, κλήσιν, in order to include both the *callers* and the *called*. Accordingly, some of the Fathers apply it to the former, as *Ambrrose* on Luke vi., "He chose the Twelve. Observe His Divine Wisdom. He chose not the wise, nor rich, nor noble, but fishermen and publicans, lest He might appear to have drawn

the world to Himself by wisdom, or to have redeemed it by wealth, or to have allured men by the influence of power and rank; and in order that the power of Divine Truth, not the charms of disputation, might prevail." So *Theodore*, "God enclosed the nations in the Evangelical net of Galilean Fishermen." See also *S. Augustine* (Serm. 87 and 250), who observes that "Christ caught Orators by Fishermen, not Fishermen by Orators."

But *Chrysostom* rightly applies the words to the *called* also, and observes, "Christ not only called unlearned men to be teachers, but the scholars which He chose were of a similar character." And so *Origen*, *Theodor. Mops.*, and *Theodore*.

²⁸ καὶ τὰ μὴ ὄντα] *καὶ* is omitted by some uncial MSS., and by some Editors, but on insufficient authority. The *καὶ* completes the climax, whereas without it the force of the sentence seems to be impaired, which affirms that God not only chose the weak things to confound the strong, but *even* (*καὶ*) chose those things which were *deemed* to be non-existent (τὰ μὴ ὄντα, not τὰ οὐκ ὄντα, τοὺς μηδὲν εἶναι λογιζομένους, *Chrys.*), and chose them because they were *so deemed*, in order to nullify the things which were deemed to be all-powerful.

²⁹ ὥπως μὴ—πᾶσα σὰρξ] *that no flesh*,—a Hebraism. Cp. *Winer*, p. 155, and see on Matt. xxiv. 22, οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ. Rom. iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

It may be resolved literally thus, "That all flesh may not glory," i. e. may have no ground of boasting. (*Meyer*.)

On this passage, see *Irenæus* iii. 1.

³⁰ δικαιοσύνη] *The Lord* (Jehovah) our *RIGHTEOUSNESS* (Jer. xxxiii. 16). He in whom we are justified, or accounted righteous before God, by virtue of His *Incarnation*, and of His perfect *Obedience*, and of His meritorious *Sufferings* in our Nature; and by reason also of our *Incorporation in Him* our *Emmanuel*. See on Rom. iii. 28.

—ἁγιασμός] He is the origin of our *Sanctification* by reason of His Divine Nature, and of its union with our Nature in One Person, the Man Christ Jesus; and by reason also of His *Union as Man* by the Holy Ghost at His Conception and Baptism, and of the gift of the Holy Ghost procured for us by His *Ascension into heaven*, and *Session at God's Right Hand*; and of the communication of that Gift to us in our Baptism, and in the other means of Grace. Cp. *Bp. Pearson* on the Creed, Art. IX.

—ἀπολύτρωσις] Our *Redemption* or Ransom from the captivity of Sin and Death by the payment of the price of His own Blood for us. See 1 Pet. i. 18, οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι Χριστοῦ, and Matt. xx. 28, δοῖναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, where see note.

"Dammatur ergo hic error Petri Abelardi, quem sequuntur Sociniani, qui docent Christum Doctorem Orbis, non Redemptorem; nimirum eum fuisse missum à Patre, ut daret exemplum perfectæ virtutis, non autem ut à peccatis nos liberaret et redimeret." (*A Lapide*.)

³¹ ἵνα] On this use of *ἵνα* introducing a *precept*, see iv. 6.

—καθὼς γέγραπται] The words which follow are no where found *literatim* in Holy Scripture, but are a *compendious summary* of two texts, Jer. ix. 23, 24, and 1 Sam. ii. 10, LXX. In the condensation of several passages of Scripture St. Paul follows a practice very usual with Jewish Doctors and Expositors of Scripture. See *Surenhus*. p. 525, and note above on Matt. ii. 23.

It is remarkable that *S. Clement*, writing also to the *Corinthians* (i. 13), adopts St. Paul's compendium *totidem verbis*, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω, which is repeated by the Apostle in his second Epistle (2 Cor. x. 17), and seems to have been designed by him to be a brief sententious antidote against the vain-glorious spirit of worldly wisdom prevalent in the Chris-

II. ¹ Καὶ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῶν τὸ μαρτύριον τοῦ Θεοῦ. ² οὐ γὰρ ἔκρινα τί εἰδέναι ἐν ὑμῶν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

³ Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. ⁴ Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως, ⁵ ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων. ⁷ ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν. ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν. ⁹ ἀλλὰ, καθὼς γέγραπται, ὁ φθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώ-

Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9. h Matt. 11. 25. John 7. 48. & 16. 3. Acts 3. 17. & 13. 27. 2 Cor. 3. 14. 1 Tim. 1. 13. 1 Isa. 64. 4. ver. 14.

tian Communion which he addressed. Compare a similar example below, ii. 9.

CH. II. 2. οὐ γὰρ ἔκρινα] For I determined not. So οὐ φημι = I deny; οὐκ ἐξ = I forbid. Cp. Matth. Gr. Gr. § 600. — τὶ εἰδέναι] Elz. has τοῦ εἰδέναι τι. But τοῦ is not in A, B, C, D, E, F, G.

On the use of τοῦ in such a construction, see Acts iii. 12; xxvii. 1. Tl, which is emphatic, is rightly placed before εἰδέναι by B, C, D, E, and by Griesbach, Scholz., Lach., Alford, Meyer. Indeed, εἰδέναι τι ἐν ὑμῶν would have been liable to an inconvenient misinterpretation, to know what is in you.

— εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον] The knowledge of which St. Paul speaks, namely, the doctrine of Jesus Christ, and Him Crucified, is not distinguished from or contrasted with other articles of Christian Knowledge, but is opposed to the secular knowledge and Human Philosophy of which the Corinthians were proud, and against which he is warning them, as unable to give them any spiritual insight into divine things. See what follows, vv. 6—12.

The sense therefore is, You glory in other knowledge; other Teachers among you boast of other knowledge. But the only knowledge, on which I was resolved to build my preaching among you, was that of Jesus Christ and Him Crucified.

Jesus Christ is the Rock on which the Church is built. (See on Matt. xvi. 18.) And the Apostle says here that other foundation can no man lay save that which already lieth, Jesus Christ. (1 Cor. iii. 11.) And the acknowledgment of this foundation is necessarily followed by the confession of Christ's Passion. See the remarkable words in Matt. xvi. 21, immediately following the confession of Peter that He is the Christ, ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς διδάσκειν τοὺς μαθηταὶς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν . . . καὶ παρῆσθαι τὸν λόγον ἐλάλει. (Mark viii. 31, 32.)

Thus the doctrine of Jesus Christ and Him crucified is the Foundation of the Christian Church; and this one foundation precludes all other foundation, particularly, as here St. Paul shows, all foundation of Human Reason and Philosophy, such as the Greeks would have desired to lay; and also all foundations of ceremonial and ritual observances, and moral obedience to the Law, such as would be laid by the Jews.

But it does not exclude, but rather it supposes and requires, the superstructure of other articles of saving Faith upon it, which St. Paul calls the "gold, and silver, and precious stones" of sound Christian teaching. (1 Cor. iii. 12.) And he shows this by his own practice, especially in these two Epistles to the Church of Corinth, in which, on the one foundation soundly laid of "Jesus Christ and Him crucified," he builds up a solid fabric of Christian Faith and Practice, particularly with regard to the duties of Unity in Christ's Mystical Body, and of mutual edification and Charity, and of purity and holiness of life.

3. ἐν ἀσθενείᾳ] infirmity. The same word as used by him in speaking to the Galatians (iv. 13), and probably referring to the same thing, his thorn in the flesh. See note there and 2 Cor. xii. 7.

4. πειθοῖς] persuasive. On this and similar verbal adjectives, generally oxytone, with the exception of φάγος (Matt. xi. 19. Luke vii. 34), see Meyer and Lobeck, Phryn. p. 434. Winer, G. G. § 16, p. 88.

After πειθοῖς Elz. adds ἀνθρωπίνης, which is not in B, D, E,

F, G, and is cancelled by Griesb., Scholz., Lachm., Tisch., Alf., Meyer.

6. ἐν τοῖς τελείοις] "inter perfectos," Iren. v. 6. This word may have a twofold meaning,

(1) It may signify those who have been initiated into the τέλη or τελεταί of the μυστήριον, or Mystery of Godliness, of which the Apostle proceeds to speak in the next verse, and which he describes as revealing joys which eye hath not seen; where, perhaps, there may be an allusion to those Grecian Mysteries (such as at Eleusis) in which they who were admitted to the Visions there revealed were said to be ἐποπταί and ἐποπτεύειν. Cp. Valcken. here, and the notes on Eurip. Hippolyt. 25 (the scene of which is laid near Corinth), σεμνῶν ἐς ὕψιν καὶ τέλη μυστηρίων.

(2) The word τέλειος is used for of mature age in spiritual growth and ripeness, as distinguished from ῥήπιος, a babe. Cp. below, iii. 1; xiv. 20. Eph. iv. 13. Col. i. 28. Phil. iii. 15. Heb. v. 14.

This verse was alleged by the Pelagians in behalf of their notion of man's perfectibility by means of his own Reason and Will; for a reply to which see S. Jerome, adv. Pelagian. Dial. i. p. 488.

7. Θεοῦ σοφίαν] So the best MSS. Θεοῦ is emphatic, and rightly placed first and not after σοφίαν, as in Elz.

— ἐν μυστηρίῳ] God's Wisdom in the Mystery of the Incarnation and Suffering of the Son of God, pre-ordained by God before the world began (Acts iv. 28. Eph. iii. 11. 1 Pet. i. 20. Rev. xiii. 8; xvii. 8), but hidden even from the Angels themselves, was clearly revealed to all by the preaching of the Gospel in the Church of Christ, and fully expounded in St. Paul's later Epistles to other Churches. See Eph. iii. 9, 10. Col. i. 26, 27; ii. 2. 1 Tim. iii. 16, 18.

8. τῶν ἀρχόντων] Such as Caiaphas, the Chief Priests, Pilate, and other earthly Powers, which are καταργούμενοι, i.e. in course of being brought to nought by the power of CHRIST. See Daniel's Prophecy, ii. 34. Cp. Tertullian, c. Marcion. v. 6, and Theodoret here.

S. Cyril here (in Caten. p. 39) supposes St. Paul to mean the Powers of the Air and of Darkness (cp. Eph. ii. 2), who acted by Judas (John xiii. 27) and the crucifiers of Christ, and who were caught in their own snare; for Christ triumphed over them by the Cross.

9. καθὼς γέγραπται] The Text which follows is a paraphrastic adaptation of Isaiah lxiv. 3, 4, where the Prophet expresses a vehement longing for future blessings reserved for all who wait for Him, which the Apostle here represents as realized in the Gospel preached to all nations. Cp. S. Jerome (ad Pammach. ii. 247), who says, "Apostolus non verbum expressit e verbo, sed παραφραστικῶς eundem sensum aliis sermonibus indicavit;" and see Surenhus. p. 527.

It is remarkable that the words καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη have no place in this passage of Isaiah in the Hebrew original, nor in the LXX, and yet they are adopted verbatim from this passage of St. Paul by Clement of Rome in his Epistle to the Corinthians i. 34, thus showing his familiarity with St. Paul's Epistles, and his reverence for St. Paul's authority in quoting the Old Testament.

The same words are also found in Clem. Rom. Epist. ii. 11, and in Martyr. Polycarpi, c. 2.

For another example of this adoption, see on 1 Cor. i. 31.

k Matt. 13. 11.
& 16. 17.
Luke 2. 26.
& 10. 21.
Eph. 3. 3, 5.
1 Pet. 1. 12.
1 John 2. 27.
1 Prov. 20. 27.
& 27. 19.
Jer. 17. 9.
m Rom. 8. 15.
n 2 Pet. 1. 16.
ch. 1. 17, 24.
o Rom. 5. 7.

που οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.
10^k ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα
ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. 11^l Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου,
εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς
ἐγνώκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. 12^m Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου
ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρι-
σθέντα ἡμῖν. 13ⁿ Ἄ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. 14^o Ψυ-

The citations of the Old Testament by the Apostles and Evangelists in the New, have, in fact, become like an Inspired Targum to the Christian Church.

— ἃ ἡτοίμασεν] A, B, C have *ἔσται ἡ*, and so *Lachm.*, *Meyer*.

10. ἀπεκάλυψεν ὁ Θεός] This is the order of the words in the best MSS., ἀπεκάλυψεν being the emphatic word.

— τὸ γὰρ Πνεῦμα—Θεοῦ] It is clear that the Spirit which searcheth the deep things of God cannot be a Creature or less than God. *Athanasius* (ad Serapion. i. § 22, p. 535.)

See also the excellent summary of an English Theologian: "The Person of the *Holy Ghost* is described in Scripture as the immediate Author and Worker of miracles (Acts ii. 4; x. 45, 46. Rom. xv. 19. 1 Cor. ii. 4, 5; xii. 4. 8. 11; xiv. 2), and even of those done by our Lord Himself (Matt. xii. 18. Acts x. 38); the Conductor of *Christ Jesus*, in His *human* capacity, during His state of humiliation here upon earth (Matt. iv. 1; xii. 18. Luke iv. 1. John i. 32; iii. 34. Acts i. 2); the Inspirer of the Prophets and Apostles; the Searcher of all hearts, and the Comforter of good Christians in difficulties. To *lie* to Him is the same thing as to *lie* unto God. (Acts v. 3, 4.) *Blasphemy* against Him is unpardonable. (Matt. xii. 31, 32.) To resist Him is the same thing as to resist God. (Acts vii. 51.) He is in God, and *knows* the mind of God as perfectly as a man knows his own mind, and that in respect of *all things*, even the *deep things* of God. (1 Cor. ii. 10, 11.) Men's bodies are His *temple* (1 Cor. vi. 19), and by being His *temple* are the *temple* of God. (1 Cor. iii. 16. Eph. ii. 21, 22.) He is joined with God the Father and the Son in the solemn form of Baptism (Matt. xxviii. 19), in religious *oaths*, and in *invocations* for grace and peace (2 Cor. xiii. 14. Rom. ix. 1. Rev. i. 4, 5), in the same common operations (1 Cor. xii. 4—7, &c.), in the same authoritative mission and vocation of persons into the ministry (Acts xiii. 2. Compare Hos. ii. 23. Acts ix. 15); and He is joined with the Father in the same common mission even of the Son Himself. (Isa. xlviii. 16.) In a word, He is *Lord* (compare Exod. xxxiv. 34 with 2 Cor. iii. 17), or *Jehovah* (Acts v. 3, 4), and Lord of Hosts. This is a brief summary of what the Scriptures have taught us of the person, character, and offices of the *Holy Ghost*." (*Waterland's Works*, Vol. ii. p. 114, *Moyer Lecture*, Sermon. 6.)

11. ἔγνωκεν] So the best MSS. and Editions. *Elz.* οἶδεν.

On the meaning of this verse, as declaring the Office and Dignity of the *Human Conscience*, see *Bp. Sanderson's First Lecture*, de Conscientiâ, Vol. iv. p. 153.

13. Ἄ καὶ λαλοῦμεν—διδακτοῖς Πνεύματος] Which things we speak also not in words taught by human Wisdom, but in words taught by the Spirit. An important assertion, and when combined with what precedes, showing that the Apostle makes two distinct claims to Inspiration.

(1) As to the substance of what he writes, see vv. 10—12, and

(2) As to the language in which the substance is expressed.

He does not claim to know all things, or even to remember every thing that he himself has done (see on i. 16), but he affirms that he has received the Spirit of God, in order that he may know *supernatural truths*, which the Intellect of man could never discover (v. 7, 8); and he asserts that he is enabled to utter those supernatural truths in words which the *Holy Ghost* teacheth.

Here is a sufficient reply to the assertions of those who allege that the Inspiration vouchsafed to St. Paul was limited to a general perception of divine truth, and that he was left to himself without divine guidance as to the form in which that divine truth was to be expressed.

A caution also is thus supplied against the notion that there are verbal inaccuracies, and blemishes, and defects in St. Paul's representation of the supernatural truths which he was commissioned by God to deliver for the salvation of mankind.

Compare the statement of *Augustine* on this subject, quoted above, Preface to the Gospels, p. xx. and *Hooker* II. viii. 6, and his Sermon v. 4, p. 423, and *Professor W. Lee, D.D.*, on In-

spiration, Lect. vi. p. 250; and for a valuable Catena of ancient authorities on the Inspiration of St. Paul, see *Routh*, Reliquiæ Sacre, Vol. v. p. 336—341.

After Πνεύματος *Elz.* adds Ἀγίου, which is probably a gloss. On the genitive after διδακτοῖς, see on John vi. 45, and *Winer*, p. 175. So *Soph.* Elect. 336, κείνης διδασκᾶ, things taught of, i. e. by her.

— πνευματικοῖς πνευματικὰ συγκρίνοντες] combining spiritual things with spiritual.

These words have a comprehensive signification;

(1) Blending things spiritual with spiritual, in the sense of not adulterating spiritual things with any admixture of worldly wisdom, either in the substance of what we deliver as supernatural truth, or in the language in which we utter it. According to the saying of the ancient Father, "Gypsum Dei lacte misceri non potest."

This sentiment is expressed by the Apostle in his second Epistle (2 Cor. ii. 17), οὐ καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, *not, as the many do, adulterating the Word of God by any earthly admixtures or alloy, but speaking with sincerity, in the presence of God, in Christ*; and the word of God so communicated is called by St. Peter τὸ λογικὸν ἔδωλον γάλα, i. e. the sincere (i. e. undiluted and unadulterated) milk of the Word. 1 Pet. ii. 2.

Concerning this use of the word συγκρίνειν, to combine, as the opposite of διακρίνειν, to sever, see *Valckenaer* here, and *Porson*, Med. 136, and *Meyer*, p. 56, especially the Fragment quoted by *Valck.* from *Epicharmus* concerning the human soul and body, συνεκρίθη, καὶ διεκρίθη,—it was combined with the body in life, but is now dissolved in death, καὶ ἀπῆθεν θέν ἦνθεν, γὰρ εἰς γὰν, τὸ δὲ πνεῦμα ἄνωθεν.

(2) But this sense of συγκρίνω is to be extended so as to embrace also that of comparing, and of explaining by means of comparison, a sense which is well illustrated by *Welstein*, p. 107, and is adopted by *Chrys.*, *Theodoret*, and the *Syriac*, *Vulgate*, and *Authorized English Version*, and is the same sense in which St. Paul himself uses the word in his second Epistle (2 Cor. x. 12), the only other passage in the New Testament where it occurs.

He gives some noble specimens of this σύγκρισις, or comparison of spiritual things with spiritual, in the present Epistle, especially in the fifth chapter, where he teaches us to recognize Christ as the True Passover; and in the Tenth Chapter, where the Apostle συγκρίνει or combines and compares the spiritual food and drink of the Ancient Church in the Wilderness (vv. 2, 3) with the Sacraments of the Christian Church.

We have the testimony of the Holy Spirit in the Old Testament, and by it we confirm the New. When we desire to display the types of our own Mysteries, we appeal to the Lamb of the Passover and the Blood sprinkled on the Doors, and the Passage of the Red Sea, and the streams gushing from the Rock, and the supply of Manna from heaven; and by this comparison of spiritual things with spiritual we prove their truth. (*Theodoret*.) By the simultaneous examination of one phrase of Holy Scripture with another, and by the collation of like passages of Holy Writ with like, the Mind of the Holy Ghost is revealed to us. (*Origen*.)

If we find any difficulty in a spiritual truth we compare it with some other spiritual truth. Thus, in treating of the doctrine of Christ's Resurrection, or Birth from a Virgin, we resort to spiritual examples and types, such as the history of Jonah in the whale's belly, and the birth of Isaac, and the growth of trees in Paradise without any previous seed-time, and the birth of Adam from the ground. Thus I compare spiritual things with spiritual; and (in such supernatural things) I do not need worldly wisdom, which (in such matters as these) rather darkens than illumines the mind. (*Chrysostom*.) And so *Origen* (in *Caten*.)

This sense is confirmed by that in which συγκρίνω and σύγκρισις are used in the Septuagint, where they are commonly employed for to interpret and the interpretation of a Vision or

χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μαρτία γὰρ αὐτῷ ἔστι, καὶ οὐ δύναται γινῶναι ὅτι πνευματικῶς ἀνακρίνεται. 15 Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

p Prov. 27. 19.
& 28. 5.
1 Thess. 5. 21.
1 John 4. 1.
q Job 15. 8.
& 22. 2.
& 40. 2.
Isa. 40. 13, 14.
Jer. 23. 18.
Wisd. 9. 13.
John 15. 15.
& 16. 13—16. & 17. 6—8. Rom. 11. 34. Gal. 1. 12.

dream. See Gen. xl. 8. 16. 22; xli. 12, 13. 15. Dan. ii. 4. 7. 36. 45, and *passim*.

14. *Ψυχικός*] the animal man; 'animalis homo' (Irenæus, i. 3), opposed to *πνευματικός*, *spiritualis*, or, as St. Jude expresses it (v. 19), *ψυχικοί*, *πνεῦμα μὴ ἔχοντες*. *Ψυχή* is equivalent to *anima* as the seat of animal life and appetite (τὸ ἐπιθυμητικόν) common to man with beasts, and in this respect equivalent to the classical word *θυμὸς*, and distinguished from the nobler faculty of the mind and soul, which the Apostle calls *πνεῦμα*, or spirit. This distinctive nomenclature appears to be of Hebrew origin. Cp. *Valck*.

He is *ψυχικός* who lives according to the flesh, and is not illumined by the Spirit. *Cyril* (in *Caten.*).

Adopting these terms, *Tertullian* brands with the epithet of *ψυχικοί* ("homines solius animæ et carnis." De Jejun. c. 17) those who rejected the new revelation (claimed by Montanus), and confers the distinguished appellation of *πνευματικοί*, or *spiritual*, on his own Montanists. Cp. *Bp. Kaye's Tertullian*, p. 30.

It must not, however, be imagined that *ψυχικός* is synonymous with *σαρκικός*. As *Grotius* observes here, *ψυχικός* is here the natural man, who (as opposed to the *πνευματικός*, or *spiritual*) is led by natural Reason. Such were the Gentile Philosophers; they were all *ψυχικοί*, and many of them were also *σαρκικοί*.

— οὐ δέχεται] does not accept, is not able or willing to receive it.

15. ἀνακρίνει μὲν] μὲν is omitted by A, C, D*, F, G, and by *Lachm.*, *Tisch.*

— πάντα] A, C, D*, F, G prefix τὰ. *Meyer* supposes that the τὰ has been omitted by Copyists in order to make the numeral correspond in gender with οὐδενός. And *Irenæus*, *Didymus*, and *Theodoret* read πάντα.

On the use of πάντα, as equivalent to all things necessary or convenient, see on Acts i. 1.

— αὐτὸς δὲ ὑπ' οὐδενός ἀνακρίνεται] but, as far as he is really spiritual, he himself is judged by no man. Cp. 1 John iii. 9. If he is really led by the Spirit, he will listen to the voice of the Spirit speaking in the public consent and practice of the Church Universal, to which the presence of the Spirit is promised by Christ (John xiv. 17. 26; xv. 26; xvi. 13), and will not oppose thereto the notions of his own private spirit in insubordinate acts, which are not fruits of the Holy Spirit, but of the Evil Spirit, and are signs of a carnal mind. See the next chapter, *vv.* 3, 4.

16. τίς ἔγνω—αὐτόν] A literal quotation from the Septuagint Version of Isa. xl. 13.

No one can judge him who is spiritual, that is, one who is led by the mind of God. For who can instruct God, whose Spirit we have? Cp. *Cyril* and *Severian* here (in *Cat.* p. 50).

— συμβιβάζει] properly will instruct them by means of proofs deduced and collected from different quarters. See LXX. Exod. iv. 15; xviii. 16. Hence *Hezych.* συμβιβασθῆναι = διδασθῆναι. See *Welstein*.

Note on the Two foregoing Chapters.

On reviewing the two preceding chapters it may be requisite to offer a caution against the error which has perverted several statements in them into arguments for the disparagement of Human Reason and Learning in matters of Religion.

The results of this abuse have shown themselves in the history of our Church and nation in the sixteenth and seventeenth centuries.

A warning against those notions cannot be better conveyed than in the words of *Richard Hooker*, which have also an appropriate place here, as illustrating the personal history and public ministry of St. Paul, particularly in connexion with his Epistles to the Church of Corinth.

The name of the Light of Nature is made hateful with men; the "star of Reason and Learning," and all other such like helps, beginneth no otherwise to be thought of than if it were an unlucky comet, or as if God had so accursed it, that it should never shine or give light in things concerning our duty any way towards Him, but be esteemed as that Star in the Revelation (Rev. viii. 11) called *Wormwood*, which being fallen from Heaven maketh rivers and waters in which it falleth so bitter that men tasting them die thereof.

A number there are who think they cannot admire as they

ought the power and authority of the Word of God, if in things divine they should attribute any force to man's Reason. For which cause they never use Reason so willingly as to disgrace Reason. Their usual and common discourses are unto this effect,—

First, "the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

Secondly, it is not for nothing that St. Paul giveth charge to "beware of Philosophy" (Col. ii. 8), that is to say, such knowledge as men by natural reason attain unto.

Thirdly, consider them that have from time to time opposed themselves, and most troubled the Church with heresy. Have they not always been great admirers of human Reason? Hath their deep and profound skill in secular learning made them the more obedient to the truth, and not armed them rather against it?

Fourthly, they that fear God will remember how heavy His sentences are in this case, "I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the wisdom of this world foolishness? Seeing the world by wisdom knew not God, it pleased God by the foolishness of preaching to save believers" (1 Cor. i. 19).

Fifthly, the Word of God in itself is absolute, exact, and perfect; the Word of God is a twoedged sword (Heb. iv. 12). As for the weapons of natural Reason they are as the armour of Saul (1 Sam. xvii. 39) rather cumbersome about the soldier of Christ, than needful; they are not of force to do that which the Apostles of Christ did by the power of the Holy Ghost. "My preaching," therefore, saith Paul, "hath not been in the enticing speech of man's wisdom, but in plain evidence of the Spirit, and of power, that your faith might not be in the wisdom of man, but in the power of God" (1 Cor. ii. 4).

Sixthly, if I believe the Gospel, there needeth no Reasoning about it to persuade me; if I do not believe it, it must be the Spirit of God, and not the Reason of man, that shall convert my heart unto Him.

By these and the like disputes an opinion hath spread itself very far in the world, as if the way to be ripe in Faith, were to be raw in Wit and Judgment; as if Reason were an enemy unto Religion, childish Simplicity the mother of ghostly and divine Wisdom.

The cause why such declamations prevail so greatly is, for that men suffer themselves in two respects to be deluded: one is, that the wisdom of man being debased either in comparison with that of God, or in regard of some special thing exceeding the reach and compass thereof, it seemeth to them (not marking so much) as if simply it were condemned: another, that Learning, Knowledge, or Wisdom, falsely so termed, usurping a name whereof they are not worthy, and being under that name controlled, their reproof is by so much the more easily misapplied, and through equivocation wrested against those things whereunto so precious names do properly and of right belong.

This, duly observed, doth to the former allegations itself make sufficient answer.

Howbeit for all men's plainer and fuller satisfaction;

First, concerning the inability of Reason to search out and to judge of things divine, if they be such as those properties of God and those duties of men towards Him, which may be conceived by attentive consideration of heaven and earth; we know that of mere natural men the Apostle testifieth (Rom. i. 21. 32), how they knew both God and the Law of God.

Other things of God there be which are neither so found, nor though they be showed can ever be approved without the special operation of God's good grace and Spirit. Of such things sometime spake the Apostle St. Paul, declaring how Christ had called him to be a witness of His Death and Resurrection from the dead, according to that which the Prophets and Moses had foreshowed. Festus, a mere natural man, an infidel, a Roman, one whose ears were unacquainted with such matter, heard him, but could not reach unto that whereof he spake; the Suffering and the Rising of Christ from the dead he rejecteth, as idle, superstitious fancies, not worth the hearing (Acts xxv. 19).

The Apostle that knew them by the Spirit, and spake of them with power of the Holy Ghost, seemed in his eyes but learnedly mad (Acts xxvi. 24).

Which example maketh manifest what elsewhere the same Apostle teacheth, namely, that Nature hath need of Grace (1 Cor. ii. 14), whereunto I hope we are not opposite, by holding that Grace hath use of Nature.

Secondly, Philosophy, we are warned to take heed of: not *that* Philosophy, which is *true* and *sound knowledge*, attained by natural discourse of Reason; but *that* Philosophy, which, to bolster heresy or error, casteth a fraudulent *show of Reason* upon things which are indeed *unreasonable*, and by that mean, as by a stratagem, spoileth the simple which are not able to withstand such cunning. "*Take heed lest any spoil you through philosophy and vain deceit*" (Col. ii. 8). He that exhorteth to beware of an enemy's policy doth not give counsel to be impolitic, but rather to use all provident foresight and circumspection, lest our simplicity be overreached by cunning sleights.

The way not to be inveigled by them that are so guileful through skill, is thoroughly to be instructed in that which maketh skilful against guile, and to be armed with that true and sincere philosophy which doth *teach*, against that deceitful and vain, which *spoileth*.

Thirdly, But many great Philosophers have been very unsound in belief. And many sound in belief, have been also great Philosophers. Could secular knowledge bring the one sort unto the love of Christian faith? No, nor Christian faith the other sort out of love with secular knowledge. The harm that Heretics did, they did it unto such as were *unable to discern* between sound and deceitful Reasoning: and the remedy against it was ever the Skill which the ancient Fathers had, to descry and discover such deceit. Inasmuch that Cresconius, the heretic, complained greatly of *S. Augustine*, as being too full of logical subtleties.

Fourthly, There is in the world no kind of Knowledge, whereby any part of truth is seen, but we justly account it precious; yea, that principal truth, in comparison whereof all other knowledge is vile, may receive from it some kind of light; whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished (Acts vii. 22. Dan. i. 17), or that natural, moral, and civil wisdom, wherein Solomon excelled all men (1 Kings iv. 29, 30), or that rational and oratorical wisdom of the Grecians, which the Apostle *St. Paul* brought from Tarsus; or that Judaical, which he learned in Jerusalem, *sitting at the feet of Gamaliel* (Acts xxii. 3); to detract from the dignity thereof were to injure even God Himself, Who being that light which none can approach unto, hath sent out these lights whereof we are capable, even as so many sparkles resembling the bright fountain from which they rise.

But there are that bear the title of wise men, and scribes, and great disputers of the world, and are nothing in deed less than what in show they most appear. *These*, being wholly addicted unto *their own wills*, use their Wit, their Learning, and all the Wisdom they have, to maintain that which their obstinate hearts are delighted with; esteeming, in the frantic error of their minds, the greatest madness in the world to be wisdom, and the highest wisdom foolishness. Such were both *Jews and Grecians*, which professed the one sort legal, and the other secular skill, neither of them enduring to be taught the *Mystery of Christ*; unto the glory of Whose most blessed name, whose study to use both their Reason and all other gifts, as well which Nature as which Grace hath endued them with, let them never doubt but that the same God, who is to destroy and confound utterly that wisdom, falsely so named in others, doth make reckoning of them as of *true Scribes, Scribes by wisdom instructed to the kingdom of heaven* (Matt. xiii. 52), not *Scribes against* that kingdom hardened in a vain opinion of wisdom; which in the end being proved folly must needs perish; true Understanding, Knowledge, Judgment, and Reason continuing for evermore.

Fifthly, Unto the Word of God, being in respect of that end, for which God ordained it, perfect, exact, and absolute in itself, we do not add Reason, as a supplement of any maim or defect therein, but as a necessary instrument, without which we could not reap by the Scripture's perfection that fruit and benefit which it yieldeth.

"The Word of God is a twoedged sword" (Heb. iv. 12), but in the hands of reasonable men; and Reason is as the weapon that slew Goliath, if they be as David was, that use it.

Touching the *Apostles*, He which gave them from above such power for miraculous confirmation of that which they taught, endued them also with wisdom from above to teach that which they so did confirm. Our Saviour made choice of twelve simple and unlearned men, that the greater their lack of natural wisdom was, the more admirable that might appear which God supernaturally endued them with from heaven. Such, therefore, as knew the poor and silly estate wherein they had lived, could

not but wonder to hear the wisdom of their speech, and be so much the more attentive unto their teaching. *They studied for no tongue, they spake with all; of themselves they were rude, and knew not so much as how to premeditate; the Spirit gave them speech* and eloquent utterance.

But because with *St. Paul* it was otherwise than with the rest, inasmuch as *he* never conversed with Christ upon earth as they did; and his education had been scholastical altogether, which theirs was not; hereby occasion was taken by certain malignants secretly to undermine his great authority in the Church of Christ, as though the Gospel had been taught him *by others* than by Christ Himself; and as if the cause of the Gentiles' conversion and belief through *his* means had been the Learning and Skill which he had, by being conversant in their books; which thing made them so willing to hear him, and him so able to persuade them; whereas the *rest of the Apostles* prevailed, because God was with them, and by miracle from heaven confirmed His word in their mouths. They were mighty in *deeds*: as for him, being absent, his writings had some force; in presence, his power not like unto theirs. In sum, concerning *his* preaching, their very by-word was *λόγος ἐξουθενήσιμος, addle speech, empty talk* (2 Cor. x. 10); his writings full of great words, but in the power of miraculous operations his presence not like the rest of the Apostles.

Hereupon it ariseth, that *St. Paul* was so often driven to make his apologies. Hereupon it riseth, that whatsoever time he had spent in the study of human learning, he maketh earnest protestation to them of Corinth, that the Gospel which *he* had preached amongst them did not by other means prevail with them, than with others the same Gospel taught by the *rest of the Apostles of Christ*. "*My preaching*," saith he, "*hath not been in the persuasive speeches of human wisdom, but in demonstration of the Spirit and of power: that your faith may not be in the wisdom of men, but in the power of God*" (1 Cor. ii. 4, 5). What is it which the Apostle doth here deny? Is it denied, that his speech amongst them had been *persuasive*? No; for of him the sacred history plainly testifieth, that for the space of a year and a half he spake in their synagogue every Sabbath, and *persuaded* both Jews and Grecians. (Acts xviii. 4, 11.) How then is the speech of men made *persuasive*? Surely there can be but two ways to bring this to pass,—the one human, the other divine. Either *St. Paul* did *only* by art and natural industry cause his own speech to be credited; or else God by miracle did authorize it, and so bring credit thereunto, as to the speech of the rest of the Apostles. Of which two,—the former he utterly denieth. For why? *If* the preaching of the rest had been effectual by *miracle*, his *only* by *force* of his own *learning*; so great inequality between him and the other Apostles in this thing had been enough to subvert their faith. For might they not with reason have thought, that if he were sent of God as well as they, God would not have furnished them and not him with the power of the Holy Ghost? Might not a great part of them, being simple, haply have feared lest their assent had been cunningly gotten unto his doctrine, rather through the weakness of their own wits than the certainty of that truth which he had taught them? How unequal had it been, that all believers through the preaching of other Apostles should have their faith strongly built upon the evidence of God's own miraculous approbation, and they whom he had converted should have their persuasion built only upon his skill and wisdom who persuaded them!

As therefore calling from men may authorize us to teach, although it could not authorize him to teach as other Apostles did; so although the wisdom of man had not been sufficient to enable him such a teacher as the rest of the Apostles were, unless God's miracles had strengthened both the one and the other's doctrine; yet unto our ability both of teaching and learning the truth of Christ, as we are but mere Christian men, it is not a little which the wisdom of man may add.

Sixthly. Yea, whatsoever our hearts be to God and to His truth, believe we or be we as yet faithless, for our conversion or confirmation the force of natural Reason is great. The force whereof unto those effects is nothing without grace. What then? To our purpose it is sufficient, that whosoever doth serve, honour, and obey God, whosoever believeth in Him, that man would no more do this than innocents and infants do, but for the light of natural reason that shineth in him, and maketh him apt to apprehend those things of God which, being by Grace discovered, are effectual to persuade *reasonable* minds and none other, that honour, obedience, and credit, belong of right unto God. *No man cometh unto God* to offer Him sacrifice, to pour out supplications and prayers before Him, or to do Him any service, which doth not *first believe Him both to be, and to be a rewarder of them who in such sort seek unto Him*. (Heb. xi. 6.) Let men be taught this either by revelation from heaven, or by instruction upon earth; by labour, study, and meditation; or by the only secret inspiration of the Holy Ghost; whatsoever the mean be,

III. ¹ Καὶ γὰρ, ἀδελφοί, οὐκ ἡδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνους, ὡς νηπίους ἐν Χριστῷ. ² Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἡδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· ³ ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁴ Ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐχὶ ἄνθρωποι ἐστε;
⁵ Τίς οὖν ἐστὶν Ἀπολλῶς, τίς δὲ Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν· ⁶ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡξάνεν. ⁷ Ὡστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων

they know it by, if the knowledge thereof were possible without discourse of natural reason, why should none be found capable thereof but only men? nor men till such time as they come unto ripe and full ability to work by *reasonable understanding*? The whole drift of the Scripture of God, what is it but only to teach Theology? Theology, what is it but the science of things Divine? What science can be attained unto without the help of natural discourse and reason? "*Judge ye of that which I speak*" (1 Cor. x. 15), saith the Apostle. In vain it were to speak any thing of God, but that by reason men are able to *judge* of what they hear, and by discourse to discern how consonant it is to truth.

Scripture indeed teacheth things above Nature, things which our reason by itself could not reach unto. Yet those things also we believe, knowing by Reason that the Scripture is the Word of God. Hooker (iii. viii. 4—11).

CHAP. III.] In this chapter St. Paul remonstrates with the Corinthians for dividing themselves into parties, and ranging themselves under human leaders, and calling themselves by their names.

He censures this practice as the fruit of a carnal mind.

He declares that even *Apostles* themselves are only instruments, by which God works, and derive all their efficiency from Him.

He shows that by calling themselves adherents of human leaders, and by adopting their names, they defraud God, Whose they are.

He intimates that their sin is greater, in that they range themselves under some leaders, who are *not Apostles*, nor wise builders, but either build on some other than the only true foundation, Jesus Christ, or else build *ill* upon that one foundation.

He then introduces a solemn warning to those *false teachers*, of whom he specifies two classes;

i. Those who *build ill* on the one foundation, which is Christ (v. 15).

ii. Those who utterly corrupt and defile (φθειροῦσι) the building of God's spiritual house, the Church (v. 17). See further on vv. 12—15.

He remonstrates with them on surrendering their Christian liberty, and filial inheritance with which God has enriched them in Christ, by making themselves the servile followers of human leaders of religious parties, and by even glorying in their names (vv. 21—23).

1. Καὶ γὰρ] So A, B, C, D, E, F, G; and this seems preferable to the reading of *Elz.*, καὶ ἐγὼ, which brings out the personal pronoun in a more prominent manner, less suited to the Apostle's humility, especially in this place, where he depresses his own person and office in order to elevate that of Christ. Cp. ii. 1.

—σαρκίνους] So A, B, C*, D*; and this reading has been received by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, and *Meyer*; and it is confirmed by the exposition of *Origen* (in *Cramer's Catena*, p. 51). The word *σάρκινος* is stronger than *σαρκικός*. *Elz.* has *σαρκικοίς*. St. Paul means that at first they were only *σάρκινος*, and even now are not better than *σαρκικοί*, v. 3.

The word *σάρκινος* signifies *carneus*, made of flesh. Compare the similar adjectives, ξύλινος, made of wood; πῆλινος, of clay; ἀκάνθινος, of thorns; βύσσινος, of fine linen. (*Winer*, § 16, p. 89.) And see the use of *σάρκινος* in 2 Cor. iii. 3.

But the word *σαρκικός* means *carnal*, as opposed to *spiritual*. Hence *Ignatius* (ad Ephes. 8), οἱ σαρκικοί τὰ πνευματικὰ πρᾶσσειν οὐ δύναται οὐδὲ οἱ πνευματικοὶ σαρκικά.

—νηπίους] *babes*. The reason is given in the following verses. On schisms as proofs of spiritual childishness, see Introduction to the Ephesians, § vii., and on Eph. iv. 14.

2. Γάλα—οὐ βρῶμα] *milk—not meat*. The Author of the Epistle to the Hebrews uses very similar language, v. 12—14.

—οὐ βρῶμα] *Elz.* prefixes καὶ, not in A, B, G, nor in *Irenæus*, who quotes this passage and v. 3 in iv. 3. 5.

—οὐδέ] *not even*. So the best MSS. *Elz.* omits.

S. Chrysostom examines here the important question, how the Corinthians could be called *carnal*, when they were "behind in no gift" (i. 7, χαρίσματι); and shows from the examples of *Balaam*, *Caiphas*, and others, that men may possess extraordinary spiritual gifts (such as prophecy, and miraculous powers, and tongues), and yet abuse them, and so be guilty of greater sin in proportion to their spiritual gifts. And why? because they have not Ἀγάπη, or Love. See v. 3; xiii. 1—5. A warning to those who are in heresy and schism, and yet imagine themselves to be *spiritual* because they have great *spiritual gifts*.

4. ἄνθρωποι] So A, B, C, D, E, F, G, and *Vulg.*, *Copt.*, *Æthiopic Versions*; and so *Lach.*, *Tisch.*, *Rückert*, *Meyer*, *Alford*. And this reading is confirmed by *Origen* (in *Caten.* p. 53), who says, "There are two paths in this world, the one is according to *men*, the other is according to God. If we walk as most men do we walk according to man, but if we separate ourselves from the world we walk according to God. They who form parties in religion, and attach themselves to *human* leaders,—they who follow men,—they are *mere men*, and walk according to the flesh."—*Elz.* has *σαρκικοί*.

St. Paul blamed the part-takings in the Church of Corinth, whilst one professed himself to be of Paul, another of Apollos, another of Cephas, as fruits of carnality unbecoming Christians. Is it not also blameworthy in us, and a fruit of the same carnality, if any of us shall affect to be counted rigid Lutherans, or perfect Calvinists, or give up our judgments to be wholly guided by the writings of Luther, or Calvin, or any other mortal man whatsoever? Worthy instruments they were, but yet were they not men? had they received the Spirit in the fulness of it, and not by measure? knew they otherwise than in part? might they not in many things, did they not in some things, mistake and err? Howsoever, the Apostle's interrogatories are unanswerable. What saith he, *Was Paul crucified for you? or were ye baptized in the name of Paul?* (1 Cor. i. 13.) Even so, *Was either Luther or Calvin crucified for you? or were ye baptized into the name either of Luther, or Calvin, or any other man, that any one of you should say, I am of Luther, or any other I am of Calvin? What is Calvin, or Luther, nay, what is Paul or Apollos, but ministers by whom ye believed* (1 Cor. iii. 5)? that is to say, instruments, but not lords of your belief. *Bp. Sanderson* (iv. p. 289).

Observe also, St. Paul represents the Corinthians as *carnal*, and as vitiated by many sins; and yet he addresses them as having been sanctified, ἁγιασμένους κλητοὺς, ἁγίους (i. 2), and as members of Christ's body, and as Temples of the Holy Ghost. (iii. 16; vi. 19.)

An Apostolic lesson to all Preachers of the Gospel. They may not allow vicious men to imagine that they have received nothing from God in their Baptism; but they are bound to warn them of the sin whereof they are guilty, and of the danger which they incur, by grieving the Spirit of God, Who made them Members of Christ at their Baptism, and Temples of God the Holy Ghost.

5. Ἀπολλῶς—Παῦλος] This is the order in A, B, C, D, E, F, G. *Elz.* places Παῦλος first.

—διάκονοι] *Elz.* prefixes ἀλλ' ἤ, which is not in the best MSS.

—ἐπιστεύσατε] Ye became Christians, and made public profession of your faith. See Acts viii. 13; xiii. 48. Rom. xiii. 11.

6. Θεὸς ἡξάνεν] *God was giving the increase*. Observe the force of the *imperfect*, intimating a continual bestowal of divine grace, as distinguished from the transitory acts of His Ministers, Paul and Apollos, whose operations are described by the *aorists*, ἐφύτευσα, ἐπότισεν. Cp. Acts vi. 7, where the word ἡξάνεν marks the *continual increase* of the Church while under persecution; and see Acts ii. 47. So here the Apostle means to say that while he himself planted, and Apollos watered, God was all the while giving the increase, without which their acts would have been vain.

f Pa. 62. 12.
Matt. 16. 27.
Rom. 2. 6.
Gal. 6. 5.
g 2 Cor. 6. 1.
Eph. 2. 20.
Col. 2. 7.
1 Pet. 2. 5.
h Rom. 1. 5.
& 12. 3.
& 15. 15, 20.
Eph. 3. 2—8.
Col. 1. 29.
1 Tim. 1. 11—14.
1 Pet. 4. 11.
i Isa. 28. 16.
Matt. 16. 18.
Eph. 2. 20.
k ch. 4. 5.
2 Tim. 3. 9.
1 Pet. 1. 7.
& 4. 12.
l ch. 1. 8.
Mal. 3. 17.
Rom. 2. 5, 16. 2 Thess. 1. 7—10. 2 Tim. 1. 18.

Θεός. ⁸ ὁ φυντεύων δὲ καὶ ὁ ποτίζων ἐν εἰσῶν ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. ⁹ Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε. ¹⁰ Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ. ¹¹ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός. ¹² Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον, καλάμην ¹³ ἕκαστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἕκαστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει. ¹⁴ Εἴ τις τινος τὸ ἔργον μενεῖ ὁ ἐπικοδομήσας, μισθὸν λήψεται· ¹⁵ εἴ τις τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

8. ἐν εἰσῶν] 'unum sunt' (Vulg.). Observe the neuter gender. God is ὁ εἷς, they are ἐν. He is the One Agent, they are an instrument in His hands; and they are one as united together in Christ. But they are not what you would make them in your party factions to be, separate persons, and rival heads and leaders of opposite sects.

— ἕκαστος δὲ—κόπον] Although your Pastors are one thing, as far as they are only channels and instruments of Divine Grace to you, and not original sources and independent agents; and as far as they are all united, as fellow-members under the One Head, Christ; yet do not suppose that, as far as their own free will and human labour (κόπος) are concerned, they have no distinct personal identity, or will all have one and the same reward for their several work. No, though the workmen are nothing without Divine Grace, yet each will be rewarded according to his own work.

9. Θεοῦ γεώργιον—Θεοῦ οἰκοδομὴ] God's husbandry—God's building are ye; and God's fellow-workers are we.

The house does not belong to the architect, but to its master. Chrys.

He repeats the word Θεός, God, and places it emphatically at the beginning of the several clauses, in order to remind them that since they are God's property they cannot sell themselves to Man.

Ye are God's garden, why do you break down the hedge by schism? Chrys.

10. σοφὸς ἀρχιτέκτων] a skilful master-builder. He does not scruple to claim this title. "Talem facit cognitio Christi (Bengel) et gratia Spiritus ipsi donata, χάρις τοῦ Θεοῦ ἡ δοθεῖσά μοι." St. Paul calls himself wise, not as vaunting himself, but propounding himself as an example, and showing that it is the part of wisdom to lay one foundation, and to build well upon it. Chrys.

— θεμέλιον] St. Paul uses the masculine form, see v. 11, and 2 Tim. ii. 19. In the Apocalypse θεμέλιοι signify foundation stones (xvi. 14. 19). St. Luke (Acts xvi. 26) uses the neuter plural θεμέλια. The neuter is the Attic form, the masculine the common one. Thom. Mag.

11. παρὰ τὸν κείμενον] beside that which lieth. He does not say τεθνήκα, laid, but κείμενον, lying, of its own accord. Christ, the True Foundation Stone, was not laid by human hands, but κεῖται, lies, by His own free will and act. (p. Dan. ii. 34. 45.)

This word, κεῖται, descriptive of His character as the one foundation of the Church (see Matt. xvi. 18), is applied to Him in His first Presentation in the material Temple at Jerusalem. Luke ii. 32, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν, i. e. He is a Stone of stumbling to some, and a "stone elect, precious," the foundation stone, to others. (Isa. viii. 14, 15; xxviii. 16. Rom. ix. 32, 33. 1 Pet. ii. 7, 8.)

It is observable also that the Man of Sin, who places himself as a Foundation of the Church in the room of Christ, the one Foundation, is called by St. Paul, ὁ ἄντι-κείμενος. (2 Thess. ii. 4.)

The present is a strong passage against the Roman theory, that Peter, and the Bishop of Rome (on the alleged ground of succession to him), is the Rock of the Church;

The following comment of an ancient Father and Bishop of the Church on the present passage is pertinent to that question.

It is for us to build superstructures, not to lay foundations. For no one can lay any other than that which already exists. That foundation was laid by Peter, or rather by the Lord Himself. For, when Peter had said, "Thou art the Son of the Living God," the Lord replied, "On this Rock I will build My Church." Do not therefore name yourselves from men, for the

only foundation is CHRIST. (Theodoret.) See further on Matt. xvi. 16—18.

There is none other foundation but Christ: none "other name by which we must be saved," but His. There is "One Lord Jesus Christ through Whom are all things," and "He is the Head of the Body, the Church." He who denies this foundation, and rejects Him who is the Rock, builds on the sand. Cyril (in Catenā, p. 59).

12—15. Εἰ δέ τις ἐποικοδομεῖ] It will be convenient to offer an exposition of these verses collectively in one note.

St. Paul has declared that there is but one Foundation, Christ: see here v. 11, and above on ii. 2.

He now proceeds to state the cautions to be observed by those who build upon that one Foundation.

He describes two kinds of superstructures laid upon it:

(1) The good, and fair, and durable, one of sound doctrine, represented by Gold, Silver, Precious Stones.

Compare the description of the fabric of the Church glorified, Rev. xxi. 10—21.

(2) The worthless and perishable superstructure of vain and false teaching, represented by wood, hay, stubble.

He is here speaking of a doctrinal superstructure, growing up into a holy life. See Theodoret, Ambrosius, Anselm, and, before them all, Tertullian (c. Marcion, v. 6), where he speaks of Christ as the one foundation, "unicum fundamentum," of those who believe; and adds, that a man's work will stand, or be destroyed, according as he has built "dignam indignamve doctrinam" upon it. Cp. Hammond here.

St. Paul also affirms here that 'the Day,' namely, the Great Day of the Lord, will try and manifest what is the character and quality of each man's work.

This trial he represents as to be made by fire: "The Day will declare it, for it is revealed by Fire;"

To show the certainty, and perpetual imminence of that fiery trial of the Last Day, he uses the present tense (ἀποκαλύπτεται, is revealed). So Rev. i. 7, "Behold He cometh with clouds" Rev. xxii. 20.

That the fire of which he speaks is the fire of the Great Day, is evident from the context, and from other similar passages (see 2 Thess. i. 7), "The Lord Jesus shall be revealed from heaven in flaming fire." Cp. Heb. x. 27; xii. 29. 2 Pet. ii. 7, and Daniel's Vision of the Great Day (vii. 9, 10). And so the passage is interpreted by Theodoret and others.

St. Paul next asserts, that,

(1) If the superstructure of Faith and Practice which a man has built upon the one foundation shall abide (μενεῖ, see Winer, p. 50), and endure the trial of the Great Day, he shall receive a reward, μισθόν. Cp. Matt. v. 12 John iv. 36.

(2) But, if a man's work, which he has built on the one Foundation, does not stand the trial of that day, but is consumed and destroyed by the fire, then he shall suffer loss: he shall forfeit his reward, ζημιωθήσεται. Cp. Matt. xvi. 26. Phil. iii. 8.

Yet, he adds, that the workman himself will be saved; but with fear, danger, and difficulty; and "as through fire."

As to this meaning of ὡς διὰ πυρός, a proverbial saying, aptly introduced after the mention of the fire of the Great Day, see further, Psalm lxxvi. 12, "We went through fire," Isa. xliii. 2, and cp. Chrys. here, Hammond, Wetstein, and the interpreters on Theocrit. v. 31, μὴ σπείδῃς, οὐ γὰρ τοι πυρὶ θάλλεται, and on Juvenal iii. 199, and Valck. here, "Proverbium est de iis qui summum evasere discrimen."

"Si primum locum habet Christus, rectè positum est fundamentum. Ergo qui edificat securus edificet, si pro dignitate fundamenti edificat aurum, argentum, lapides pretiosos. Si autem

16 ^m Οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστέ, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; ^{m ch. 6. 19.}
 17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθειρεῖ, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ^{2 Cor. 6. 16.}
 ἁγίος ἐστίν, οἰτινές ἐστε ὑμεῖς. ^{Eph. 2. 21, 22.} 18 ^{Heb. 3. 6.} Μηδεὶς ἐαυτὸν ἐξαπατάτω εἰ τις δοκεῖ ^{1 Pet. 2. 5.}
 σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μαρὸς γενέσθω, ἵνα γένηται σοφός. ^{n Prov. 5. 7.}
 19 ^{Isa. 5. 21.} Ἡ γὰρ σοφία τοῦ κόσμου τούτου μαρὶα παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ, ^{& 44. 20.}
 Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν ^{Jer. 37. 9.} 20 ^{Luke 21. 8.} καὶ πάλιν, ^{Gal. 6. 3, 7.}
 Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. ^{Eph. 5. 6.}
 21 ^{o Job 5. 13.} Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν· ^{ch. 1. 20, 26.}
 22 ^{p Ps. 94. 11.} εἴτε ^{q 2 Cor. 4. 5, 15.} ^{Rev. 21. 7.}

non pro dignitate fundamenti ædificat lignum, fenum, stipulam, maltem teneat fundamentum, et propter illa quæ extruxit arida et fragilia ad ignem se præparet, is detrimentum patietur; ipse autem saluus erit, sic lamen quasi per ignem." *Augustine* (Serm. 362). And he explains St. Paul's reference to fire by "ignis in die iudicii futurus."

Christ is the only Foundation. They who build sound doctrines on this foundation, build gold and silver; they who build erroneous doctrine, build hay and stubble. *Origen* (in *Caten.* p. 57).

The meaning, therefore, of the whole is, that the fire of the Great Day will try every man's work; and that if the work is the mere hay and stubble of unsound doctrine, it will be destroyed; but if the workman has built on the one foundation, he himself will be saved. But because he has built ill upon it, he will lose his reward, and be saved as through fire, with great peril and difficulty.

This passage is fraught with important doctrinal and practical instruction;

(1) It does not countenance the Roman doctrine of Purgatory, as has been sometimes alleged. The Fire of which St. Paul speaks, is the Fire of the Great Day; not a Fire of any intermediate state. And the Fire, which he describes, does not cleanse, as that intermediate fire is feigned to do, but tries and destroys. It is not a Purgatorial, but a Probationary Fire.

(2) It shows the necessity of building on the One Foundation, Jesus Christ, and Him crucified.

If a workman who builds upon that one true foundation, that is, grounds his own faith and hope, and leads others to ground theirs, upon it, but builds ill upon that true foundation, that is, erects a superstructure of unsound doctrine upon it,—if he will suffer loss, and hardly escape perdition, what will be the lot of those who build on some other foundation than Jesus Christ?

(3) It proves that it is not enough to build upon the One Foundation, but that it is also necessary to build well upon it. If a man builds well, if he raises the solid and symmetrical superstructure of the One True Faith on the One Foundation, Jesus Christ, he will receive a reward at the Great Day.

But if he builds ill—if he erects a crazy superstructure of heterodox notions on the One Foundation, his work will be burnt up (*κατακαήσεται*), and he himself will suffer loss, loss of the reward reserved for those who build well upon that foundation. And although he will himself be saved, because he has built on the true foundation, yet it will be with difficulty, and, as it were, like a man who has escaped through the fire which has burnt down his house.

This is a truth which had been intimated by Christ Himself (Matt. v. 19), "Whosoever shall break one of these commandments, even the least, and shall teach men so, shall be called least in the kingdom of God; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

(4) Hence we have a solution of a difficulty which has perplexed many;

Holy Scripture affirms that there is "One Lord, One Faith, One Baptism" (Eph. iv. 5. Phil. iii. 16), and condemns all religious differences, whether in doctrine or discipline, as fruits of a carnal mind (1 Cor. i. 10; iii. 3, 4. Gal. v. 20. James iii. 14).

And yet the Christian Church is blemished by heresies and rent by schisms. Persons eminent for some Christian virtues, and animated by love of Christ, are seen teaching things at variance with the doctrines delivered by Christ and His Apostles, and swerving from the right rule of discipline, and marring the Unity of the Church.

Are we to doubt the truth of Holy Scripture, affirming that there is "one Lord, one Faith, one Baptism?" May we imagine that conflicting doctrines can be equally pleasing to God, and equally conducive to Salvation? This cannot be.

On the other hand, can it be supposed that the piety of persons who teach some doctrines at variance with "the Faith once delivered to the Saints," or do not teach some articles of that one Faith, is of no avail? This would be a hard saying.

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Where, then, is the solution? It is supplied here by the Apostle, who affirms that for the attainment of the heavenly reward of those who "turn many to righteousness," it is requisite to build on the true foundation, and also to build upon it well; and that they who build ill upon that true foundation will only just escape, as through fire, and will forfeit that reward which they might have obtained by building upon it well.

(5) Lastly, this passage confirms the doctrine—deducible from other Scriptures—that there will be different degrees of reward in heaven, according to the different degrees of labour with which men have improved the different degrees of grace vouchsafed to them on earth. See above, notes on Matt. x. 15. Luke xii. 47, and below, 1 Cor. xv. 41, and 2 Cor. ix. 6, and *Bp. Bull's* Sermon "on different degrees of bliss in heaven" (Serm. vii. Vol. i. p. 168—192).

18. *Οὐκ οἶδατε*] He passes to another argument against the sin of ranging themselves in opposite factions under human leaders, particularly such as corrupt the essential purity and fundamental soundness of the spiritual fabric of the Church, which is a Temple holy to the Lord.

—ναὸς Θεοῦ ἐστέ, καὶ τὸ Πνεῦμα τ. Θεοῦ οἰκεῖ ἐν ὑμῖν;] ye are the sanctuary of God, and the Spirit of God dwells in you. Naὸς is more holy than ἱερόν: it is the very sanctuary or Holy Place in which God dwells, *valei*. See above on 2 Thess. ii. 4.

If Christ drove with anger the buyers and sellers from the outer courts of the ἱερόν, as guilty of sacrilege, how great is His indignation against those who pollute the ναὸς, the *sacrum*, the Holy Place, in which the Godhead dwells? And ye are this ναὸς Θεοῦ. Are ye not jealous for its sanctity? Will you allow it to be defiled?

An important text as proving the Divinity of the Holy Ghost. See *Athanasius* de Incarnatione, p. 704.

Every faithful Christian is called a temple (that is, a place consecrated to God), because the Holy Spirit in a special manner is present in him. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" saith St. Paul; "Know ye not that ye are God's temple?" (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) Whence should we know it? From hence, that God's Spirit inhabiteth you (Rom. viii. 9), because the inhabitation of the Spirit is the same with the inhabitation of God. The same Apostle again, in whom ye also are builded together for an habitation of God through the Spirit (Eph. ii. 22), for an habitation of God in the Spirit. That is therefore an habitation of God, because the Spirit dwelleth in you. How could the divinity of the Holy Spirit be more expressly declared? *Dr. Barrow*, Sermon 34, Vol. v. p. 161.

17. φθειρεῖ] corrupt, by false doctrines raised on the false foundation of human pride and worldly wisdom. The words φθειρεῖ, διαφθειρεῖ, are here applied to heretical pravity sully and vitiating the essential purity and fundamental soundness of the one true faith. Cp. 1 Tim. vi. 5. *Ignat.* ad Ephes. c. 16: ἰδὲν τις πλῆστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθειρῇ, ὁ τοιοῦτος, βυρραὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει.

—φθερεῖ τοῦτον ὁ Θεός] him will God destroy. St. Paul repeats the word φθειρεῖ. God will destroy him who neither builds well, nor builds on the one foundation, but destroys the Temple of God by subverting the faith of the people of God, who are His Temple.

19. γέγραπται γάρ] From Job v. 13, where the Septuagint Version, less closely following the Hebrew, has ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει. St. Paul's words are more expressive,—God grasps the wise in and by their own craftiness; He uses it as a hand whereby to clutch them, a net wherein to take them, a pit wherein to catch and imprison them.

The following verse is almost verbatim from the Septuagint Version of Ps. xciv. 11.

It appears from these two verses, thus placed in juxtaposition, that St. Paul follows the LXX, but uses his own discretion in doing so, and sometimes substitutes for it a translation approaching more nearly to the Original.

21. Ὡστε] This word is used by St. Paul to introduce the

rch. 11. 3.
2 Cor. 10. 7.
Matt. 24. 45.
2 Cor. 4. 5.
& 6. 4.
Col. 1. 25.
Tit. 1. 7.
1 Pet. 4. 10.

Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα, πάντα ὑμῶν ἐστίν, ²³ ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

IV. ¹ Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονό-

summing up and conclusion of his argument here and elsewhere in this Epistle; iii. 7; iv. 5; vii. 38; xi. 33; xiv. 39; xv. 58.

²² *θανάτος*] *death is yours*. The death of Adam to make us mortal, but the death of Christ to make us immortal: the death of Adam *ἵνα σωφρονισθῶμεν*, the death of Christ *ἵνα σωθῶμεν*. (*Chrys.*) And by that death of Christ we have gained a victory and lordship over the Grave. 1 Cor. xv. 55.

^{22, 23} *πάντα ὑμῶν ἐστίν—Χριστὸς δὲ Θεοῦ*] St. Paul here displays a specimen of that spiritual logic and rhetoric in which he is a consummate master;

He is preparing to censure the Corinthians, in a subsequent part of the Epistle, for their uncharitable and licentious *abuse of their Christian Liberty*, in gratifying their own appetites by indulgence in meats which had been offered in sacrifice to heathen Idols; and in other respects. See chapters vi. 13—18; viii. 1—15, and x. 16—33.

But he will not allow them to imagine that he has any desire to abridge their Christian Liberty.

Therefore, *before* he proceeds to *reprobate* their *abuse of Christian Liberty*, he takes care to state here in clear terms the true doctrine concerning it, and to establish it on its proper foundation, namely, that of the Incarnation, and of our Incorporation into Christ's mystical body, and our adoption by God in Him, by Whom we have become heirs of Creation, and have been reinstated, by a divine and sovereign act of enfranchisement and infederation, in that plenary right of dominion which we once had in Adam, and from which we lapsed by the Fall, and to which we have been restored in Christ.

He thus shows that the Corinthians are inconsistent with themselves, and that so far from *duly exercising* that Christian Liberty with which they have been endowed by God in Christ, they have been foregoing and forfeiting it by surrendering and sacrificing *themselves*, in a spiritual vassalage, to *human leaders of schismatical parties*; and have degraded themselves from a condition of spiritual freedom, filial dignity, and royal dominion, to that of slaves.

He thus obviates the objection, that he desired to curtail their Christian Liberty.

He shows that he is desirous to emancipate them from that bondage to which they have reduced themselves, and to restore them to that state of Liberty, Sonship, Lordship, and Royalty, which they themselves have lost.

This he does by displaying the sin and ignominy of blindly following human guides, instead of remembering that they are fellow-members in the Body of Christ under one Head; and by reminding them that *if* they themselves are Christ's, and if they know no other foundation than Christ, no other Head, no other Teacher than Christ, and are soundly built up on Him, then they are lords of all Creatures through Christ. St. Paul does not claim lordship over them; no, but he says that *Paul is theirs and Apollos is theirs*. Let them, therefore, not be slaves of men, of false teachers, of blind guides; let them not rob Christ of His own, for they are *Christ's*, and *He is God's*.

The Doctrine here stated of *Christian Liberty*, and *Christian Dominion* over the creatures, ("*All things are yours*,") is so important, and the due understanding of it is so requisite to the apprehension of St. Paul's reasoning in this Epistle, and it is a doctrine which has been so often misrepresented, that it may be well to insert here some observations upon it, by one of the best expositors of St. Paul's meaning.

If by Adam's sin we had lost all that first title we had to the creatures, wholly and utterly, yet as God hath been pleased graciously to deal with us, we are now fully as well as before. God the Father hath granted us, and God the Son hath acquired for us, and God the Holy Ghost hath sealed to us, a new Patent. By it whatsoever defect is, or can be supposed to be, in our old evidence, is supplied; and by virtue of it we may make fresh challenge, and renew our claim unto the creatures.

The Blessed Son of God, *having made peace through the blood of His cross* (Col. i. 20), *hath reconciled us to His Father*, and therein also reconciled the *creatures both to us and Him*; reconciling by Him, saith our Apostle, *πάντα, all things*, not men only, unto Himself. For God having given us His Son, *the heir of all things*, *hath He not with Him freely given us all things else?* (Heb. i. 2.) Hath He not permitted us the *free use of His Creatures* in as ample right as ever? (Rom. viii. 32.) If the

Son have *made us free, we are free indeed*. (John viii. 36.) And as verily as Christ is God's, so verily if we be Christ's *all things are ours*.

St. Paul setteth down the whole series and form of this spiritual Hierarchy (if I may so speak), this subjection and subordination of the creatures to man, of man to Christ, of Christ to God, — *All are yours, and ye are Christ's, and Christ is God's*. (1 Cor. iii. 22, 23.) *Bp. Sanderson* (Sermon on 1 Tim. iv. 4, Vol. iii. p. 168).

The holy and comfortable use of the *creatures* ariseth from the word of God's decree even as the former did, but not from the same decree. That former issued from the decree of common Providence, and so belonged unto *all*. But this later decree proceedeth from that *special* word of God's decree whereby, for the merits of Christ Jesus, the *Second Adam* (1 Cor. xv. 45), He removeth from the creature that curse wherein it was wrapped through the sin of the *first Adam*. (Gen. iii. 17.)

And in this the *wicked* have no portion, as being *out of Christ*; so as they cannot partake of God's creatures *with any solid or sound comfort*, and so the creatures remain in this degree *un-sanctified to them*.

This is probably the meaning of *Origen's* remark here: *πάντα τοῦ ἀγίου ἐστίν τοῦ πιστοῦ ὅλος ὁ κόσμος: τοῦ δὲ ἀπίστου οὐδὲ ὀβολός· ὅς γὰρ λησστής ἔχει ἃ ἔχει ὁ ἄπιστος· οὐ γὰρ εἰδὼς αὐτοῖς χρῆσθαι, οὐδὲ τὸν κτίσαντα ταῦτα Θεόν*.

For this cause the Scriptures call the *faithful, primogenitos*, the *first-born* (Heb. xii. 23), as to whom belongeth a *double portion* (Deut. xxi. 17); and *Heredes mundi*, '*heirs of the world*,' as if none but they had any good right thereunto.

And St. Paul deriveth our right unto the creatures from God, but by Christ. *All things are yours, and ye are Christ's, and Christ is God's*; as if these things were none of *theirs* who are *none of Christ's*. And in 1 Tim. iv. 3 he saith of meats, that God hath created them to be *received with thanksgiving of them* (i. e. by them) *which believe and know the truth*; as if those persons that wanted faith and saving knowledge did but *usurp* the bread they eat.

And, indeed, it is certain that the *wicked* have not right to the *creatures of God* in such ample sort as the godly have. A kind of right they have, and we may not deny it them, given them by God's unchangeable ordinance at the Creation, which, being a branch of God's image in man, which was of natural, and not of supernatural grace, might be and was fully defaced by sin, but was not, neither could be, wholly lost. A right then they have, but such a right as, reaching barely to the use, cannot afford unto the user *true comfort* or sound peace of conscience in such use of the creatures. For though nothing be in and of itself unclean, for *every creature of God is good*, yet to them that are unclean, *ex accidente*, every creature is unclean and polluted, because it is not thus sanctified unto them by the *Word of God*.

And the very true cause of all this is the impurity of their hearts by reason of unbelief. The Holy Ghost expressly assigneth this cause. *To the pure all things are pure, but to them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled*. (Tit. i. 16.) *Bp. Sanderson* (Vol. iii. pp. 182, 183).

With regard to the error (derived from these words of St. Paul, "*all things are yours*") that *none* but the *godly* have a right to any authority over the creatures, see below on 1 Cor. vi. 12.

— *Χριστὸς δὲ Θεοῦ*] *Christ is God's*, not as a Creature, but as the Everlasting Son of the Everlasting Father.

He is also God's as Man; and it is His *Humanity* which forms the connecting link in St. Paul's argument. It is by His *Incarnation* that Christ is our *second Adam*, and reinstates us in our acquired liberty and dominion over the creatures; and it is through Him, as our Emmanuel, that *all things are ours*.

On the question how "*Christ is God's*," see further below on viii. 6 and xi. 3.

CH. IV. 1, 2. *Ὁβρως*] He deters them from supposing that, because he had said "*all things are yours*," whether *Paul* or *Apollos*," they have a right to pronounce censure on him their Teacher and Apostle. No, Paul is yours, to hear and to profit by, but not to judge. I am God's Minister, and he that judgeth me is the Lord.

μους μυστηρίων Θεοῦ. ² ^b Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. ³ ^c ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρώπου ἡμέρας· ἀλλ' οὐδὲ ἐμὰντὸν ἀνακρίνω. ⁴ ^d οὐδὲν γὰρ ἐμὰντῳ σύννοια, ἀλλ' οὐκ ἐν τούτῳ δεικαίωμαι· ὁ δὲ ἀνακρίνων με Κύριός ἐστιν.

⁵ ^e Ὡστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

⁶ ^f Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμὰντὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε

b Luke 12. 42.
& 16. 10—12.
2 Cor. 2. 17.
& 4. 2.
Col. 1. 26, 27.
c ch. 3. 13.
d Ps. 143. 2.
Job 9. 2.
Rom. 3. 20.
& 4. 2.
1 John 3. 20, 21.
e Matt. 7. 1, 2.
Luke 6. 37.
Rom. 2. 1, 16, 29.
2 Cor. 5. 10.
Rev. 20. 12.
f ch. 1. 12.
& 3. 4—7.
2 Cor. 10. 7, 12, 15.
& 11. 4, 12—15.

— *ὑπηρέτας*] ‘*subremiges*.’ Christ is the Pilot of the Vessel of the Church; we are *rowers* under His command. (*Valck.*) Cp. Luke i. 2.

— Ὁ δὲ λοιπὸν] *But what remains*, i. e. to be done on our side. Your part is to esteem us as Ministers of Christ and Stewards of the Mysteries of God. Our duty is to be faithful. He does not disclaim responsibility; he is accountable to God for fidelity, but not to them.

Some of the oldest MSS., A, B, C, D*, F, G read *δε*, which is received by some Editors, who render it, *here*, in *this world*. But this is harsh; and nothing is more common, even in the best MSS., than the confusion of *o* and *u*, on account of the identity of sound and similarity of letter in uncial characters. See the remarkable instances of this confusion below, xv. 49, *φορέσωμεν* for *φορέσομεν*, and Luke xvi. 25.

St. Paul uses the phrase τὸ λοιπὸν to mark a conclusion—*finally*, to show that there is no further consideration needed to determine the question in hand. See 1 Cor. vii. 29. Eph. vi. 10. Phil. iii. 1; iv. 8. 2 Thess. iii. 1.

3. *εἰς ἐλάχιστόν*] ‘in modico,’ *Tertullian* (de Pudicitia, 14), i. e. of no moment or account. See Acts xix. 27, *εἰς οὐδὲν λογισθῆναι*, and *Winer*, G. G., § 29, p. 165.

— ἀνθρώπου ἡμέρας] A day of man as distinguished from the Day, the Day of the Lord, to which he has just referred as proving every man's work. (1 Cor. iii. 13.) Compare the Latin phrase, “*diem alicui dicere*,” to indict a man for trial.

— ἀλλ'] *yea*. Cp. 2 Cor. vii. 11.

4. *οὐδὲν ἐμὰντῳ σύννοια*] I am not conscious to myself of any sin. Cp. Job xiv. 6, LXX, *οὐδὲν σύννοια ἐμὰντῳ ἄνομα πράξας*. (*Bengel.*) “*Nihil mihi conscius sum*, inquit Paulus (1 Cor. iv. 4), id est, non scio me aliquā ex parte defuisse officio meo.” *Bp. Sanderson* (de Conscient. i. 16).

St. Paul speaks hypothetically, and by a common use of the *first personal pronoun* I (see 1 Cor. vi. 12) makes himself a representative of Christian Ministers and Teachers generally. This is what he calls *μετεσχηματίσειν* *εἰς ἐμὰντὸν*, to transfer to himself, by a figure, a general proposition applicable to a class of persons. (1 Cor. iv. 6.) Although, as a Christian Minister, I may not be sensible to myself of any default in the discharge of my ministerial duties, yet I am not thereby acquitted. I am not my own Judge; I cannot pronounce sentence on myself. He that judgeth me is the Lord. The Day on which my cause will be tried is the great Day of the Lord. That Day will bring to light all hidden things, and manifest the secrets of the hearts.

There are, therefore, sins of ignorance to be repented of. And every one may say with the Psalmist, “Who can tell how oft he offendeth? O cleanse Thou me from my secret faults,”—faults secret even to myself. (Ps. xix. 12.) See *Origen* here (in *Caten.* p. 73).

5. *Ignatius* (ad Rom. 5) referring to St. Paul's words, says, *ἐν τοῖς ἀδικήμασιν αὐτῶν μάλλον μαθητεύομαι* (I am trained in the school of Christ by the malice of my enemies), ἀλλ' οὐ παρὰ τοῦτο δεικαίωμαι (but I am not thereby justified).

5. *πρὸ καιροῦ*] Before the season, i. e. of Judgment. See Matt. viii. 29, where the same words occur in the same sense.

— ὁ ἔπαινος] The praise, i. e. that is due. The award of praise supposes also its correlative award of blame; but this he leaves to be understood.

6. Ταῦτα μετεσχημάτισα εἰς ἐμὰντὸν καὶ Ἀπολλῶ] See on v. 4. These things I expressed by a *schema* or figure of transference, applying to myself and to Apollos, as specimens, what is not to be limited by you to us, but to be extended by you, in a process of generalization, to all similar cases. See *Origen*, in *Caten.* p. 77.

On this use of *μετεσχηματίσω*, to transfer as by a figure, see *Wetstein*, p. 112, who quotes *Martial* iii. 69, “*Schemate nec dubio sed aperte nominat illam*.”

St. Paul, in his wisdom and charity, abstains from mention-

ing the names of the false Teachers by whom the Corinthians were led astray, and in whose names they gloried. He condemns their erroneous principles and practices (iii. 11—22), but he spares their persons. Thus he endeavours to bring them to repentance. He points their attention to the hidden persons of the false teachers by specifying the true. (*Chrys.*) He mentions his own name and that of Apollos, in order that, by means of these two personal specimens, and by exposing the sin of making himself and Apollos into leaders of religious parties, he may show, *a fortiori*, the sin of following other leaders who had not the gifts and qualifications of Paul and Apollos, but were Teachers of error and enemies of the Truth.

— ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται] That ye may learn by our cases the lesson of not going beyond the things that are written.

Elz. adds *φορεῖν* after γέγραπται, but *φορεῖν* is not found in the best MSS., A, B, D*, E*, F, G, nor in *Vulg.*, and seems to be a gloss, and is omitted by *Lachm.*, *Tisch.*, *Meyer*, *Alf.* The article τὸ is thus prefixed to sentences of an emphatic and proverbial kind. See above on Mark ix. 23. Cp. Rom. viii. 26; xiii. 9.

And the ellipse of the verb is significant as giving greater largeness and general comprehensiveness to the proverb, which would be limited by the insertion of a particular verb with a special idea, such as *φορεῖν*. Compare a similar ellipse in a similar prohibitory proverb in *Terence*, *Andr.* I. i. 61,

“id arbitror

Apprimè in vità esse utile, ut nequid nimis.”

and *Milton* (P. L. xi.),

“Observe

The rule of *Not too much* by Temperance taught.”

But it may be asked, Where are the things written to which the Apostle refers? In the Scriptures generally. Hence *ἀ* (the reading of A, B, C) seems preferable to *δ*, which would imply rather an allusion to some one particular text; whereas St. Paul's reference is to the general tenour of the Scriptures, which teach that “Cursed is he that putteth his trust in man, and taketh man for his defence” (Jer. xvii. 5), and “Let him that glorieth, glory in the Lord” (Jer. ix. 23, 24). See above, 1 Cor. i. 31.

St. Matthew's Gospel had been written at this time, as *Chrys.* supposes, and is probable (see Pref. to the Gospels, p. xlix). There the Corinthians would find divine cautions from Christ against the sin of calling, and of being called *Rabbi*, *Rabbi*; “for One is your Master, even Christ, and ye all are brethren” (Matt. xxiii. 8—10).

— ἵνα μὴ—φυσιοῦσθε] The form of the verb *φυσιοῦσθε* after *ἵνα μὴ* is remarkable. *Origen* and *Theodoret* seem to have read *ἵνα* for *ἵνα*, and *φυσιοῦσθαι* for *φυσιοῦσθε*, and then the text would stand, *ἵνα μὴ ὑπὲρ τοῦ ἐνὸς φυσιοῦσθαι*, as it is cited by *Origen* (p. 78). And this seems to have been the reading of those MSS. followed by *Vulg.* but not *Cod. Augiensis*, and *Boerner*.

But the Greek MSS. represent with an overwhelming consent the reading in the text.

(1) *Bengel* calls *φυσιοῦσθε* “an irregular form of the *subjunctive*,” and compares Gal. iv. 17, *ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦντε*.

(2) On the other hand, *Winer* (Gr. Gr. § 41, p. 259) supposes these forms to be *indicatives* used irregularly, according to the usage of a declining Græcism, for the conjunctive; and he quotes instances of this usage from a Byzantine Historian, and from Apocryphal writings; and observes that, in modern Greek, *νὰ* (= *ἵνα*) is often used with an *Indicative*.

He observes also, that the only two instances of this usage in the New Testament, are supplied by contracted verbs in *-δω*, —*φυσίω*, *ζηλώω*.

This, however, is not absolutely certain. In *Titus* ii. 4,

g John 3. 27.
James 1. 17.
1 Pet. 4. 10.
h Ps. 44. 22.
Rom. 8. 36.
2 Cor. 4. 11.
1 Thess. 5. 9, 10.
Heb. 10. 33.
i 11. 36.
Rev. 6. 9—11.
j 7. 11—14.
k 17. 6, 7.
l ch. 2. 3.
m 3. 18.
Acts 17. 18.
n Acts 23. 2.
o Cor. 4. 8.
p 11. 23.
1 Matt. 5. 44.
Luke 6. 28.
q 23. 34.
Acts 7. 60.
r 18. 3.
s 20. 34.
Rom. 12. 14, 20.
1 Thess. 2. 9.
2 Thess. 3. 8. 1 Tim. 4. 10. m Lam. 3. 45.

κατὰ τοῦ ἑτέρου. ⁷ * Τίς γὰρ σὲ διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

⁸ * Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὀφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῶν συμβασιλεύσωμεν. ⁹ * Δοκῶ γὰρ, ὃ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ * Ἡμεῖς μωροὶ διὰ Χριστοῦ, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ αἴτιμοι. ¹¹ * Ἀχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν, καὶ γυμνιτεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, ¹² * καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι εὐλογοῦμεν διωκόμενοι ἀνεχόμεθα· ¹³ * βλασφημούμενοι παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περιώψιμα ἕως ἄρτι.

A, F, G, H read *σωφρονίζουσι*, and this has been received by Lach., Tisch., Af.

The fact that the indicative of a *past* tense is used even by the best classical authors, under certain conditions, after *ἵνα* (see *Elmsl.*, *Soph.* Ed. Tyr. 1389; *Monk*, *Hippol.* 641; *Hermann*, *Viger.* § 350), may suggest the probability of a similar use of the *present* also.

(3) Some other Expositors (*Meyer* and *Fritzsche*) suppose *ἵνα* to be a particle of *place*. But this is not consistent with the context.

(4) It cannot be denied that the use of *ἵνα* μὴ with an indicative is a *barbarism*, and though it is true that in the *structure* of sentences St. Paul has usages of his own, which are above the ordinary rules of Grammar, yet it does not therefore follow that he uses *words* or *idioms* which are solæcisms.

It may, therefore, be submitted for the reader's consideration, whether we have not here an instance of an idiom which gives liveliness to the style and address, and is often found in the New Testament, especially in the writings of St. Paul's fellow-traveller, St. Luke, viz. a change from the *oratio indirecta* to the *oratio recta*; and whether, therefore, *φυσιοῦσθε* may not be regarded as a regular and legitimate form, viz. an *imperative*, "be not ye puffed up."

For examples of this sudden transition to the *oratio recta*, see on Acts i. 4; xvii. 3; xxiii. 22. Luke v. 14. Mark vi. 9.

Accordingly, the rendering of the present sentence would be such as to convert it into a general exhortation from the Apostle, which seems to be very apposite and in harmony with the general tone of the Epistle, which, be it remembered, was *publicly read*, on its reception, in the Christian Assemblies at Corinth. And thus all direct, personal, imperative addresses and precepts, would have a special force.

According to this view, the whole paragraph would read thus: *These things I transferred by a figure to myself and Apollos, for your sakes, in order that you may learn in us (i. e. by means of our cases put hypothetically in my argument) the lesson of not (going beyond) what is written (in Holy Scripture) in order that—(you may practice this precept)—Be not ye puffed up, each of you, the one for the one leader against the other.*

There seems to be a similar usage of *ἵνα* introducing a precept addressed to persons as if actually present with the writer, in 1 Thess. iv. 13, according to the reading of A, D*, F, G, I, *οὐ θέλομεν ὑμᾶς ἀγνοεῖν . . . ἵνα . . . μὴ λυπεῖσθε καθὼς καὶ οἱ λοιποὶ*.

Also it is observable that *ἵνα* is put thus *independently* in an *anacoluthon*, and so as to introduce a *precept* expressed by an *imperative*, as here in the present Epistle, i. 31, *ἵνα . . . καθὼς γέγραπται, ὃ καυχόμενος ἐν Κυρίῳ καυχᾶσθω*.

For other instances of conjunctions in *anacolutha*, see John vi. 22; Rom. ix. 22. Col. i. 21. *Winer*, G. G. § 63.

— *ὅπερ* in *behalf of*: the opposite of *κατὰ*. See Mark ix. 40. John x. 15; xi. 50. Rom. v. 6; viii. 31; ix. 3; x. 1.

7. *διακρίνει*] *distinguishes thee* from another, and *makes thee to differ* from another by special gifts. On this use of *διακρίνω*, see Acts xv. 9.

An apostrophe to some *false Teacher*, and carrying with it a *κέντρον*, or sting, which must have been keenly felt when this letter was publicly read in the Church at Corinth.

8. *Ἦδη κεκορεσμένοι ἐστέ*] *Ye are already filled to satiety*. He passes to another topic, and with something of rhetorical irony, *καυμῶν αὐτοὺς* (says *Chrys.*), remonstrates with them on their presumptuous notions of sudden perfection, and on their

spiritual pride, vain-glory, and self-sufficiency, which he reprehends and exposes by means of a *reductio ad absurdum*. *Ye, our children*, are already filled to satiety; what then ought *we*, your spiritual *parents*, to be? *Ye, the taught*, exult; how much more ought *we*, your *Teachers*, to do so? *But what is the fact?* I trow (*δοκῶ*) that God has displayed *us* as the *last*, while *ye* imagine yourselves to be the *first* in the Christian race; and has destined *us* to death, like prisoners cast to wild beasts in the arena, while *ye* sit aloft as spectators, and reign as kings. And yet *we* are patient, and bless Him. If this is *our* case, you may be sure that pride and vain-glory, and self-confidence, such as *yours* are no fit badges of Christians.

— *ὀφελόν*] *ὀφείλες* = *ὀφείλες*, *ἐπ' εὐχῆς*, *Apollon*. (Lex.) Cp. 2 Cor. xi. 1. Gal. v. 12. *Winer*, p. 270.

— *ἐβασιλεύσατε*] *ye reigned*. *Ye* attained the crown, and are already seated on the throne. Cp. Latin *regno*. *Hor.* (1 Epist. x. 8), "Quid queris? vivo ac regno." *Terent.* (Phorm. ii. 3. 58.)

9. *Δοκῶ*] *'puto'* (*Tertullian*), I am persuaded. See vii. 40. Not an expression of doubt, but a strong asseveration. *Photius* (in Cat. 86).

— *ἐπιθανατίους*] *appointed to death*; rendered "bestiarios" by *Tertullian* (de Pudicit. 14). "Puto, nos Deus Apostolos novissimos elegit, velut bestiarios." *καταδικούς* (*Chrys.*), *θηριομαχούς* (*Gloss.*), i. e. prisoners or convicts brought out as destined for death, led out into the *amphitheatre* to be torn in pieces by wild beasts. Cp. *Tertullian*, *Apol.* 40, "Si Tiberis ascendit ad moenia, &c. *Christianos ad Leonem*:" the hue and cry at Rome, made more vociferous by its rhythmical cadence, — — — — — | — — — — — |.

In another, spiritual, sense the Christian is *ἐπιθανάτιος*, he 'dies daily'; he is dead to the world; he bears in his own body 'the dying of the Lord Jesus'; he is 'conformed to His death.' *Origen* (in Caten. p. 84).

— *θέατρον*] Like those *ἐπιθανάτιοι* brought into the arena, as *S. Ignatius* was afterwards into that of the Colosseum at Rome. Cp. *Ignat.* ad Rom. 4. *Martyr. Ignat.* 6.

— *τῷ κόσμῳ*] Not of a single city, but of the *World*. (*Chrys.*)

10. *Ἡμεῖς μωροὶ διὰ Χριστόν*] An irony. (*Origen.*)

We, your *teachers*, who *suffer* these things, are counted fools for Christ's sake, and yet *ye*, the *taught*, *reign* like kings, and think yourselves wise in Christ! A *reductio ad absurdum*. (*Chrys.*)

11. *γυμνιτεύομεν*] So the best MSS. On the form of this verb (like *μεσιτεύω*), see *Winer*, p. 84.

12. *καὶ κοπιῶμεν ἐργαζόμενοι τ. i. χ.*] Even now at *Ephesus* we labour with our own hands: a statement confirmed incidentally by what is said by St. Paul to the *Ephesian* presbyters at Miletus (Acts xx. 34), *αὐτοὶ γιγνώσκετε ὅτι ταῖς χεραῖς μου . . . ἀπηρέτησαν αἱ χεῖρες αὐταί.*

13. *περικαθάρματα*] (1) Properly *things* which are scoured off on all sides from other objects, as their offal and refuse, and are then thrown away. Cp. Isa. xxx. 22; lxiv. 6.

(2) Hence whatever is despised and cast off. Cp. Lament. iii. 48, "Thou hast made us as the offscouring and refuse in the midst of the people."

(3) *Persons*, reserved in heathen cities for emergencies of public calamity, e. g. Pestilence, Famine, or Invasion, and then devoted as *ἀναθήματα*, to death, as an expiation of the sins of the People, and to propitiate and appease the wrath of the gods (*Schol. Aristoph.* *Eqq.* 1133);—a remarkable witness from heathen tradition and practice, in behalf of the doctrine of Vicarious Atonement for sin.

¹⁴ Ὁὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ.
¹⁵ Ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας·
ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ¹⁶ Παρακαλῶ
οὖν ὑμᾶς, μιμηταί μου γίνεσθε. ¹⁷ Διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ
τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου
τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκει.

¹⁸ Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες· ¹⁹ ἐλεύσομαι δὲ
ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφω-
σιωμένων, ἀλλ' τὴν δύναμιν. ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν
δυνάμει.

²¹ Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;
V. ¹ Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς

Heb. 6. 3.

s ch. 2. 4. 1 Thess. 1. 5. 2 Pet. 1. 16.

1 2 Cor. 10. 2. & 13. 10.

a Lev. 18. 8. Deut. 27. 20.

n 1 Thess. 2. 11.
o Acts 18. 11.
Gal. 4. 19.
Philem. 10.
James 1. 18.
p ch. 11. 1.
John 10. 4. 5.
Phil. 3. 17.
1 Thess. 1. 6.
2 Thess. 3. 9.
Heb. 13. 7.
1 Pet. 5. 3.
q 1 Tim. 1. 2.
2 Tim. 1. 2.
ver. 2.
ch. 7. 25.
Num. 12. 7.
Prov. 13. 17.
Matt. 24. 45.
& 25. 21, 23.
Eph. 6. 21.
Col. 1. 7. & 4. 9.
2 Tim. 2. 2.
Rev. 2. 10, 13.
1 Rom. 15. 32.
James 4. 15.

Hence in Prov. xxi. 18, for *ἡ* (*corher*) the LXX have *περικαθάρα*, an expiation.

(4) Since the persons thus destined for these expiatory sacrifices, like scapegoats, were usually strangers, captives, prisoners, and miserable outcasts, therefore *καθάρματα* and *περικαθάρματα* came to signify miscreants of the most abject condition, as here. See the commentators on *Aristoph.* *Equit.* 1133, *Plut.* 444, and the story of Sinon, *Virg. Æn.* ii. 115—129, and the passages quoted here by *Wetstein*, p. 114.

— *περίψημα*] “*peripsema*,” *Tertullian* (de Pudicit. c. 14), and so *Vulg.*, as not having an equivalent in Latin. The meaning of the word is,—

(1) Whatever *περιψάται*, *circumraditur*, is rubbed round and rubbed off by friction, as the filings or smeltings of metals, the sweepings of a house,—“*rasura cujusque rei*.” (*Glossar. Cangii.*)

The Metaphor is taken from the scouring of tables after meat. What is used for that purpose, and is afterwards thrown away as refuse, is called *περίψημα*. *Theodor. Mopsuest.* (in Cat. 83).

(2) Hence the word is applied to any thing or any person who is an object of scorn, and is thrown aside as such, while that from which it or he is separated, becomes more clean by the separation.

(3) Hence the word signifies a person or thing which is ready to be sacrificed and cast off in contempt for the benefit of some other person or thing. Thus in the book of Tobit (v. 24), Anna, the mother of Tobias, says, ἀργύριον περίψημα τοῦ παιδίου γένοιτο, let the money be sacrificed as nought for the sake of the child. And *S. Ignatius* applies the word to himself (ad Ephes. c. 8), ἐγὼ περίψημα ὑμῶν, and c. 18, περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ, and *S. Barnabas* (c. 6), ἐγὼ περίψημα τῆς ἀγάπης ὑμῶν. And it was a common expression of love among the early Christians, ἐγὼ περίψημά σου. See the note of *Valerius* on *Eusebius* vii. 23.

And this seems to be St. Paul's meaning here. He is himself πάντων περίψημα, i. e. he draws off from others, and absorbs into himself, the shame and misery which would otherwise be theirs.

(4) Hence the word *περίψημα* was also used in a peculiar sense. See *Bp. Pearson* (Vind. Ignat. ii. c. xv.) for ἀντίλυτρον and ἀντίψυχον.

15. *παιδαγωγούς*] Properly persons who were employed to escort children to school, and to watch over them as their attendants and guardians. See the character in *Euripides* *Medea*, the scene of which is *Corinth*, and the statue in the famous group of *Niobe's children*, at Florence. Cp. *Plaut.* (Mercator i. 190), “*Servum qui pædagogus fuerat*,” and see *Wetstein* and *Valck.* here. They were called by the Romans *litteriones*, and are not to be confounded with the slaves called *caparii*, who carried the books, &c., of the pupil to school. *Horat.* (Sat. i. iv. 78).

He here contrasts the severe moroseness of the *παιδαγωγός* with the affectionate tenderness of the *πατήρ*. In Gal. iii. 34, the distinction is between the *manuductory* office of the former, and the more *perfect* work of the Teacher.

16. *μιμηταί μου γίνεσθε*] See on 1 Cor. xi. 1.

17. *Τιμόθεον*] *Timotheus*, who had been with St. Paul on his first visit to Corinth, with Silas (Acts xviii. 5), and who had now been sent by St. Paul from *Ephesus* (with *Erastus* of Corinth, Rom. xvi. 23), to go through Macedonia to Corinth, a little before the writing of this Epistle (Acts xix. 22), and was with St. Paul in Macedonia when he wrote his Second Epistle to the Corinthians (2 Cor. i. 1).

18. *τινες*] Certain persons: he does not specify *their names*, lest he might harden them in sin, and in order that he might leave the door open for their Repentance, for which he hoped and laboured; and which, under his wise and merciful treatment, was realized. Cp. *Origen* here.

19. *ἐλεύσομαι ταχέως*] Which he did soon after the writing of the Second Epistle. Compare xvi. 6. Acts xx. 1, and Introduction to this Epistle.

21. *ἐν ῥάβδῳ*] with a rod. On the use of *ἐν*, as indicating an accompaniment with which, and an instrument by which, a person acts, see Luke xiv. 31, ἐν δέκα χιλισίαις. Eph. vi. 16, τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ. Cp. *Exod.* xxi. 20, *παράξῃ ἐν ῥάβδῳ*, and *Meyer* here.

The *ῥάβδος*, or Rod, is an emblem of power, and an instrument of executing judgments, as is seen in the History of Moses, *Exod.* vii. 9, 10. 19; viii. 5, and *passim*; and in the passages of Holy Scripture describing the Royal and Judicial Office of Christ, Ps. ii. 9. Heb. i. 8. Rev. ii. 27; xix. 15.

Here, then, the words “with a rod,” signify punitive power. (*Chrys.*)

Cn. V. 1. Ὡς] altogether; ‘prorsus, planè, omnino;’ παντελῶς (*Hezych.*); said of what is indubitable. See the use of the word 1 Cor. vi. 7. Hence *Tertullian* (De Pudic. c. 14) translates the passage thus: “*Auditur in vobis in totum fornicatio*.” And *Chrys.* interprets the word to mean, that the crime was one common to all by their connivance at it, and says, that by using the word *ὅλος*, κοινὸν τὸ βνείδος τοῦ ἐγκλήματος. Some recent Expositors render the words, “the character of πόρνος is actually borne among you,” but this is erroneous.

Observe the contrast. A sin, he says, is commonly heard of among you Christians, which does not exist even among the Gentiles.

He also mentions the common notoriety of the sin, in order to prepare the way, and to account for the declaration which he is about to make, that although absent from them, he has already pronounced sentence upon it (*ἀπὸν ἤδη κέκρικα*, v. 3).

The divisions and dissensions of which he had been speaking before, had been reported to him by those of Chloe, i. 11. Cp. xi. 18, ἀκούω σχίσματα ἐν ὑμῖν εἶναι. But the sin of which he is now going to speak was as public as it was heinous; and being so notorious, he needed not to inquire further, nor refer to any special witnesses to avouch the fact.

The connexion of this topic with the preceding, is to be seen in the words ἐν ῥάβδῳ ἔλθω, iv. 21. Shall I come with a rod, the rod of discipline and chastisement? and why? for a great sin has been committed among you; it is a notorious and flagrant sin, one which concerns you all; and yet you connive at it, and are even puffed up with spiritual pride, and imagine yourselves to be in a flourishing state.

— *ἐθνεσιν*] *Elz.* adds *ὀνομάζεται*, which is not found in the best MSS.

The abhorrence felt even by the heathens for the sin in question had been portrayed by *Euripides* in the character of his *Hippolytus Coronifer*,—the scene of which drama is laid at *Troezen*, in the neighbourhood of Corinth. Cp. *S. Cyril* here (in Cat.). For other proofs of the execration with which such an incestuous connexion was regarded by heathens, see *Cicero* pro Cluentio, 5, 6, and *Wetstein*, p. 116.

— *ὅσπερ γυναῖκά τινα τοῦ πατρὸς ἔχει*] This incestuous person is supposed by some of the ancient Expositors to have been a person of wealth and influence, and a leader in a party of the Church at Corinth. See *Theodoret* and *Severian* here.

b ch. 4. 8.
2 Cor. 12. 21.

c Col. 2. 5.

d Matt. 16. 19.
John 18. 18.
John 20. 23.

e 1 Tim. 1. 20.
ch. 2. 6, 7.

ἐθνεσιω, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. ² ^b Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρῇ ἐκ μέσον ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; ³ ^c Ἐγὼ μὲν γὰρ ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ⁴ ^d ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ⁵ ^e παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

2. ἀρῇ] So the best MSS. and Editions.—*Elz. ἐκαρῇ.*
—τὸ ἔργον τοῦτο] *this deed.* On this mode of speech see above, on 1 Thess. iv. 6.

3. ἀπὼν] *Elz. prefixes ὅς, which is not in A, B, C, D*.* And the sense is more clear without it. *For I, though absent in body, &c.*

There is something in the involved structure of this sentence which gives a strong impression of the emotion, anguish, and indignation with which it was written, and which vented itself in broken and disturbed periods, as it were, "*per singultus.*"

What must have been the effect of such sentences as this—and of others like it in this Epistle—when *publicly read* for the first time in the Church at Corinth!

—ἤδη κέκρικα] *I have already resolved.* A very important text in relation to the question concerning the independence of spiritual authority in the exercise and administration of Ecclesiastical Discipline.

It appears

(1) That St. Paul, when now at Ephesus (ἀπὼν τῷ σώματι), had already resolved (ἤδη κέκρικα) to excommunicate the incestuous person at Corinth, whose sin was notorious.

(2) That he did this without taking counsel with the Corinthians, and probably against their inclination; for they were conniving at the sin, and were puffed up with spiritual pride (πεφυσιωμένοι), as if nothing was amiss among them.

(3) That the sentence of Excommunication was not private, but to be promulgated in their presence, and when they were gathered together in a religious assembly (συναχθέντων ὑμῶν).

(4) That these requisitions of St. Paul were complied with. (2 Cor. vii. 6—16.)

(5) That the sentence of Excommunication pronounced by the Apostle was afterwards taken off by him, when absent, on the Repentance of the guilty party. (2 Cor. ii. 5—7.)

Hence conclusive arguments may be derived,

(1) against the errors of *Erastianism*, which would unduly limit Ecclesiastical Discipline on the part of the Spirituality; and would confine the *Power of the Keys* (see on Matt. xvi. 19) to the mere hortatory efforts of *Persuasion*; and transfer all its practical efficiency to the *Civil Power*.

(2) Against the notions of Beza and the Genevan Discipline, which would associate *Lay Elders* with the Spirituality in cognizance of purely Spiritual causes, and in the exercise of Spiritual Discipline by Excommunication and Absolution.

(3) Against the *Papal* theory, which would derive *all* ecclesiastical authority and spiritual jurisdiction from the Roman Pontiff as the representative of St. Peter. (See above on Matt. xvi. 19, and on John xx. 23.)

St. Paul in this act of Excommunication makes no reference to St. Peter, but says Ἐγὼ κέκρικα: and in this Epistle he speaks of *Cephas* in conjunction with himself and Apollos (i. 12) as fellow-workers under Christ.

On these important questions, the younger student may consult the passages from Holy Scripture and the Fathers, and also from *Hooker, Bp. Taylor, Sanderson*, and others, quoted in *Theophilus Anglicanus*, Part iii. chap. v. Also on the "Power of the Keys," the authorities quoted in Part i. ch. xiii. and xiv.

The power of the Apostle,—pronouncing so awful a sentence as this in *his absence*, a sentence accompanied, it is probable, with bodily consequences to the guilty party (see next note),—must have been greatly confirmed in the minds of the Corinthians, and have tended to produce in them the salutary effects of reverential deference to St. Paul's authority, which appear from many places of the Second Epistle, e. g. 2 Cor. vii. 11.

5. παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ] By ἀφορισμός, or *Excommunication*,—that is, by separation from external communion with the Visible Church in religious offices. See *Chrys., Theophyl., and Suicer* in v. ἀφορισμός.

"The punishment for extreme contumacy (says *Barrow*, *Serm. lviil.* Vol. iii. p. 140) is called *delivery to Satan*, and this power is spiritual." (2 Cor. x. 4.)

(1) The term "deliver to Satan," used by St. Paul here and 1 Tim. i. 20, appears to have had its origin from consideration of

the fact, that physical evil is due to the agency of the *Evil Spirit*. This truth had been revealed in the history of Job (Job ii. 6), and was further illustrated by our Lord's teaching (Luke xiii. 16), in the case of the woman "with a spirit of infirmity," and in the history of the demoniac at Gadara, and the fate of the swine (Matt. viii. 30—32. Mark v. 13. Luke viii. 33); and in the Evangelical history generally of demoniacal possessions accompanied with bodily sufferings. Hence St. Paul's *thorn* in his *flesh* is called by him ἄγγελος Σατᾶν. (2 Cor. xii. 7.)

(2) Excommunication is a withdrawal of the ordinary means of grace,—a cutting off from the channels by which the influences of the Holy Ghost are usually bestowed. They who have grieved the Holy Ghost by heinous sin, are deprived, for their sin, of His comfortable presence, and are given over to the power of their own Master, Satan, whose service they have preferred to that of God.

(3) The ordinary means of grace being withheld, by which the Presence of the Holy Ghost is usually vouchsafed, Satan makes his own power to be felt by them. And this he has been permitted by Almighty God to do, particularly in the earlier ages of the Church, by physical distempers and plagues. Hence St. Paul declares that the sicknesses with which the Corinthians were visited, were chastisements for their sins in desecrating the Lord's House and the Lord's Table. (1 Cor. xi. 30—32.) "For this cause many are weak and sickly among you." And corporal pains were the consequences of *Excommunication* pronounced by the Apostles of Christ. Cp. *Augustine* c. Epist. Parmenian. iii. 2. *Jerome*, ad Heliodor. Epist. i.

(4) But St. Paul adds, that these bodily chastisements were permitted by God, *for wise and merciful purposes*, even for a spiritual benefit. "When we are (thus) judged, we are *chastened by the Lord*, in order that we should *not be punished* with the world."

This is what St. Paul states to be the aim and end of the sentence of Excommunication, here pronounced by himself against the incestuous Corinthian, who is delivered by him to Satan, in order that by the punishment of the *flesh*, in which he had sinned, "his *spirit* may be saved in the day of the Lord."

And in like manner he says that he delivered Hymenæus and Alexander to Satan, with a salutary intention towards them, i. e. that they might learn not to blaspheme (1 Tim. i. 20); and he says generally that his spiritual weapons are given him "for edification, and not for destruction." (2 Cor. x. 8; xiii. 10.) Cp. *Chrys.* here, and *Theodoret*.

The examples of *Ananias* and *Sapphira* often cited hereupon, are not relevant, because their punishment was not *inflicted* on them by the Apostle, but only *pre-announced* (see on Acts v. 5); nor could *death* have been ministered to that *spiritual edification*, which is the aim and end of Excommunication and of all Church Discipline.

(5) If it be asked, how excommunicated persons, being cut off from fellowship with the Church, could be *moved to Repentance* (which is a work of the Holy Ghost), by bodily sufferings, and not rather be hardened by them as Pharaoh was, it must be remembered, "that the act of excommunication neither shutteth out from the mystical Church, nor clean from the visible, but only from *fellowship* with the visible in holy duties." *Hooker*, III. i. 13.

There is still the holy seed of Baptism—which is not to be repeated—in the heart of the person excommunicated; and that seed, though it have been choked by sin, may germinate afresh, when the gracious motions of the Spirit which bloweth where it listeth, are pleased to visit it, and those motions are cherished in the soul, which is humbled by the chastisement of the flesh, and is taught by suffering, *how evil and bitter a thing it is to depart from the living God.* (Jer. ii. 19.)

There is also that natural residue of Divine goodness which makes itself felt and heard in Human Nature by the Voice of Conscience when awakened by suffering, and which gave vent to the penitential confession of the Prodigal Son: "*Father, I have sinned against heaven and before thee.*" (Luke xv. 18.)

(6) Thus *Excommunication* itself, though doubtless it is a

⁶ Ὁ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ⁷ Ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. ⁸ Ὡστε ἐορτάζωμεν, μὴ ἐν

f Gal. 5. 9.
g Isa. 53. 7.
John 1. 29.
ch. 15. 3.
1 Pet. 1. 19.
h Exod. 12. 3, 15.
Deut. 16. 3.

cutting off from participation in ordinary means of Grace, yet is to be considered as one of the means of Grace; one which, if rightly used, God Himself, Who appointed it, will bless; and which ought never to be forfeited by a Church. Just as the severe discipline of the bodily physician is not to be foregone, though it may deprive the patient of food and exercise, which are ordinary means of health, yet is salutary and necessary, in order that he may enjoy them, and is itself one of the appointed means of health.

Compare Chrys., Theophyl., and Œcum. here, and the statements of Hammond, in his note, and in his Letter to Bp. Sanderson (Sanderson's Works, v. p. 344, 345), from which the following words may be cited:

There is the withdrawing all the outward ordinary means of Grace, the preaching of the Word and Sacraments, which, if it be done by the censures of the Church, is called *the delivering up to Satan*. And of those Church censures it is said expressly by the Apostle that the end of inflicting them is *for edification, that men may be disciplined, and taught not to blaspheme*. (2 Cor. xiii. 10. 1 Tim. i. 20.)

This supposes continuance of Grace to them that are thus punished, and that sufficient to make use of this punishment to their amendment; nay, the punishment, though it be the withdrawing of one instrument of Grace, is itself another, and therefore purposely chosen and allowed in exchange for the former, because it is looked on as the more probable to produce the effect.

They that see so great a benefit withdrawn from them for their unworthiness, will be thereby excited to reflect on their provocations, and bewail them, and contend by all regular means to regain what they have forfeited, and to repair their neglects some other way. And this being the very end to which this punishment is by God designed, it is not imaginable He doth yet, till this method also be despised, withhold that degree of Grace from such, which is necessary for the producing of the effect.

6. καύχημα] The matter or subject of your glorying is not good; not "your glorying is not good," which would be καύχησις. (Meyer.)

7. Ἐκκαθάρατε] Purge out. An allusion to the command of God to the Israelites to remove all leaven from their houses before the Passover or days of unleavened bread. Exod. xii. 15.

The Holy Spirit here teaches the Church by St. Paul what was the moral and spiritual meaning of the ceremonial Law in this respect. Compare his further instruction on this subject, 1 Cor. x. 1—5.

S. Ignatius (ad Magnes. c. 10) seems to have had St. Paul's words in his mind when he wrote, ὑπέθεσθε τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν καὶ ἐνοχίσσαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ὃ ἐστὶν Ἰησοῦς Χριστός.

On this and the following verse, see Bp. Andrewes, Sermons ii. 290.

— καθὼς ἔστε ἄζυμοι] as ye are unleavened, that is, by the very terms of your Christian profession. Photius (in Cat. p. 96).

— καὶ γὰρ τὸ πάσχα ἡμῶν] Probably these words were written by St. Paul a little before Easter, and were read by the Corinthians for the first time at that season; and they would gain in force by that circumstance. See above, Introduction to this Epistle, ii. § 4, p. 77.

— καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός] for our Passover also was sacrificed, which is Christ. After ἡμῶν Elz. adds ἐπὶ ἡμῶν, which is not in A, B, C, D, E, F, G. Nor is it found in Appendix to Irenæus, p. 932, ed. Stieren, and Tertullian, c. Marcion. v. 7, "Pascha nostrum immolatus est Christus."

Remark the order of the words, and the aorist ἐτύθη. The sense is, For the Passover of us also (καὶ), as well as of the Jews, was sacrificed at the Passion of Christ. And as the leaven was removed from the houses of the Jews before the sacrifice of the Paschal Lamb, and no leaven might be found in their houses from the first day until the seventh day of the Paschal Week (Exod. xii. 15), and since our Paschal Lamb, which is Christ, has been sacrificed once for all, and the sacrifice is never to be repeated, the whole of the Christian Life is to be, as it were, a perpetual Holy Week. We are by our baptism ἄζυμοι, unleavened (v. 7). Chrys. Therefore, let the leaven which now contaminates you be put away.

It has been recently alleged (e. g. by Meyer here) that St. Paul here regards Christ as the Antitype of the Paschal Lamb in respect of the day of His Passion; and that therefore the account of the first three Evangelists is erroneous, which says that Christ

ate the Paschal Lamb with his disciples at the Passover of His own Passion. And it has been also alleged that St. Paul agrees with St. John in differing from those three Evangelists, and in representing the Paschal Lamb as not sacrificed at Jerusalem till the day of the Passion of Christ.

The allegation of this supposed discrepancy has been already examined in the notes on John xviii. 28, and on Luke xxii. 7. And from the considerations there stated it will be seen that Christ may well be called our Paschal Lamb, not only as the Lamb of God which taketh away the sins of the world (John i. 29, 36), and by whose precious blood-shedding we are delivered from the bondage of our sins, and from the sword of the destroying Angel, and are enabled to escape from the Egyptian captivity of our ghostly Enemy, and to pass through the baptismal sea in the way to our heavenly Canaan (see 1 Cor. x. 1, 2), but also even as to the time of His Passion. For He not only ate the Passover at the right legal time with His disciples, but even then on that day, His Passion, which was consummated on the Cross on Calvary on the following day, might well be said to have begun, when He uttered those solemn words by which He transfigured the Levitical Passover into the Christian Sacrament, "This is My Body which is being broken for you," 1 Cor. xi. 24. Cp. Luke xxii. 20; "This is My Blood which is being shed for you." And His Passion was continued when He was in His Agony at Gethsemane, and when He said, "Mine hour is come." (Matt. xxvi. 45. John xii. 27; xiii. 1.)

8. ἐορτάζωμεν] let us keep the Feast. Christ had called false doctrine by the name of leaven (Matt. xvi. 6), and Paul dwells on the metaphor, reminding them of the ancient history of the Passover, and of the Blessings then received and now, and also of the Judgments then executed. And when he says, "Let us keep the feast," he shows that all time is the season of the Festival to Christians, on account of the immensity of the gifts they have received. For what blessing have they not? The Son of God has become man for thy sake. He has delivered thee from death, He has called thee to His Kingdom. Therefore thou oughtest to keep the Feast all thy life long. (Chrysostom.)

This Text is specially applicable to a consideration of the privileges and duties of Christians as recipients of the Holy Communion; and in this sense it is well expounded, as follows, by one of the most learned and holy Bishops of the Church;

In the Institution of the Holy Eucharist, two things Christ gave us in charge,

1. ἀνάμνησις, 'remembering,' and
 2. λήψις, 'receiving.' (Luke xxii. 17. 19.)
- The same two St. Paul, but in other terms,
1. καταγγεῖλαι, 'showing forth;'
 2. κοινωνία, 'communicating.'

Of which, 'remembering' and 'showing forth' refer to celebramus; 'receiving' and 'communicating' to ἐορτάζωμεν, or epulemur, here.

The first in remembrance of Him, Christ. What, of Him? Mortem Domini, His Death, saith St. Paul; "to show forth the Lord's death." Remember Him? That we will and stay at home, think of Him there. Nay, show Him forth ye must. That we will by a sermon of Him. Nay, it must be Hoc facite. It is not mental thinking nor verbal speaking. There must be actually somewhat done to celebrate this memory. That done to the holy symbols, that was done to Him, to His body and His blood in the Passover; break the one, pour out the other, to represent κλάμενον, how His sacred body was "broken," and ἐκχυρόμενον, how His precious blood was "shed." And in corpus fractum and sanguis fusus there is immolatus. This is it in the Eucharist that answereth to the sacrifice in the Passover, the memorial to the figure. To them it was Hoc facite in mei præfigurationem, "Do this in prefiguration of Me:" to us it is "Do this in commemoration of Me." (Luke xxii. 19. 1 Cor. xi. 26.) To them prænuntiare, to us annuntiare; there is the difference.

By the same rules that theirs was, by the same may ours be termed a Sacrifice. In rigour of speech neither of them; for, to speak after the exact manner of Divinity, there is but one only sacrifice, veri nominis, 'properly so called,' that is Christ's death. (Heb. x. 4.) And that sacrifice but once actually performed at His death, but ever before represented in figure from the beginning; and ever since repeated in memory to the world's end. That only absolute, all else relative to it, representative of it, operative by it. The Lamb but once actually slain in the fullness of time, but virtually was from the beginning, is, and shall be to the end of the world. That the centre in which their lines and

ζύμη παλαιᾶ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐλκρινείας καὶ ἀληθείας.

1 vv. 2, 7.
2 Cor. 6. 14.
Eph. 5. 11.

⁹ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις ¹⁰ καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, καὶ ἄρπαξιν, ἢ εἰδωλολάτραις, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεθεῖν ¹¹ Νυνὶ δὲ ἔγραψα ὑμῖν, μὴ

k 2 Thess. 3. 14.

ours, their types and our antitypes, do meet. While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs. And after it is past the memory of it is still kept fresh in mind by the commemoration of it in ours.

So it was the will of God that so there might be with them a continual *foreshowing*, and with us a continual *showing forth*, "the Lord's death till He come again."

Hence it is that what names theirs carried, ours do the like; and the Fathers make no scruple at it, no more need we. The Apostle, in the tenth chapter, compareth this of ours to the *immolata* of the heathen (1 Cor. x. 21, &c.); and to the Hebrews, *habemus aram*, matcheth it with the sacrifice of the Jews. (Heb. xiii. 10.) And we know the rule of comparisons, they must be *ejusdem generis*.

Neither do we stay here, but proceed to the other, *Epulemur* (*let us keep the feast*). For there is another thing yet to be done, which doth present to us that which *celebremus* doth represent. For the Sacrament is the applying of the Sacrifice. The *Sacrifice* in general, *pro omnibus*. The *Sacrament* in particular to each several receiver, *pro singulis*. Wherein that is offered to us that was offered for us; that which is common to all, made proper to each one, while each taketh his part of it; and made proper by a Communion and union, like that of meat and drink, which is most nearly and inwardly made ours, and is inseparable for ever. There *celebremus* passeth with the representation; but here *epulemur*, as a nourishment, abideth with us still. In that we "see," and in this we "taste," how gracious the Lord is and hath been to us. (Ps. xxxiv. 8.)

And so much for these two as two means to partake the benefit, and we to use them; and as duties required of us, and we to perform them.

Will ye mark one thing more, that *Epulemur* doth here refer to *immolatus*? To Christ, not every way considered, but as He was offered. Christ's body that now is. True; but not Christ's body as now it is, but as then it was when it was offered, rent, and slain, and sacrificed for us. Not as now He is glorified, for so He is not, so He cannot be *immolatus*, for He is immortal and impassible; but as then He was when He suffered death, that is passible and mortal. Then in His passible estate did He institute this of ours, to be a memorial of His *passible* and *Passio* both. And we are in this action not only carried up to Christ (*sursum corda*), but we are also carried back to Christ as He was at the very instant, and in the very act of His offering.

So and no otherwise doth this text teach; so and no otherwise do we represent Him. By the incomprehensible power of His eternal Spirit, not He alone, but He, as at the very act of His offering, is made present to us, and we incorporate into His death, and invested in the benefits of it. If an host could be turned into Him, now glorified as He is, it would not serve. Christ offered is it, thither we must look; to the Serpent lift up, thither we must repair, even *ad cadaver* (see note above on Matt. xxiv. 28); we must, *hoc facere*, do that is then done. So, and no otherwise, is this *epulari* to be conceived. *Bp. Andrewes* (Serm. vii. on the Resurrection).

— *εὐλκρινείας* purity. *Εὐλι-κρίνης* is that which being held up to the sunshine (*πρὸς ἑλῆν*), and so (*κρίνεται*) is tested, is found to be transparent, without flaw, speck, or blemish (*Εἴτυμ. Μ.*). Cp. 2 Cor. i. 12; ii. 17. Phil. i. 10. 2 Pet. iii. 1.

This Etymology, confirmed and illustrated with much erudition by *Ruhnken* and *Hemsterhuis* (in *Timæum*, p. 264, v. *ὅτ' αὐγὰς*), ought not, it would seem, to be abandoned, even after the remarks of a recent learned English Editor of the Epistle to the Philippians, i. 10.

9. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ] *I wrote to you in my Epistle.*

(1) St. Paul had now been absent from Corinth for three years. It is probable, therefore, that some communication had been made from him by letter during that time.

(2) He refers here to something as written by him which is not found in any extant Epistle to the Corinthians. *Origen* (in *Caten.* p. 97).

(3) He contrasts his present writing with some former writing, and explains what he wrote then by what he writes now. See v. 11, where *νυνὶ δὲ ἔγραψα* is contrasted with *ἔγραψα ἐν τῇ ἐπιστολῇ*.

(4) Therefore the reference here is to some Epistle of St. Paul, which is not now extant.

(5) This conclusion is perfectly consistent with the position that "No Canonical Book of Holy Scripture has been lost."

For what is meant by the word 'Canonical'? That which forms a part of those Writings which constitute the *Kanon* or Rule of Faith of the Church, and has been received as such by the Universal Church, which is the Body of Christ, and to which He promised His presence and that of the Holy Ghost. In a word, whatever writing has been acknowledged by Christ and by the Holy Ghost, dwelling in the Church, and making their consent heard and seen by the reception and reading of the said writing as Canonical Scripture in the public assemblies of the Universal Church throughout the World, that must be acknowledged to be Canonical Scripture.

But the Epistle to which St. Paul refers, was not so read by the Church Catholic, which never received more than two Epistles of St. Paul to the Corinthians as Canonical Scripture; and these two Epistles are the Epistles which are now received as the First and Second Epistles of St. Paul to the Corinthians.

(6) So far from being perplexed by such a conclusion as this, we may rather derive instruction from it, as bringing out clearly the true grounds on which our belief in the Inspiration of the Canonical Scriptures of the Old and New Testaments rests.

We do not receive these Books merely because they were written by Prophets, Apostles, and Evangelists; for some of the Canonical Books were written by persons who were not Prophets, Apostles, or Evangelists, and whose very names are unknown to us, as the Books of Job and Judges. And no one can imagine that every thing that was ever written by all the Prophets, Apostles, and Evangelists, is contained in the Bible. Nor do we receive them because they were written by men who claim to be inspired by the Holy Ghost; for men may claim to be inspired, who are not so; and in some of those books no such claim is made.

But we receive them because they are sealed by the Seal of Christ. He, during His personal presence upon Earth, received all the Books of the Old Testament as the Inspired Word of God. He by His Spirit enabled the Apostles to avouch by miracles their authority to deliver and to sanction the Books of the New Testament as of equal authority with the Old. (See below on 2 Tim. iii. 15, 16. 2 Pet. iii. 15, 16.) And by the consentient voice of the Church Universal, which is His Body, and which receives as Canonical Scripture every Book of the New Testament, and joins both Testaments together, as written by the same Divine Hand, and making together the perfect Written Word of God, to which nothing can be added, and from which nothing can be taken away, Christ Himself avouches the Canon of Holy Scripture with His Divine Authority, and delivers it to us as the Rule of Faith.

This universal external testimony is, doubtless, confirmed particularly and internally by what we ourselves feel in hearing and reading the Holy Scriptures, and by the witness of the Spirit within us, that what we hear and read is from God. And it is corroborated by what we know of the beneficial effects produced in the world by the agency and influence of Holy Scripture. It is strengthened by all the researches which we are enabled to make into Evidences of their Truth and Inspiration. And so by the co-operation of our own internal and particular persuasion with the external and universal Testimony of the Church, we are settled and established in the belief that the Holy Scriptures of the Old and New Testament are the complete Word of God.

On this subject the reader may compare the remarks above on Mark xvi. 9.

As to the opinion that St. Paul is referring to his present Epistle, the reader may see what is to be said in its favour in *Bp. Middleton's* note here, and *Dr. Peile's*, and *Blunt* on the Early Fathers, p. 437.

10. πόρνοι] He dwells on this word here and in vv. 2, 3, putting it in the forefront of his catalogue of sins. A remarkable proof of his courage and freedom. For *πορνεῖν* was scarcely accounted a sin by the Gentile World, and at Corinth it was even consecrated as a part of Religion. See the note above on Acts xv. 20.

11. Νυνὶ δὲ ἔγραψα] But now I write. See on v. 9. As to the

συναναμίγνυσθαι, εάν τις, ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μέθυσος, ἢ ἄρπαξ τῷ τοιούτῳ μηδὲ συνεσθίειν.

¹² Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ¹³ τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. ¹ Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ² Ἡ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; ³ οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά; ⁴ βιωτικά μὲν οὖν κρι-

¹ Mark 4. 11.
Col. 4. 5.
¹ Thess. 4. 12.
¹ Tim. 3. 7.
^a Matt. 18. 15—17.
Acts 18. 14, 15.
& 19. 38.
^b Dan. 7. 18, 22.
Zech. 14. 5.
Matt. 19. 28.
Luke 22. 30.
Rev. 2. 26.
^c 2 Pet. 2. 4.
Jude ver. 6.

meaning of *νυν*, *nou*, see St. Paul's speech, Acts xxii. 1. Rom. xv. 23. 26. *Philem.* 6. 9. 11. On this use of *ἐγραψα*, like the Latin *scripsi*, see ix. 16. Gal. vi. 11. *Philem.* 19. 1 Pet. v. 12.

The *νυν*, *nou*, removes all ambiguity which might otherwise have arisen from the same word *ἐγραψα* used in v. 9 with reference to the former letter.

There is no retraction here of what had been said in that former letter, but only an explanation.

— *μηδὲ συνεσθίειν* not even to eat together; "nec cibum sumere," *Iren.* (iv. 4.)

This precept is not to be applied only to the sacred feasts, the agapæ, but is general. Cp. 2 John 10. 2 Thess. iii. 6. 14. 2 Tim. iii. 5. Rom. xvi. 17. Matt. xviii. 17, passages which show that great circumspection is to be used by Christians in the intercourse of society, and in the interchanges of hospitality. See the narrative in *Eusebius* concerning St. John's behaviour to Cerinthus (*Euseb.* iii. 28), and S. Polycarp's to Marcion (*Euseb.* iv. 14), and *Bp. Fell's* note here, who observes from *S. Aug.* Conf. iii. 11, that "S. Augustine's mother would not diet with him, perverted by the Manicheans."

¹³ καὶ τοὺς ἔξω even those that are without the pale of the Church, as well as those that are within.

Christ sent me as an Apostle and Minister of the Churches. And therefore I meddle not with them that are without, i. e. the Heathen. But if any man that is within the Christian Church, if any man that is called a brother, be a fornicator, or drunkard, or railer, or otherwise stain his holy profession with scandalous living, I know how to deal with him: let the censures of the Church be laid upon him, let him be cast out of the assemblies of the brethren, that he may hereby be brought to shame and repentance. *Bp. Sanderson* (i. p. 70). See also Vol. v. 307; vi. 394, on the relations and duties of a Christian state toward of ἔξω in matters of Religion.

¹³ Ἐξάρατε] *Cast ye out*. So the best MSS., a reading which, by its abrupt brevity, brings out in a bold, authoritative tone, the judicial sentence of the Apostle. See below on vi. 20. *Elz.* has καὶ ἐξαίρει, which is literally from LXX, Deut. xvii. 7, but may well have been modified in its application by St. Paul. Cp. *Bengel* here; and *Tertullian*, in quoting this passage, has "Auferite malum ex vobis;" and so *Vulg.*, *Gothic*, *Syriac*, *Aethiopic*, and *Arabic* Versions; and so *Theodoret*.

CH. VI. 1. Τολμᾷ τις—κρίνεσθαι] Does any one of you venture to go to law? He passes by a natural transition from the question he has just handled, of spiritual jurisdiction and Church censures, to reprehend their practice in carrying their lawsuits before Heathen Tribunals.

Besides the scandal of such a proceeding, as exposing their internal differences to the eyes of the Heathen, there were certain formularies to be gone through in the Heathen Law Courts, such as adjurations by heathen Deities, which would involve them in idolatrous practices. See *Blunt's Lectures*, p. 96. 110.

— τὸν ἕτερον] his neighbour, a brother Christian—not a heathen.

2. "H] Omitted by *Elz.*, but in the best MSS.

— οὐκ οἴδατε] know ye not?—a question which occurs no less than ten times in this Epistle (iii. 16; v. 6; vi. 2, 3, 9, 15, 16, 19; ix. 13, 24), and only twice (Rom. vi. 16; xi. 2) in the rest of St. Paul's Epistles. The interrogation "Know ye not?" was a very fit form of expostulation and remonstrance on the ignorance of that Church which vaunted itself most of its knowledge.

— ἐν ὑμῖν] apud vos judices, or coram vobis judicibus. See *Winer*, Gr. § 48, p. 344.

— κριτηρίων ἐλαχίστων] the most trivial causes. See v. 4. 2, 3. οἱ ἅγιοι τὸν κόσμον κρινούσι—ἀγγέλους κρινοῦμεν] the Saints will judge the World—We shall judge Angels. These two statements may be considered together;

(1) These words of St. Paul are referred to by *S. Polycarp* (ad Philipp. c. 11), "An nescimus quia sancti mundum judicabunt?" where the learned Editor quotes a passage from *Dio-*

nysius, Bishop of Alexandria (ap. *Euseb.* vi. 42), in which the Martyrs are described as witnesses assisting and taking part as *πρόδρομοι*, or assessors, in the great judicial transactions of the Last Day. See also *Chrys.* and *Theodoret* here, and *Bp. Fell's* note.

If we examine what Holy Scripture has revealed on this subject, and bearing in mind that all Scripture is to be expounded according to the proportion of faith (Rom. xii. 6), and by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we may interpret the Apostle as affirming

(2) That the Saints of God will condemn the world at the Great Day, because they will have proved by their own holiness, the fruit of God's grace, and by their own sufferings, endured patiently and joyfully unto the end, for Christ's sake, at the hands of the world, and by the rewards of infinite bliss and glory which they will then receive, that the World has been guilty of base ingratitude and blind infatuation in rejecting God's gracious offers, and choosing the service of sin, which will then bring with it the wages of eternal Death. See the Wisdom of Solomon v. 1—23.

The Saints shall also stand up in the Judgment and condemn Satan and his Angels. "*Hi sunt Angeli quos judicaturi sumus*," says *Tertullian* (de Cultu Fœmin. § 11), and so *Chrys.* and other ancient Expositors here. The Saints will judge them by proving that since they, men on earth, compassed with weakness, stood firm in their allegiance to God, therefore the fall of celestial beings, who enjoyed God's presence, was due to their own sin. Thus they will judge Angels.

It must be borne in mind that the evil Angels have not yet been fully and finally judged; but are "reserved for the Judgment of the Great Day," when their sentence will be pronounced. See above on Matt. viii. 29.

Our Lord uses the word condemn in a similar sense concerning the men of Nineveh and Queen of Sheba, Matt. xii. 41, 42. Luke xi. 32. Cp. Heb. xi. 7, and see further on Rev. xx. 4, and so *Chrysostom* here, and *Photius* (in Caten.).

(3) It is, indeed, alleged by some, that since St. Paul is speaking of actual judicial processes in temporal matters, he must also be referring to some judicial functions to be exercised hereafter at the Great Day by the Saints of God; and it has also been said by some recent Expositors that the word Angels here used without any epithet can only mean Good Angels.

But the testimony of Holy Scripture is clear, that the Father hath committed all Judgment to the Son (John v. 22; cp. Acts xvii. 31), and this, because He is the Son (John v. 27); and the chief Saints of the Church, the Apostles, declare that they themselves will be among those who are to be judged (1 Cor. iv. 4. Rom. xiv. 10. 2 Cor. v. 10).

And the Good Angels who kept their first estate are now elect (1 Tim. v. 21), and are not hereafter to be judged, but they will form a part of Christ's glorious retinue when He comes hereafter to Judgment; and Christ will come with them to Judgment, and they will separate the evil from the good (Matt. xiii. 41; xvi. 27; xxv. 31). And it is not probable that the Angels, who are appointed to gather the Elect to judgment, will be judged by them.

As to the opinion that Angels here can only mean good Angels, it might have some ground if St. Paul had said τοὺς ἀγγέλους, the Angels; but he does not say this, but ἀγγέλους, Angels, i. e. some Angels out of the whole number of beings called Angels. Cp. *Winer*, p. 113, note.

(4) The Saints of God, after that they themselves have been judged and admitted to glory, will, it appears from Scripture, be allowed to sit near to Christ, as assessors of His dread Tribunal. See Matt. xix. 28, and Luke xxii. 30, where the sitting on Thrones is mentioned after the sitting at the Table; and they will hear the sentence pronounced by Christ against evil Angels. Cp. *Barrow's* Sermon. xxxiii., "The Saints being themselves first approved shall become assessors there." See above (1).

(5) With regard to the assertion that some actual unenunciation

τήρια ἔαν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε ; ⁵ Πρὸς ἐντροπὴν ὑμῶν λέγω· οὕτως οὐκ ἐν ὑμῶν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ ; ⁶ ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων.

d Matt. 5. 39.
Rom. 12. 17, 19.
1 Thess. 4. 6.
& 5. 15.
Prov. 20. 22.
e Gal. 5. 19—21.
Eph. 5. 4, 5.
1 Tim. 1. 9.
Heb. 12. 14, 16.
& 13. 4.
Rev. 21. 8.
& 22. 15.

f Eph. 2. 1—3.
Tit. 3. 3.
Heb. 10. 22.

⁷ Ἡδὴ μὲν οὖν ὅλως ἡττημα ὑμῶν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε ; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε ; ⁸ Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ⁹ *Ἡ οὐκ οἴδατε ὅτι ἁδικοὶ Θεοῦ βασιλείαν οὐ κληρονομήσουσι ; Μὴ πλανᾶσθε οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενικοῦται, ¹⁰ οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. ¹¹ *Καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

of a judicial sentence by the Saints is supposed in St. Paul's comparison of what is done by a Judge in a Law Court with what the Saints will hereafter do, it is observable that he does *not* compare two sets of *persons*, but he compares the act of judging the *world* with acts of judging in *worldly things* (βιωτικά). And his argument is, If by their righteousness, wisdom, and courage the Saints will condemn the world *hereafter*, surely they have the requisite qualifications for adjudicating between Christians on secular matters *here*.

3. μήτι γε βιωτικά] 'ne dicam sæcularia;' to say nothing of worldly things. See Meyer and Alford.

Cod. Aug. and Boern. have πόσῳ μᾶλλον, and *quanto magis*, and so Vulg.; and this is the sense given in the Syriac, Arabic, and Ethiopic Versions.

4. βιωτικά μὲν οὖν κριτήρια ἔαν ἔχητε, κ.τ.λ.] If however ye have secular causes to decide, do you set up as judges in the Church those who have been superseded by it?

In order to understand this passage, the sense of which has been much controverted, it must be remembered,

(1) That for the settlement of all differences among Christians, our Lord Himself had said, "Tell it to the Church." (Matt. xviii. 17.) He had made her the Arbitress of such disputes. He had placed her on the seat of Judgment. And thus He had superseded the use of Heathen Tribunals among Christians.

(2) That St. Paul uses the *perfect* tense here, he does *not* say ἐξουθενούμενους, *despised* persons, but ἐξουθενημένους, persons who *have been rejected*, and, as it were, *reduced to nought* (εἰς οὐδέν), and exploded (ἔξ) by the Church.

(3) The pronoun τούτους, *these*, as used here, is emphatic, and is uttered with a tone of surprise and indignation (cp. the examples in Winer, § 23, p. 144), and marks the strange absurdity of setting up those very persons who, as far as Christian use of them was concerned, had themselves been brought down, and, as it were, disfranchised, dethroned, and deposed; and whom he himself had just called τοὺς ἔξω (those who are without,—the *heathens*), and whom he himself did not pretend to judge (v. 12). And shall they who are *within* the Church (οἱ ἔσω), and who ought themselves to be qualified to judge those who are *within* (see v. 12), shall they dare to pull down the Tribunal which Christ has set up for settling disputes among Christians,—namely, the Church herself, to whom, as a final court of appeal, Christ Himself refers them (Matt. xviii. 17) for the settlement of such questions? and shall they introduce the Heathen into the Church, and set up those whom she has superseded, and establish them as Judges in the Church?

6. ἐν] i. e. ἐνεστί. So B, C, I, and many cursive MSS.—Elz. has ἔστιν.

7. Ἡδὴ μὲν οὖν δ. ἡττημα] However there is altogether already a wrong here. Ἡδὴ denotes that antecedently to the question of the manner and place in which their lawsuits are to be tried, there is another prior consideration, viz. that of the uncharitableness of going to law at all.

—ἡττημα ὑμῶν] So the best MSS. and Editions.—Elz. has ἡττημα ἐν ὑμῶν. But the Apostle means to say, that by doing injustice they inflict injury on themselves as well as on others; and so a loss accrues to themselves as well as a wrong to others. By their πλεονέκτημα, or covetousness, they suffer an ἡττημα, or loss; according to the ancient apophthegm, οἱ αὐτῶ κακὰ τεύχει ἀλλ' ἄλλ' κακὰ τεύχων,—a sense which is obscured by the interpolation of ἐν. See Rom. xi. 12, where ἡττημα is opposed to πλοῦτος.

He also corrects their spirit of vain-glory in their spiritual wealth, by thus reminding them that they are spiritually poor.

— Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε;—ἀποστερεῖσθε;] Why do ye not rather suffer yourselves to be wronged and defrauded?

8. τοῦτο] So A, B, C, D, E,—a reading which gives force and clearness to the sense. "Ye do wrong; and *this* ye do to your own brethren." So Cicero (de Offic. i. 1) uses 'idque.'—Elz. has ταῦτα.

9. Μὴ πλανᾶσθε] A formula adopted by S. Ignatius, ad Ephes. c. 16.

— οὔτε πόρνοι] Referred to by S. Polycarp, ad Phil. c. 5, and by Irenæus, iv. 46; v. 11.

— μαλακοί] On the prevalence of those sins, for which Sodom and the Canaanitish nations were destroyed, even in the most celebrated and so-called civilized cities of Greece and Italy in the age of the Cæsars and the Apostles, see Rom. i. 27, and the passages quoted by Weistein here.

11. ἀλλὰ] Thrice repeated, in order to exhibit more boldly the moral contrast between their ante-baptismal and post-baptismal state. For similar repetitions see i. 20; iv. 8; xiv. 24. 2 Cor. vii. 2. Winer, p. 537.

The force of the contrast is strengthened by the ἀλλὰ non-elided by the vowels following it.

— ἀπελούσασθε] Observe the Aorist here and Middle Voice. Properly, ye washed yourselves, or procured yourselves to be washed from your sins, at your Baptism. See x. 2. And so Chrys. and Theodoret, who says here, "The Apostle declares here the equality of the Son and the Spirit, and joins the Name of the Father; for by the Invocation of the Holy Trinity the Nature of Water is sanctified, and the Remission of Sins is freely bestowed (χορηγεῖται) thereby. And St. Paul comforts them with the consideration of their Baptism, lest when they recollect the sins they committed before their baptism, they should despair of salvation." And so Augustine, "according to whom there is no Justification ordinarily before or without Baptism. It was a fixed principle with him that Justification commenced with Baptism, and not otherwise." Waterland, on Justification, Vol. ix. p. 449.

These words of St. Paul, be it remembered, are addressed to the Corinthians generally; among whom, as this Epistle clearly shows, were many persons who were very deficient in the graces and virtues of Christian Faith and Practice;

Thus these words of St. Paul present two important articles of Christian Doctrine;

(1) St. Paul speaks of Justification as an act already done, and connects it with Baptism. In the words of an English Theologian, who has treated this subject with great fullness and precision,—The Justification which St. Paul discourseth of, seemeth, in his meaning, only or specially to be that act of grace which is dispensed to persons at their Baptism, or at their entrance into the Church; when, they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour with Him.

In several places Justification is coupled with Baptismal Regeneration and Absolution: Such were some of you; but ye have been washed, ye have been sanctified, ye have been justified in the name of Christ Jesus. Again, He saved us by the laver of regeneration, that having been justified by His grace, we may be made heirs of everlasting life. (Tit. iii. 5. 7. Heb. x. 22, 23.)

St. Paul, in expressing this act as it respecteth the faithful, commonly doth use a tense referring to the past time. He saith οἱ δικαιούμενοι, being justified (Rom. v. 1. 9. Tit. iii. 7. 1 Cor. i. 11), but δικαιωθέντες, having been justified; not δικαιώσθε, e are justified, but ἐδικαιώθητε, ye have been justified,—namely,

12 ^a Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. 13 ^b Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς

g ch. 10. 23.
h Matt. 15. 17.
Rom. 14. 17.
vv. 15, 19, 20.
1 Thess. 4. 3.

at some remarkable time; that is, at their entrance into Christianity.

St. Paul, in the sixth to the Romans, discourseth thus: "Seeing we in baptism are cleansed and disentangled from sin, are dead to it, and so justified from it" (Rom. vi. 2-7), God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received; which discourse seemeth plainly to signify, that he treateth about the Justification conferred in baptism.

Although Justification chiefly signifieth the first act of grace toward a Christian at his baptism, yet (according to analogy of reason and affinity in nature of things) every dispensation of pardon granted upon Repentance may be styled Justification; for as particular acts of repentance upon commission of any particular sins, do not so much differ in nature as in measure or degree, from that general conversion practised in embracing the Gospel; so the grace vouchsafed upon these penitential acts is only, in largeness of extent and solemnity of administration, diversified from that; especially considering that Repentance after Baptism is but a reviving of that first great resolution and engagement we made in Baptism; that remission of sin upon it is only the renovation of the grace then exhibited; that the whole transaction in this case is but a reinstating the covenant then made (and afterward by transgression infringed) upon the same terms which were then agreed upon; that consequently, by congruous analogy, this remission of sins, and restoring to favour, granted to a penitent, are only the former Justification reinforced.

Now, according to each of these notions, all good Christians may be said to have been justified; they have been justified by a general abolition of their sins, and reception into God's favour in Baptism; they so far have enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have persisted in faith and obedience; they have, upon falling into sin, and rising thence by repentance, been justified by particular remissions. So that having been justified by faith, they have peace with God, through our Lord Jesus Christ. (Rom. v. 1.) Dr. Barrow (Serm. v. Vol. iv. p. 137.)

(2) St. Paul regards all those whom he addresses, however blameworthy they may be in their present spiritual condition, as having been already washed from their sins by Baptism, as having been already justified by Christ; and consequently, not to be called upon to become regenerate persons, but to remember that they have been regenerated, and to rise from sin by Repentance, and to walk in newness of life.

Here also we cannot do better than cite the words of the judicious author just quoted, Dr. Barrow:

In one of his Sermons on Universal Redemption, arguing against the Calvinistic tenets, he observes (Serm. lxxi. Vol. iii. p. 369):

The Apostles at first, and the Church ever since, after them (except some heterodox people of late), have professed readily to confer holy Baptism, and therein to dispense Remission of sins, together with other evangelical graces and privileges to every man professing his faith in Christ, and resolution to obey Christ's law, upon this supposition, that Christ is the Saviour of all such persons, and by his salutary passion hath purchased that remission for them.

That in thus doing, the Church proceeds upon a persuasion that Christ is truly the Saviour of all its visible members, duly admitted and incorporated therinto, the thing itself plainly signifies; the tenor of its practice makes palpable; the forms of speech used in its holy administrations, of Prayers, of Sacraments, of Exhortations, do suppose or express.

For how can each member singly be asserted in Holy Baptism, to be washed from his sins and sanctified to God, and made regenerate, or adopted into the family of God's children, and made partaker of Christ's death? How can thanksgiving in the common name, in most general terms be offered up for Christ's saving performances? or the holy Cup and Bread be imparted to each Communicant as symbols and pledges of Christ's charity and mercy towards him? How can every Christian be instigated to obedience in gratitude to Christ; and those who transgress Christ's laws, upbraided for their ingratitude toward Him; their rejecting, or renouncing, despising, or abusing Him and His salvation? How can such things be said and done with any truth or consistency,—yea, without forgery and mockery,—if every baptized Christian have not an interest in our Lord's performances; if Christ be the Saviour only of an uncertain and unknown part of the Church?

(3) And therefore it is rightly said by Waterland (on Justification, ix. p. 442), commenting on this present text, "Here are three concurrent causes of Justification mentioned together (by St. Paul),—

"The meritorious cause, 'the Lord Jesus.'

"The efficient and operating cause, 'the Spirit of our God.'

"The instrumental rite of its conveyance, Baptism;"

To these may be added,—

The receptive condition on our side, Faith working by love. (See *ibid.* p. 451.) And, above all,

The prime, original and moving cause of all, the infinite love and free grace and favour of God the Father towards us, and bestowing Justification on us, in Christ.

See further below, Introduction to the Epistle to the Romans, "On the doctrine of Justification."

12. Πάντα μοι ἔξεστιν.] All things are lawful to me. After speaking of the sin of covetousness, which had produced litigiousness, and exposed the Christian character to disgrace in the eyes of the Heathen at Corinth, and having stated the future punishments due to other sins of the flesh (vv. 9, 10), and having reminded the Corinthians what privileges they had received, and what sins they had renounced, and what pledges they had made, at their Baptism, he now proceeds to examine and confute an argument raised by some of the Gentile Christians at Corinth, who, in the presumptuous spirit of Greek Philosophy, pleaded, in behalf of Fornication, and of eating meats offered in sacrifice to idols, that man is the measure of all things (πάντων μέτρον ἄνθρωπος),—a principle in which both the greatest Schools of Greek Philosophy, with which St. Paul had disputed at Athens, agreed, though they applied it in different ways (see on Acts xvii. 18).—and that all the creatures were his, and that all things were lawful to him; a tenet which they imagined had received some countenance from the Gospel itself, which promised to them universal Liberty and even universal Dominion in Christ, a doctrine which, when properly stated and understood with due cautions, is productive of that genuine Independence which is the best security for self-control, and had therefore been placed in its proper light by St. Paul in the earlier part of his Epistle. See above on iii. 21, "All things are yours."

With true oratorical skill St. Paul therefore adopts this principle, "All things are lawful to me." He "transfers by a figure" (iv. 6) what the Corinthian Teachers had alleged, and applies it to himself, and examines that proposition, true in itself, but falsely applied by them.

This use of the first person is thus rightly explained by Bp. Sanderson (Serm. xi. Vol. i. p. 293).

There is an opinion taken up in this last age, grounded upon one misunderstood passage in this Epistle (1 Cor. iii. 21-23), but is indeed both false in itself and dangerous in the consequences, namely this, that the godly regenerate have a full right to all the creatures, but wicked and unregenerate men have right to none, but are male fidei possessores, intruders and usurpers of those things they have, and shall at the Day of Judgment be answerable, not only for their abusing of them, but even for their very possessing of them.

Possibly some may imagine, yet none but they whose judgments are forestalled with that fancy, that these words of our Apostle look that way, and that there lieth an emphasis in the pronoun to this sense, All things are lawful for me, but not so for every man. Being a godly and regenerate man, and engrafted into Christ by faith, I have a right and liberty to all the creatures, which every man hath not.

But to feign such a sense to these words doth indeed quite overthrow the Apostle's main purpose in this part of his discourse, which is to teach the Corinthians and all others to yield something from their lawful Liberty for their brethren's sakes, when they shall see it needful so to do, either for the avoiding of private scandal or for the preservation of the public peace. So that the Apostle certainly here intended to extend our liberty to the creatures, as far and wide in respect of the persons as of the things; as if he had said, All things are lawful for all men. The interlinear Gloss is right here, "Quod sibi dicit licere, innuit de aliis."

We know it is an usual thing, as in our ordinary speech so in the Scriptures too, in framing objections in putting cases and the like, to make the instance personal where the aim is general, as Rom. iii. 7, "If the truth of God have abounded through my lie unto His glory, why am I also judged as a sinner?" that is,

1 Acts 2. 24.
Rom. 6. 5, 8.
& 8. 11.
2 Cor. 4. 14.

βρώμασιν ὁ δὲ Θεὸς καὶ ταύτην καὶ τὰ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ
πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.¹⁴ ὁ δὲ Θεὸς καὶ τὸν Κύριον

through my lie or any man's else: Why either I or any man else? So 1 Cor. x. 29, 30, *Why is my liberty judged? and why am I evil spoken of? mine, or any man's else? I, or any man else?* And so in a hundred places more. (Bp. Sanderson.)

Bengel well observes on this point, "Sæpe Paulus primò personâ eloquitur quæ vim habent gnomes, in hæc præsertim Epistolâ." (vi. 15; vii. 7; x. 23, 29, 30; xiv. 11.) Cp. on 1 Thess. iv. 17, Gal. ii. 18, and Rom. vii. 7.

As to the meaning of the word *ἐξουσία*, two different opinions have been entertained.

It signifies either—

(1) *All things are in my power* by reason of my free will (and this is the opinion of Theodoret, who says, "All things are in thy power by reason of thy free will, but it is not expedient for thee to use in all things thy free will; for when thou doest what is sinful, thou lovest thy freedom, and becomest the slave of sin"),

Or it means—

(2) *All indifferent things are lawful to me*, but all indifferent things are not expedient. This is the interpretation of Ambrosiaster and Theophyl.

But this second explanation seems rather weak and tautologous, and hardly justified by the original.

The first interpretation seems more in harmony with the original, and with what St. Paul has said above, iii. 22, "All things are yours," and with the application of these words to *σώματα*, which he could not regard as *indifferent*.

The sense therefore is, It is true that your body is your own, you are free to use it; but take care lest by your ill use of your freedom you become the slave of your body. And this sense of *ἐξουσία* is confirmed by the following cognate word, *ἐξουσιασθήσονται*.

It is an excellent observation of S. Chrysostom, of frequent application in this Epistle, that St. Paul, with genuine rhetorical dexterity and power, drives back his adversary's arguments upon him (*εἰς τὸ ἐναντίον περιτρέπει τὰς ἀντιθέσεις*), and that he shows the Corinthians in various places that by abusing their liberty in indifferent things they, who were lords of all things in Christ (iii. 22, 23), made themselves to be slaves, both in soul and body, of the worst masters, namely, of their own carnal lusts and appetites, and of Satan.

A salutary warning to all who "use their liberty for a cloke of maliciousness!"

— *οὐκ ἐξουσιασθήσονται*] I will not be subjected by —. I will not allow any thing to have *ἐξουσίαν* or dominion over me, who have dominion over all things.

On the sense of *ἐξουσιάζω*, see St. Paul's words, vii. 4.

The Christian, by virtue of his Incorporation in Christ, the Creator and King of all the Creatures, may well say *πάντα μοι ἔστιν*, "I am lord of all things" (see above note on 1 Cor. iii. 23); but by reason of the universal charity and unspotted purity of Him into Whom he is engrafted, he will add—

(1) *οὐ πάντα συμφέρει*, all things are not expedient, and I will therefore moderate my use of my liberty by considerations of regard for the salvation of those whom Christ loves, and for whom He died. And

(2) *οὐκ ἐγὼ ἐξουσιασθήσμαι ὑπὸ τινος*, I will not be lorded over by any thing. I have dominion over all, but will not be domineered over by any. I will not be tyrannized over and enslaved by the creature (be it my own body or any other created thing) through my own abuse of my liberty in the use of the creature.

The considerations which ought to regulate our conduct in the exercise of our Christian Liberty, as to the use of God's creatures, cannot be better stated than in the following paragraphs from one of the best interpreters of St. Paul;

Our Christian Liberty extendeth to all the creatures of God.

This ariseth clearly from the testimonies of Scripture, *All things are pure* (Rom. xiv. 20); *All things are lawful* (1 Cor. x. 23); *All are yours* (1 Cor. iii. 22); and *Nothing to be refused* (1 Tim. iv. 4).

Our Christian Liberty equally respecteth the using and the not using of any of God's creatures. There is no creature but a Christian man by virtue of his liberty, as he may use it upon just occasion, so he may also upon just cause refuse it. *All things are lawful for me*, saith St. Paul, *but I will not be brought under the power of any thing*. (1 Cor. vi. 12.) Where he establisheth this Liberty in both the parts of it. Liberty to use the creatures, or else they had not all been lawful for him; and yet Liberty not to use them, or else he had been under the power of some of them.

Whence it followeth, that all the creatures of God stand in the nature of things indifferent; that is, such as may be indifferently either used or not used, according as the rules of godly discretion, circumstances duly considered, shall direct.

Our Christian Liberty for the using or not using of the creature may, without prejudice, admit of some restraint in the outward practice of it, "*Ab illicitis semper: quandoque et à licitis*." I think it is S. Gregory's. A Christian must never do unlawful, nor yet always lawful, things. St. Paul had liberty to eat flesh; and he used that liberty, and ate flesh: yet he knew there might be some cases wherein to abridge himself of the use of that liberty, so far as not to eat flesh while the world standeth. (1 Cor. viii. 13.)

But what are those restraints, and how far they may be admitted without prejudice done to that liberty?

(1) *Sobriety* may and ought to restrain us in the outward practice of our Christian Liberty,—for our diet, likewise for our apparel.

(2) *Charity* also may and ought to restrain us in the outward exercise of our Christian Liberty. Charity, I say, both to ourselves and others. First to ourselves, for regular Charity begetteth there. If we are to cut off our right hand, and to pluck out the right eye, and to cast them from us when they offend us (Matt. v. 29, 30), much more then ought we to deny ourselves the use of such outward lawful things as by experience we have found, or have otherwise cause to suspect to be, hurtful either to our bodies or souls. So a man may and should refrain from meats which may endanger his bodily health. But how much more then from any thing that may endanger the health of his soul!

But Charity reacheth to our brethren, of whom we are to have a due regard in our use of the creatures; an argument wherein St. Paul often enlargeth, as in Rom. xiv. and 1 Cor. viii. the whole chapters throughout, and in a great part of 1 Cor. x. The resolution every where is, that all things be done to Edification (1 Cor. xiv. 26); that things lawful become inexpedient when they offend rather than edify (1 Cor. x. 23); that though all things indeed are pure, yet it is evil for that man which useth them with offence (Rom. xiv. 20); that, albeit flesh, and wine, and other things be lawful, yet it is good neither to eat flesh, nor to drink wine, nor to do any thing whereby a man's brother stumbleth, or is offended, or is made weak. (Rom. xiv. 21.)

(3) There is yet one restraint more, which ariseth from the duty we owe to our superiors, and from the bond of civil obedience, which if it had been by all men as freely admitted as there is just cause it should, how happy had it been for the peace of this Church!

The determination of superiors may and ought to refrain us in the outward exercise of our Christian Liberty. We must submit ourselves to every ordinance of man, saith St. Peter (1 Pet. ii. 13, 15, 16); and it is necessary we should do so, for so is the will of God. Neither is it against Christian Liberty if we do so, for we are still as free as before; rather, if we do not so, we abuse our liberty for a cloke of maliciousness, as it followeth there. (1 Pet. ii. 16.) And St. Paul telleth us we must needs be subject, not only for fear, because the magistrate carrieth not the sword in vain, but also for conscience sake, because the powers that are, are ordained of God. (Rom. xiii. 5. 4. 1.) Bp. Sanderson (iii. p. 164).

13. ὁ δὲ Θεὸς—καταργήσει.] In the world to come, God καταργήσει, i. e. will reduce to a state of ἀργεία, ἀργία, or uselessness—or render void the office of—will make as nought, both the one and the other.

The κοιλία, the seat of craving appetite, and of γαστριμαργία (see Luke xv. 16, and Chrys. here), and the βρώματα, or meats which now are used to satisfy it, will then have no more any functions to perform.

Hence our Lord calls the meat of this world, "the meat that perisheth." (John vi. 27.) And of the Saints it is said, they shall "hunger no more, neither thirst any more." (Rev. vii. 16.)

It must be remembered, that our Lord ate in the presence of His Disciples after His Resurrection,—not because He had need of food, but in order to convince them that He had taken again His human body. See on Luke xxiv. 43, and on Acts x. 41.

From the perishable nature of the functions of the κοιλία and of its βρώματα, he shows the debasement of those who suffer themselves to be enslaved by those beggarly elements, and do not consider the dignity of the body, which will, if rightly used, be

ἡγείρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵ Ὁὐκ οἶδατε ὅτι τὰ σώ- ^j Rom. 12. 5.
ματα ὑμῶν μέλη Χριστοῦ ἐστίν; Ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω ^{Eph. 1. 22.}
πόρνης μέλη; Μὴ γένοιτο. ¹⁶ Ἡ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρῃ ἐν ^{& 4. 12, 15, 16.}
σώμα ἐστίν; Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν ^{& 5. 23, 30.}
¹⁷ ὁ δὲ ^{ch. 12. 27.}
κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. ¹⁸ Φεύγετε τὴν πορνείαν. Πᾶν ἀμάρ- ^{k Gen. 2. 24.}
τημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν ὁ δὲ πορνεύων εἰς τὸ ^{Matt. 19. 5.}
ἴδιον σῶμα ἀμαρτάνει. ¹⁹ Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ^{Eph. 5. 31.}
ἀγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ; Καὶ οὐκ ἐστὲ ἐαυτῶν, ^{1 John 17. 21—23.}
²⁰ ἡγο- ^{Eph. 4. 4.}
ράσθητε γὰρ τιμῆς. Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν. ^{& 5. 30.}
^{m ch. 3. 16.}
^{2 Cor. 6. 16.}
^{Eph. 2. 21.}
^{Heb. 3. 6.}
^{1 Pet. 2. 5.}
^{n ch. 7. 23.}
^{Acts 20. 28.}
^{Gal. 3. 13.}
^{Heb. 9. 12.}

1 Pet. 1. 18. 2 Pet. 2. 1. Rev. 5. 9.

raised to a glorious immortality, as Christ's Body has been raised.

But it would be a perversion of the Apostle's meaning to use these words as an argument against a bodily resurrection. See *Theodor. Mopsuest., Chrys.*, and others, in *Catená*, p. 110.

14. *ἡγείρε*] *Lach.* reads *ἐξεγείρει*, from *A, D**, but see 2 Cor. iv. 14; and 'suscitabit' is in *Tertullian* adv. Marcion. v. 7, and *De Pudicit.* 16; and so *Iren.* v. 6, and *S. Polycarp* ad Philipp. 2.

These arguments for *temperance* and *holiness*, from the consideration of the future *Resurrection* of the *Flesh*, and of the *Body* being made the *Temple of God* (v. 19) by Baptism, are stated in the Second Epistle ascribed to *S. Clement*, c. 9, in similar words, *μη λεγέτω τις ὑμῶν ὅτι αὐτὴ ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται, γινώτε ἐν τίνι ἐσώθητε ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; δεῖ οὖν ἡμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλευσέσθε.*

And *Tertullian* adv. Marcion. v. 7: "Avertens nos a fornicatione manifestat corporis Resurrectionem. Corpus Domino ut Templum Deo. Qui Dominum suscitabit et nos suscitabit."

The whole passage of *Tertullian* is very interesting, as showing the uses to be made of the Doctrines here stated concerning the *Body*, and the dangerous consequences arising from a denial of them, as seen in the History of the Heresy against which he is writing, that of Marcion.

15. *μέλη Χριστοῦ*] Ye have all been made *members of Christ*, who have been knit together with Him by the Regeneration of the Holy Ghost, in the hope of the Resurrection in His likeness. *Theodor. Mops.*

Have ye not been espoused as a Bride to one Husband, Christ? *Theodoret.*

Here is the strongest argument for holiness of life. And it shows the *practical* character of that Teaching which grounds the duty of holiness on the doctrine of the *Incarnation*, and on the engrafting of Christians into the *Body of Christ* by means of the Sacrament of Baptism.

By the operation of the Holy Ghost in the Incarnation of the Son of God, we have become partakers of the Divine Nature. He is our *Emmanuel*, "God with us," "God manifest in our flesh." Thus we have been brought near to God. Christ has married our Nature, He has espoused Humanity, and reconciled God to Man. Divine Wedlock! profound Mystery! How should we rejoice in this our glorious exaltation in Christ! How should we fear also and tremble at the pure and holy Presence into which we have been thus brought! How earnestly should we watch, how fervently should we pray, that we may be enabled by His grace to purify ourselves "even as He is pure;" so that we who have been made "partakers of the Divine Nature" in Him, may also through Him have the fruition of the glorious Godhead hereafter, for evermore!

—*Ἄρας—ποίησω*] *Ἄρας* is emphatic, marking the double sin of Fornication, taking away from Christ what is His, purchased by His blood on the Cross, and giving it to a Harlot!

16. *εἰς σάρκα μίαν*] into one flesh; i. e. joined into: a more forcible expression than in. See on Matt. xix. 5. Hence *Tertullian* (de Pudicit. 16): "Erant enim duo in unam carnem."

18. *Πᾶν ἀμάρτημα, κ.τ.λ.*] Every sin that a man commits is without the body (cp. 2 Cor. xii. 2, 3, where the same expression occurs), but he who is committing fornication sins against his own body.

The distinction here drawn by the Apostle is best illustrated by what he says below, xii. 14—20, where he distinguishes the body in its corporate character as a whole from particular members of it. So here; other sins which men commit may be committed by means of particular members of the body; but he who is guilty of fornication, sins with his body, as a whole, and

against his body as a whole; for he makes himself one flesh with a harlot.

Hence *S. Jerome* (ad Amandum, Vol. iv. 161) thus expounds the passage: "Other sins are committed externally (forinsecus); but Fornication not only defiles the Conscience, but the Body of him who commits it; for he makes himself one body with a harlot, and sins against his own body in making that which is the temple of Christ to become the body of a harlot." See also *S. Augustine*, Sermon 161: "Corpus tuum membrum est Christi. Parce in te Christo. Agnosce in te Christum. Hæc corpora nostra, quæ dicit Apostolus membra esse Christi, propter corpus Christi quod ex genere nostri corporis suscepit; hæc ergo corpora nostra dicit Templum esse in nobis Spiritus Sancti quem habemus à Deo. Quid horum in te contemnis? Christum, Cujus membrum, an Spiritum Sanctum, Cujus Templum es?" And see Sermon 162, where he considers the difference here made by St. Paul between Fornication and all other sins of the flesh; and says that in the former, "totus homo absorbetur ab ipso, et in ipso corpore, ut totus homo dici possit quod caro sit."

See also *Origen*, *Theodor. Mops.*, *Severian*, and others, in *Catená*, p. 113, and *Primanus*; and *Bengel* says well, "Is qui aliter peccat, quàm per fornicationem, peccat quidem cum corpore et per corpus, sed non in corpus, non terminatur peccatum ejus in corpus; et laedit quidem sed non alienat corpus; magis peccat in coilas ventrem, quàm in corpus, ut distinguit Apostolus."

19. *ναὸς τοῦ ἁγίου Πν.*] a temple of the Holy Ghost, who is in you. On the argument hence derivable for the Divinity of the Holy Spirit, see iii. 16, 17.

20. *ἡγοράσθητε γὰρ τιμῆς*] ye were purchased at a price,—the blood of Christ, Who redeemed you from the captivity of sin; and therefore ye are not your own, but His. On this use of the word *ἡγοράζω* in this sense of buying, in order to redeem from captivity by paying a λύτρον, or ransom, see below, vii. 23. 2 Pet. ii. 1, compared with 1 Pet. i. 18, 19; and *Bp. Pearson* on the Creed, Art. VI. p. 680, note.

On this argument the following excellent remarks are made by *Bp. Sanderson* (Sermon vii. Vol. i. p. 192): "The consideration of Christ's right over us should bind us to do Him service. We were His before, for He made us; and we owed Him service for that. But now we are His more than before, and by a new title, for He hath bought us and paid for us, and we owe Him more service for that. The Apostle therefore urgeth it as a matter of great equity, you are not your own, but His; therefore you are not to satisfy yourselves by doing your own lusts, but to glorify Him by doing His will. When Christ redeemed us by His blood, His purpose was to redeem us unto God, and not to ourselves, and to redeem us from our vain conversation, and not to it. And He therefore delivered us out of the hands of our enemies, that we might the more freely and securely, and without fear, serve Him in holiness and righteousness all the days of our life." (Luke i. 75.)

Thus our redemption is done effectually. It is also done freely; not for price nor reward, but freely and without money. The meaning is, not that there was no price paid at all, but that there was none paid by us; we laid out nothing toward this great purchase. But otherwise, that there was a price paid, the Scriptures are clear. Ye are bought with a price, saith St. Paul (1 Cor. vi. 20), and he saith it over again (ch. vii. 23). He that paid it calleth it λύτρον, a ransom (Matt. xx. 28); that is as much as to say, a price of redemption; and his Apostle somewhat more, ἀντίλυτρον (1 Tim. ii. 6), which implieth a just and satisfactory price, full as much as the thing can be worth. Yet not paid to Satan, in whose possession we were; for we have found already that he was but an usurper, and his title naught. He had but bought of us; and we by our sale could convey unto him no more right than we had ourselves, which was just none at all. Our Redeemer therefore would not enter into any capitu-

VII. ¹ Περὶ δὲ ὧν ἐγράφατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι.
² διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἑκάστη τὸν ἴδιον
 ἀνδρα ἔχέτω. ³ Ἡ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω ὁμοίως δὲ καὶ ἡ
 γυνὴ τῷ ἀνδρί. ⁴ Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ
 ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. ⁵ Μὴ
 ἀποστερεῖτε ἀλλήλους, εἰ μὴ τί ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσῃτε τῇ
 προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν
 ἀκрасίαν ὑμῶν. ⁶ Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν ⁷ ἢ θέλω
 δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἐκ
 Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.
⁸ Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι μένωσιν ὡς
 καὶ γώ. ⁹ εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν κρείσσον γὰρ γαμῆσαι ἢ
 πυροῦσθαι. ¹⁰ Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγώ, ἀλλ' ὁ Κύριος,

a 1 Pet. 3. 7.

b Joel 2. 16.
Zech. 7. 3.
& 12. 12—14.

c vv. 12, 25.
d Matt. 19. 12.

e 1 Tim. 5. 14.
f Mal. 2. 15, 16.
Matt. 5. 32.
& 19. 6, 9.
Mark 10. 11, 12.

lation with him, or offer to him any terms of composition, but thought good rather in pursuance of His own right to use His power. And so He vindicated us from him by main strength. With His own right hand and with His holy arm He got Himself the victory, and us liberty, without any price or ransom paid Him. (Pa. xcvi. 2.) *Bp. Sanderson.*

Compare *Tertullian's* remarks on this passage (c. Marcion. v. 7), where he proves the reality of Christ's human body from it against the Marcionites,—"Empti sumus pretio magno. Plane nullo, si Phantasma fuit Christus." An argument not unnecessary in these days when the doctrine of the Atonement is undermined by Pantheistic theories, and by doubts concerning the historic reality of the sufferings of Christ.

See also above on Matt. xx. 28, and below on 1 Tim. ii. 6, on the Vicarious Atonement made, and the sufficient Ransom paid, by Christ for all mankind.

—ὅμων] *Elz.* adds καὶ ἐν τῇ πνεύματι ὁμών ἃ τινὰ ἐστὶ τοῦ Θεοῦ, words which are not found in the best MSS. and Versions, and many of the Fathers (see for example *Tertullian*, de Pudic. 16, who recites a great portion of this chapter there, and c. Marcion. v. 7), and which weaken the effect of the argument by drawing off the mind from the main topic which the Apostle is inculcating, viz. the sanctification of the Body.

It is observable, that he sums up his reasonings here, and above, ch. v. 13, with a brief and pointed sentence in the form of a command, which would be easily remembered, and which he designed to leave as a κέντρον ἐν τοῖς ἀκροαμένοις. Here it is "Glorify God in your body;" there it is "Take out the wicked one from among you" (v. 13).

So again vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη μέντω. Cp. vii. 38; viii. 13; x. 31, 32; xiii. 13; xiv. 40; and cp. notes above on 1 Thess. v. 13, and below, Heb. xiii. 5.

Indeed, it deserves to be remarked, that the various topics of this Epistle are finished off with didactic and dogmatic Apophthegms, which if collected together would form a series of Christian Maxims for instruction in faith and practice.

CH. I. 1. Περὶ δὲ ὧν ἐγράφατέ μοι] St. Paul now proceeds to consider the several questions proposed to him in the Letter which he had received from the Corinthians.

It is observable that each of his Replies to these Questions is introduced by the preposition περὶ. See

vii. 1. Concerning Marriage and Divorce.

vii. 26. Concerning Celibacy.

viii. 1. Concerning the eating of Meats that had been offered in sacrifice to Heathen Idols.

xii. 1. Concerning Spiritual Gifts.

—ἀπτεσθαι] "Verecunda est Pauli phrasis. Eadem castimonia Latini dicunt mulierem tangere." Cp. Gen. xx. 4, LXX, ἡβμελεχ οὐχ ἤψατο αὐτήν.

On St. Paul's doctrine concerning Single Life and Marriage, compare what is said below, 1 Tim. v. 14.

2. διὰ τὰς πορνείας] On account of the fornications; i. e. of the different kinds of illicit intercourse which St. Paul is not willing to specify more particularly, having mentioned them in vi. 9. See also Romans i. 26.

3. ὀφειλήν] So the best MSS. and Editions. And so *Origen* (in Catená), and *Tertullian* de Pudic. 16. "Vir uxori et uxori viro debitum reddit. Casta hac locutione Paulus debitum conjugale exprimere voluit." (*Valck.*) *Elz.* has ὀφειλομένην εὐνοίαν, an expository gloss. Compare the readings in v. 5.

4. οὐκ ἐξουσιάζει] has not dominion, or authority over. See vi. 12.

5. σχολάσῃτε τῇ προσευχῇ] So the best MSS. and Editions. *Elz.* has σχολάζετε τῇ νηστείᾳ καὶ τῇ προσευχῇ.

The scribe does not mark any extraordinary seasons of urgent supplication, but ordinarily recurring times of prayer and devotion, such as that of the Lord's Day and Holy Communion. See *Winer*, p. 257.

—ἦτε.] So A, B, C, D, E, F, G. *Elz.* συνέρχεσθε.

—ἀκрасίαν] Some Expositors and Lexicographers derive this word from ἀκρατής, incontinent, and so *Theodor. Mops.* (in Catená) here: an etymology which suits the meaning very well as to the sense, but not as to the structure of the word, which can hardly have any other derivation than κρᾶσις, κεράνυμι, and answers well enough to the Latin *intemperans* and Engl. *intemperate*; properly one who does not dilute his wine with water, as was usual in ancient times (whence the common word now used in Greece for wine, κρασί), but drinks it ἀκρατον.

6. κατὰ συγγνώμην] by permission, or indulgence to you. "Secundum indulgentiam, non secundum præceptum," *Iren.* (iv. 16), who also has, as to the first clause, "secundum ignoscendum," by way of allowance. A proof of St. Paul's authority. He is empowered to give an ἐπιταγή, or precept, and also to bestow a συγγνώμη, or indulgence. Cp. *Lee* on Inspiration, p. 293, note.

7. θέλω] Compare 1 Tim. v. 14, where he says βούλομαι νεωτέρας γαμεῖν.

—ἐγώ] So A, B, C, D*, F, G. *Elz.* has γάρ.

8. κἀγώ] namely, unmarried. See ix. 5. Whether St. Paul had ever been married, is doubtful; if so, he was now a widower. That he had been married is asserted by many of the early Fathers. See the testimonies in *Origen* (in Rom. i.), who leaves the point doubtful, and *Methodius* (Conviv. p. 45), who speaks of him as a widower. *Clem. Alex.* Strom. iii. p. 448, ap. *Euseb.* iii. 30. And, as *Villemont* observes (*Mémoires* i. p. 243), the expressions of St. Paul here addressed to widows, as well as virgins, and coupled with ἐὰν μέλωσιν—if they remain as I do—seem to give some countenance to the opinion.

Some moderns (*Selden* and others) have argued from the fact of his having been probably a member of the Sanhedrim, that he had been married. See on Acts xxvi. 10, and *Houson* (Life, &c., of St. Paul, i. p. 87).

Tertullian (de Monog. c. 3) and *Jerome* (Epist. 22) assert that he was never married.

The personal history of the Apostles seems purposely to have been left in obscurity by the Divine Providence of God, Who called them to their sacred office in order that the Church might not contemplate them as men, but as chosen vessels of God. See Introduction to the Acts of the Apostles, p. xiii.

10. οὐκ ἐγώ, ἀλλ' ὁ Κύριος] Not I, but the Lord. That case has been already determined by Christ Himself, as is recorded in Mark x. 12, where He says, "If a woman put away her husband, and marry another, she committeth adultery."

He says, "Not I, but the Lord," because He was about to quote the Law given expressly by Christ Himself, that a man should not put away his wife save for fornication. (*Chrysostom.*)

And since this case had been so determined by the Lord, it is superfluous (he implies) for him to say any thing upon it.

There is no opposition in this and the following words between Ἐγώ and Κύριος, as to degrees of authority; nor do they give any sanction to the notion that St. Paul intimates

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. ¹¹ ἔὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

¹² Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· ¹³ καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα· ¹⁴ ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ὡς Ματ. 2. 15. ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι· νῦν δὲ ἁγία

hereby that the precepts he himself, the inspired Apostle of God (see above, ii. 13), delivers at the dictation of the Holy Ghost (see v. 40), rest on lower authority, or are less binding on the Church than what the Lord Himself had delivered on earth.

Indeed, in order to guard us against this erroneous notion, and that you may not imagine that the precepts which he here delivers are mere human commands, he closes his whole discourse with saying (v. 40), "I wot (δοκῶ) that I also have the Spirit of God." Chrysostom.

But in a spirit of reverence to what Christ had spoken, he refers his hearers to it, and will not weaken it by repeating it.

Thus, also, the Apostle—inspired by the Holy Ghost—is a divinely accredited witness to the sayings of Christ, and sets the seal of the Spirit upon them.

The following remarks on this subject are made in the valuable work of Dr. W. Lee on Inspiration, Lect. vi. pp. 291—298,—

In 1 Cor. vii. 10, St. Paul writes, "Unto the married I command, yet not I, but the Lord," words in which he places his own injunction on a perfect equality with that "of the Lord," and which, therefore, supply another proof of his inspired authority.

So far, it is plain, no objection arises. But the Apostle, continuing his subject, shortly afterwards adds, "To the rest speak I, not the Lord;" observing further, with reference to a third class, "I have no commandment of the Lord, yet I give my judgment;" by which language he is supposed to intimate that in certain parts of Scripture the author may write according to his own uninspired human judgment, although guided in other portions of his work by the Holy Ghost.

Such an inference, however, is altogether at variance with St. Paul's design, whose words in this place can only be distorted into the form of an argument against his Inspiration, by overlooking his object and his meaning. The first of the three expressions which have been quoted, "I command, yet not I, but the Lord," refers to the re-institution by Christ (as St. Mark has recorded the circumstance) of the original Law of Marriage, and relates to an ordinance revealed from the very first, and obligatory on every occasion, and in every age; while by the two latter passages St. Paul intends to convey that Christ had not directly provided for those particular cases in which His Apostle now pronounces his inspired and authoritative opinion.

In the former of these passages, the very nature of the question, respecting which the Apostle issues his directions, namely, "If any brother hath a wife that believeth not"—an exceptional case which arose from the state of society then existing (at Corinth)—explains why our Lord had not Himself promulgated an express law respecting it. Here, as in other matters of discipline, the Holy Ghost was to guide the Apostles into "all the truth," and the decisions at which they arrived, are therefore equally binding with those of Christ Himself. This, indeed, is clear from St. Paul's own words when summing up the question, "So ordain I in all churches." And, accordingly, he is so far from representing his "judgment," delivered in the various aspects of the temporary exigency which he discusses in this chapter, as a mere human and fallible opinion, that he closes his remarks by the assertion, "I think also that I have the Spirit of God."

Cp. Chrysostom's remarks below on v. 12.

11. ἄνδρα γυναῖκα μὴ ἀφίεναι] A husband may not put away his wife. Another command given by the Lord when on earth. See on Matt. xix. 9. Luke xvi. 18.

St. Paul states here the general will and desire of Christ that a man should not put away his wife for any reason whatever; and contents himself with doing so—as two of the Evangelists, St. Mark (x. 11) and St. Luke do (xvi. 18)—without reciting the parenthetic qualification which is recorded by St. Matthew (xix. 9), and which declares that whosoever putteth away his wife, save for fornication, and marrieth another, committeth adultery; or, as it is in the same Gospel (v. 32), whosoever putteth away his wife, save for fornication, causeth her to commit adultery. Cp. Origen here, in Catenâ, p. 128.

The reasons which actuated the two Evangelists, St. Mark and St. Luke, in their recital of Our Lord's command (and which have been suggested above on Matt. v. 32), probably influenced St. Paul. He refers to what the Lord had said. And the "Sermon on the Mount," in which Our Lord had spoken on the subject, and in which the qualification is given, would supply what they needed. And it might truly be said, that the Lord—who has declared that a man who puts away his wife, save for fornication, is guilty of adultery, and makes her to commit adultery; and who says, "What God hath joined together let not man put asunder" (Matt. xix. 6)—gives a solemn charge to a husband not to put away his wife.

12. Τοῖς δὲ λοιποῖς] To the rest,—of different religions, one party being a Christian the other being a heathen,—for whom the Lord had not legislated when on earth.

— Ἄ. ἐγὼ, οὐχ ὁ Κύριος] I, an Apostle of Christ, and inspired by the Holy Ghost, supply the answer on this case, which was not determined by the Lord when on earth.

When the Apostle was about to recite the Law enacted by Christ, that a man should not put away his wife save for fornication, then he says not I. The things which he had declared before, although they had not been commanded expressly by Christ, yet they are approved by Christ also; but this command, which he recites, had been expressly promulgated by Christ, so that the words I and not I are thus to be distinguished. For, in order that you may not imagine that the Apostle's own commands are human injunctions, he adds, "I am persuaded that I also have the Spirit of God." Chrysostom.

When he says, "I and not the Lord," he means that he has not found this Law in the Gospel, but he now lays down the Law; and the Laws which are laid by the Apostle are Laws of Christ. Theodoret.

— ἀπὲρ] Elz. ἀπὲρ, but see v. 13.

— μὴ ἀφίετω αὐτήν] let him not divorce her. Ἀφίεναι, in Athenian Law, was expressed by ἀπολύειν or ἐκβάλλειν, and the woman who deserted her husband was said ἀπολείπειν. Thom. Mag. v. ἀπολείπειν.

The Christian Scriptures have adopted the words ἀπολύειν, and ἀφίεναι, and χωρίζεσθαι for the more classical terms, which did not sufficiently mark the severance of the bond contracted by Marriage.

S. Chrysostom says here, "He that putteth away his wife for fornication is not condemned, because he that is one body with her who is a harlot is polluted; and the marriage bond is broken by fornication, but not so by unbelief. Therefore it is permitted to put away a wife for the former sin, but not for the latter."

And again, "If he that is joined with a harlot is one body, so he who is joined with an idolatress is one body. True, he is one body with her, but is not polluted by her. The holiness of the faithful husband prevails over the unholiness of the unbelieving wife. They are joined together in that respect in which she is not unholy; and though she be an unbeliever, yet her husband's right in her, and her duty to him, has not been cancelled by her unbelief, and the children of such a wedlock are holy. But this is not so in the case of an adulteress: he who is one flesh with her is joined with her in that respect in which she is unholy; her unholiness prevails over his holiness, and he is polluted by her: the children of such a union are not a holy seed." See also Origen here, in Catenâ, p. 128, and Photius in p. 136, and Hammond on Divorce, i. p. 606, Bp. Cosin on Divorce, Works, iv. p. 496, and the notes above on Matt. v. 32; xix. 9, and the full discussion of the subject in Gerhard, Loci Theologici, Vol. vii. p. 692—743.

13. ὁ ἄλλος] So A, B, C, D*, F, G. Elz. ἀδελφός.

— τὸν ἄνδρα] her husband. So the best MSS. And there is a force in the words, inculcating that he is still her husband, though she may have been converted and baptized, and he yet remain an unbeliever; and therefore on this account, and from the preponderance of MSS. authority, this reading is preferable to the weaker one of Elz., ἀδελφός.

14. ἀδελφῷ] a brother; that is, a Christian. So A, B, C, D,

ἔστιν. ¹⁵ Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἡ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις. Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός· ¹⁶ τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις, ἡ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, ¹⁷ εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτω περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

¹⁸ Περιτετμημένος τις ἐκλήθη· μὴ ἐπισπάσθω ἐν ἀκροβυστίᾳ τις ἐκλήθη· μὴ περιτεμενέσθω. ¹⁹ Ἡ περιτομὴ οὐδὲν ἐστὶ, καὶ ἡ ἀκροβυστία οὐδὲν ἐστὶν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ²⁰ Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. ²¹ Δοῦλος ἐκλήθη· μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. ²² ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. ²³ Τιμῆς ἡγοράσθητε μὴ γίνεσθε δοῦλοι ἀνθρώπων. ²⁴ Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ.

²⁵ Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι, ὡς

E, F, G. And this word has a special force here; the wife, who is a *heathen*, is sanctified in and by her union with the *Christian*. See above, v. 12, εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον. *Elz.* has ἀνδρῖ, which does not bring out this point so clearly.

¹⁵. χωρίζεται] depart, namely, is guilty of desertion. — οὐ δεδούλωται ὁ ἀδελφός] the *Christian* has not been made a *slave* by his Christianity in these respects. Observe the article. St. Paul is careful to maintain the true dignity, and genuine liberty, and spiritual royalty of the Christian character.

Although a *Christian* may not put away his wife, being an unbeliever, yet if the wife desert her husband (χωρίζεται) he may contract a second marriage.

Hence even Romish Divines declare that in this case Marriage is not indissoluble. Thus *A Lapide* says here, "Nota, Apostolum permittere hoc casu non tantum *thori* divortium sed etiam *matrimonii*; ita ut possit conjux *fidelis* aliud *matrimonium* inire. Alioqui enim servituti subjectus esset frater, aut soror, id est, *Christianus* aut *Christiana*. Magna enim servitus est teneri matrimonio et obstructum esse infideli ut alteri nubere non possis, sed, etiamsi discedat infidelis, continere debeas et vivere coelebs." And in support of this opinion he refers to *S. Augustine*, de *Adulterio* Conjugiis, c. 13 and c. 19, *S. Thomas*, and *Ambrosiast.*, who says, "Non debetur ei reverentia conjugii, qui horret Auctorem conjugii, sed potest alteri se jungere." And so the Canon Law, Cap. "Quanto" et "Gaudemus" in Tit. "De Divortia." Decretal. Greg. IX. lib. iv. tit. xix. capp. 7 and 8, and in the Decreti Secunda Pars, causa 28, quest. 2, "Si Infidelis," Vol. i. p. 946, and Vol. ii. p. 695, ed. Lips. 1829, where will be found some valuable materials on a question necessary to be considered in the Colonial Dioceses of Great Britain, viz. "What rule is to be followed with regard to Heathen Polygamists after their Conversion to Christianity?"

¹⁶, ¹⁷. τί γὰρ οἶδας] After all that has been written on these difficult verses, which have been construed by some into a reason and plea for conjugal separation in the case supposed (see *Meyer*, *Conybeare*, and *Alford*), the true meaning seems to be that which had been suggested by some ancient interpreters, as *Chrys.*, *Theodoret*, and *Photius* (in Cat.), as follows:—

But God has called us in peace. This is our calling, in which we ought to abide, a peaceable calling; and therefore, although a Christian partner is not bound in slavery to a heathen, and if that heathen partner departs, let it be so, yet the Christian, whose calling is peace with all, ought not to be hasty to break off any connexion formed by wedlock, or otherwise. For what knowest thou, O wife, whether thou wilt save thy unbelieving husband (i. e. by converting him to the true faith. Cp. σώσεις, 1 Tim. iv. 16)? or what knowest thou, O Christian husband, whether thou wilt save thy heathen wife? What knowest thou as to any of these things except (εἰ μὴ) only this one thing which thou dost know, that thy calling is peace, and that accordingly, as the Lord allotted to every one his condition in life, and in that state in which God hath called every man, in that let him walk.

Therefore, whatever the heathen partner may do, the Christian husband or wife ought not to depart from his or her partner though a heathen. (*Primasius*.)

Other things are uncertain; you cannot tell whether you may save your partner or no. But it is a clear duty for every one to abide in that state of life to which the God of peace has called him. And so I command in all the Churches.

Therefore, here is my answer: Choose what is a clear and certain duty, and leave the rest to God, Who will bless your charitable efforts, if you do your duty to Him. If you do what you know to be your duty, He will order what is best as to that which you cannot know, viz. the result of your efforts for the salvation of the partner who has been assigned to your lot by the providence of God.

¹⁸. Περιτετμημένος—μὴ ἐπισπάσθω] "Non adducat præputium." (*Jerome* ad Isa. liii.) "Ne attrahat ferro præputium." See *Theophyl.*, *Phot.*, and the medical writers, e. g. *Celsus*, vii. 25. And this was done by apostate Jews in the time of the Maccabees in the persecutions under Antiochus Epiphanes. 1 Macc. i. 18. *Joseph.* Antiqq. xii. 6. *Epiphani.* de Ponder., who relates that Jews who went over to Samaritanism, or vice versa, underwent a second circumcision. (See *A Lapide* and *Welstein* here.)

—ἐν ἀκροβυστίᾳ] ἀκρόβυστος proprie dicitur, cui summitas tecta est, seu obturata. Nam βύει obturare significat. In Exod. vi. 12. ubi vox ἀκρόβυστος legitur, in sua versione posuit vocem ἀκρόβυστος *Theodotion*, qui nativitate Gentilis se tradiderat circumcidendum, Moysis sacra amplexus." (*Valck.*)

²¹. Δοῦλος ἐκλήθη·] Wast thou called (to Christ) a slave? Probably in answer to a question from the Corinthians, "Whether on the ground of the promises of universal liberty under the Gospel (Luke iv. 18. Isa. lxi. 1), a Greek slave did not become ipso facto free by embracing Christianity?"

St. Paul's answer, "Let every one abide in the calling in which he has been called into the Church," presents a striking evidence of his disinterestedness and courage, and of the truth of his mission, as showing that he would not beguile any one to embrace the Gospel by temporal allurements.

How different is this conduct from that of an enthusiast and deceiver. How many political and military adventurers have speculated on the advantages they might derive from inflaming the passions of a servile population by promises of freedom. And how many temptations were there to such an enterprise as that in the cities of Greece and Rome, where so large a portion of the population consisted of slaves. If St. Paul had followed their examples, he might have been a *Spartacus*.

²². ἀπελεύθερος Κυρίου] a Freeman of the Lord, the King of Kings—*Libertus Domini*; a nobler title than *Libertus Cæsaris*, as *Aug.* says, "Libera semper est servitus apud Deum, cui non necessitas servit, sed Caritas." "Aurea gnome" (*A Lapide*).

—ὁ ἐλεύθερος κ. δοῦλός ἐ. Χριστοῦ] He gives dignity to the slave by calling him the Lord's freedman; and inspires the Master with charity by reminding him that he is the slave of Christ. Thus he unites Masters and Slaves as brethren in Christ. The true principle of Slave-Emancipation. See below, Introduction to the Epistle to Philemon.

²³. Τιμῆς ἡγοράσθητε] Ye were bought with a price. Whether Masters or Slaves, ye were all purchased by one and the same price, paid for you all—the blood of Christ. Observe the aorist. The words are reiterated, on account of their solemn importance, from above vi. 20, where see note.

—μὴ γίνεσθε δ. ἀ.] Do not become slaves of men (observe γίνεσθε), for ye are servants of Christ, Who has made you His own by the price of His blood.

²⁴. Ἐκαστος ἐν ᾧ ἐκλήθη—ἐν τούτῳ μενέτω] See *Bp. Sander-*son's Sermon on this Text, and on the doctrinal and practical instruction to be derived from it.

²⁵. ἐπιταγὴν Κυρίου οὐκ ἔχω] precept of the Lord I have

1 Gal. 5. 6.
& 6. 15.
Col. 3. 11.

k John 8. 36.
Rom. 6. 18, 22.
ch. 9. 21.
Gal. 5. 13.
Eph. 6. 6.
1 Pet. 2. 16.
1 ch. 6. 20.
Heb. 9. 12.
1 Pet. 1. 18, 19.
m 1 Tim. 1. 12.

ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. ²⁶ Νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. ²⁷ Δέδεσται γυναικί; μὴ ζήτηί λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτηί γυναῖκα. ²⁸ Ἐὰν δὲ καὶ γήμῃς, οὐχ ἡμαρτε· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἡμαρτε· θλῦψιν δὲ τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

²⁹ Ὁ τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾤσι, ³⁰ καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες, ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, ³¹ καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

³² Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἀγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ. ³³ ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί. ³⁴ Μεμέρισται καὶ ἡ γυνή καὶ ἡ παρθένος· ἡ ἀγαμος μεριμνᾷ τὰ τοῦ

none on this subject. The Lord gave no express injunction on this matter when He was on earth, nor has He imparted to me any special revelation on this subject; but I declare my judgment as one who has obtained mercy from Christ to be faithful in preaching His Word, and worthy of credit: "misericordiam consecutus a Domino ut fidelis sim" (Iren. iv. 15), i. e. *my faithfulness* is due to His *grace* (see 2 Cor. iv. 1), and therefore my judgment is to be received as coming from Christ Himself, Who has given me the Holy Spirit. (v. 40.)

²⁸ γήμῃς] B has γαμήσῃς, which has been received by some Editors. A has γαμήσῃ.

— ἐγὼ ὑμῶν φείδομαι] *I spare you* by not laying on you the burden of celibacy by way of obligation, even in these times, when, by reason of the perils of persecution to which Christians are and will be exposed, it is unseasonable for them to contract Marriage.

If St. Paul did not venture to impose that burden on the conscience in those days, it cannot be consistent with the spirit of the Gospel, which St. Paul preached, to impose the burden as a vow of perpetual celibacy on any. And it is no little presumption for uninspired men to venture to do what was not then done by the Apostle of Christ.

²⁹ ὁ καιρὸς] *Our season, our opportunity*. See 2 Cor. vi. 2, νῦν καιρὸς εὐπρόσδεκτος. See on Eph. v. 16, ἐξαγοραζόμενοι τὸν καιρὸν, retrieving the opportunity. Rev. i. 3, ὁ καιρὸς ἐγγύς. — συνεσταλμένος] Properly, *wrapped up, or folded together* (see Acts v. 6), or furled and reefed as a sail. Cp. *Valek*. here.

Hence the early Latin Fathers translate this Christian maxim thus: "Tempus in collecto est." See *Tertullian*, c. Marcion. v. 7, De Exhort. Castitat. c. 4, de Pudicit. c. 16.

St. Paul, writing now from Ephesus, where he was in almost daily peril for his life (I die daily, 1 Cor. xv. 31), might well speak of the present necessity (ἀνάγκη, *angustia*), and of the contraction of the season for working the work of God, and bringing forth fruit; and he speaks in the language of prophecy concerning coming troubles and calamities; but it would be illogical and irreverent to argue from these words that he supposed that the Last Day was near at hand. Cp. 2 Thess. ii. 1—3.

— τὸ λοιπὸν ἐστίν, ἵνα—] *The season, in fine, is made short, in order that—*. A, B have ἐστὶ τὸ λοιπὸν, which is adopted by *Scholz*, *Lachm.*, *Tisch.*, *Alf.*

Lachmann points the sentence thus: "Tempus breve est: reliquum est, ut—"

But the reading and punctuation adopted in the text seems preferable. The words *ἵνα καὶ οἱ ἔχοντες* mark the design of God in shortening the time; and the moral result of such an abbreviation (as *ὅπως ἂν* in Rom. iii. 4), and the use to be made of it, namely, that men's hearts may be weaned from earthly things, and that they may seek those things which are above. See 2 Cor. iv. 7, and cp. *Winer*, p. 408, § 53.

And so the earliest Fathers understand it, e. g. *Tertullian*, de Pudicit. 16, "Cæterum tempus in collecto constituit, ut qui habent uxores sic sint tanquam non habentes," and de Exhort. Castit. 4, "Tempus in collectum esse adjicit quod oporteat etiam habentes matrimonia pro non habentibus agere;" and so the *Syriac* and *Ethiopic* Versions.

Tertullian, in another place, says (Ad uxorem, i. 5), "Tempus in collecto est: Superest ut qui matrimonia habent tanquam non habentes agant." And so *Vulg.*, "Tempus breve est. Reliquum est, ut qui." And so *S. Leo*, quoted by *A. Lapid.* In favour of which it may be said—

(1) That ὁ καιρὸς συνεσταλμένος stands emphatically as a Christian maxim;

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(2) That St. Paul usually places *λοιπὸν* and τὸ λοιπὸν at the beginning of a paragraph, Eph. vi. 10. Phil. iii. 1; iv. 8. 2 Thess. iii. 1. But we have τὸ λοιπὸν placed as the second word, Matt. xxvi. 45. Mark xiv. 41.

But, on the whole, the other interpretation, as stated above, appears to be the best.

— ἵνα καὶ οἱ ἔχοντες] In order that even they who are married should be as unmarried, and much more, that the unmarried should so abide.

³¹ χρώμενοι τῷ κόσμῳ τούτῳ] A, B, D*, F, G have τὸν κόσμον, and D*, F, G add τούτου, which is not in A, B; and the reading of A, B, χρώμενοι τὸν κόσμον, has been received by *Lachm.*, *Tisch.*, *Alf.* If the accusative were only rare after χρᾶσθαι, this reading might be preferable; but it seems to be without an example in the LXX or New Testament. We may not, therefore, venture to adopt it. It is found in C, H, in Acts xxvii. 17, where see *Bornemann*, p. 22, and in some passages of a later Græcism, cited by *Schaefer* (ad Gregor. Corinth. p. 691).

It is probable that the accusative ΚΟΣΜΟΝ originated in the common confusion of O and Ω (see 1 Cor. xv. 49), and of the N and I ascript, ΚΟΣΜΩΝ.

— μὴ καταχρώμενοι] *too much using*; cleaving to the use, and doting upon it, and becoming the slave of it. Compare the similar expression, 1 Cor. ix. 12, οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, (v. 15) οὐδὲν ἐχρησάμεν τούτων, (v. 18) εἰς τὸ μὴ καταχρῆσθαι τῇ ἐξουσίᾳ.

As to the preposition κατὰ in this sense, cp. καταφιλέω de-ocular, valdè ocular, Matt. xxvi. 49, κατακλαίω, valdè ploro, καταμανθάνω, studiosè perdisco, κατασθίω de-voro. It denotes a downward affection of the mind, which shows itself by a riveted devotion to its object, and may be illustrated by the attitude and temper of the men of Gideon who fell down on their knees to gulp down the water, in contradistinction to the three hundred who only lapped it, and passed on (Judges vii. 6). This was the trial and test prescribed by God (vii. 4). They who lapped were chosen; the others were rejected. The one were χρώμενοι, the other καταχρώμενοι. And the Apostle advises here, to lap the water of life's flowing stream, but not to kneel down and drink it.

It is well said by an ancient Father of the Western Church, "In æternis bonis inseparabiliter est inhærendum, temporalibus verò transeunter utendum; ut peregrinantibus nobis, et ad patriam redire properantibus, quicquid de prosperitatibus mundi hujus occurrerit, viaticum sit itineris non illecebra mansionis. Idèò Apostolus prædicat, dicens Tempus breve est: Reliquum est, &c. Præterit enim figura hujus mundi. Sed quod de specie blanditur non facile declinatur, nisi in illà visibilibus pulchritudine Creator potius quam creatura diligatur. . . . Beati enim mens quæ peregrinationis suæ tempora castà sobrietate transcurrit, et in iis per quæ necesse est eam ambulare non remanet, ut hospita magis quam domina terrenorum, nec affectibus sit innexa humanis, nec promissionibus desit divinis." *S. Leo* (quoted by *A. Lapid.*), and *S. Bernard* (ibid.), "Noli amare præsentia, quæ possessa onerant, amata inquinant, amissa cruciant."

— παράγει τὸ σχῆμα] *the form of this world is passing by*, as a pageant in a procession, or on a stage. "Præterit figura hujus mundi," Iren. iv. 3, and v. 35, "præterit habitus hujus mundi," and 36, quoting Ps. ci. 26. Isa. lxvi. 22, and Matt. xxvi. 36, and Rev. xxi. 5, 6.

³⁴ μεμέρισται καὶ] So A, B, D***, F, G, I, K, and *Theodoret*. Also A, B have καὶ before μεμέρισται, and have ἡ ἀγαμος after γυνή and after παρθένος. *Els.* has no καὶ before μεμέρισται, or after it.

Lachmann has καὶ μεμέρισται, and joins it with the pre-

Κυρίου, ἵνα ἡ ἁγία καὶ σῶματι καὶ πνεύματι ἡ δὲ γαμήσασα μερμυῖ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. ³⁵ Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω οὐχ ἵνα βρόχον ὑμῶν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.

³⁶ Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει, γαμείτωσαν. ³⁷ Ὃς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

r Ecclus. 7. 25.
Heb. 13. 4.
s Rom. 7. 1, 2.

³⁸ Ὡστε καὶ ὁ ἐγαμίζων καλῶς ποιεῖ καὶ ὁ μὴ ἐγαμίζων κρείσσον ποιεῖ.

³⁹ Ἡ γυνὴ δεδεταὶ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ

ceding sentence, and applies it to the man, according to the Latin Vulgate, "et divisus est," he is divided, and so Jerome (adv. Jovinian. lib. i.) and the *Aethiopic* Version.

The true meaning of this controverted passage appears to be this: Both (καὶ) the wife has been assigned to her appointed lot or special portion (μερίδα) in life, and the unmarried woman to hers, and God has allotted to each their appointed duties. Hence μεμέρισται in the perfect tense.

St. Paul had been speaking of the different callings which God has allotted or apportioned (ἐμέρισεν, vii. 17; see also 2 Cor. x. 13) to various persons in life. And he had said, "Let every one abide in the state of life to which God has called him" (v. 24). And he here describes the characteristics of the several μερίδες or portions (compare Luke x. 42, τὴν ἀγαθὴν μερίδα) which the married and unmarried women have assigned to them respectively. He does not depreciate the one in comparison with the other; but states the fact that they have special lots or portions in life.

Μεμέρισται may mean either she has been assigned as a lot, or a lot has been assigned to her, and the sense is much the same in both cases. As to the latter construction, compare πτωχοὶ εὐαγγελίζονται, the Poor have the Gospel preached to them, Matt. xi. 5. Luke vii. 22, and δογματίζεσθε, Col. ii. 20, and see Winer, § 39, p. 233, *Matth. Gr. Gr.* § 421.

The interpretation in the English Version has good authority in its favour, the *Syriac* and *Arabic* Versions, and *Tertullian* de Virg. Vel. c. 4, "Divisa est et mulier et virgo" (the translation in *Cod. Augiensis* and *Boerner.*), which *Tertullian* expounds by "constituere differentiam inter virginem et mulierem." Probably this exposition proceeded from the literal rendering of the original; and may be an inference from St. Paul's words; but it does not seem to be the point which he desires here to bring prominently forward; and the original words μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένα, can hardly signify "there is a difference between the wife and the virgin;" but their sense is, the married woman has her part assigned to her, and the virgin has hers.

On the sense of the words μερίδα and μεμέρισται, as used by St. Paul, see above note on i. 13, μεμέρισται ὁ Χριστός.

³⁵ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως] Add to these, the words μεμέρισται, and μερμυῖ here, and it might almost be supposed that St. Paul had St. Luke's language concerning Mary of Bethany in his mind when he wrote this, Luke x. 40, ἡ Μάρθα παρακαθίσασα παρὰ τοὺς πόδας τοῦ Κυρίου ἡ Μάρθα περιεσπᾶτο . . . Μάρθα Μάρθα, μερμυῖς κ.τ.λ. Μάρθα δὲ τὴν ἀγαθὴν μερίδα ἐξείλετο. . . Elz. has εὐπάρεδρον here.

³⁸ ἐπὶ τὴν αὐτοῦ παρθένον] his Virgin, that is, his virgin daughter (*Severian, Photius, Ecumenius*).

It is observable, that throughout this discourse concerning marriage (vv. 36—40), St. Paul, in that spirit of holy restraint and reverent reserve which mark his treatment of this subject, does not bring forth the Virgin herself from her maiden retirement, and converse with her on the subject; but he addresses his discourse to her Parent—not as if he supposed that the maiden herself was not to have a principal part in determining the matter, but in order to spare her modesty and delicacy, and because he supposes that her wishes and feelings will be confidentially and unreservedly communicated to her Parent, whom she will consider as, under God, her natural guardian and adviser, and whom, therefore, the Apostle identifies with her. He thus teaches Parents and Children their duties to each other and themselves in this solemn matter, the entrance into the Holy Estate of Matrimony.

The beautiful language of the Ancient Father last quoted, may find a proper place here,—

What human words can suffice to express the felicity of that

Marriage which the Church knits together, the Holy Eucharist confirms, and the Benediction seals, which Angels announce in heaven, and the Father of all ratifies? For neither on earth do children rightly and lawfully marry without the consent of Parents. . . . How blessed is the yoke of such a pair joined together by one hope, by common vows, common discipline, and common service. They are like brother and sister in Christ, fellow-servants of God, joined together in body and mind. Truly they twain are one flesh. They pray together, fast together; they are together in the Church of God, and are together at the Banquet of God. Psalms and Hymns sound between them. Christ hears and sees these things, and rejoices; and sends to them His Peace. *Tertullian* (ad Uxor. ii. 8).

— οὕτως ὀφείλει γίνεσθαι] So it ought to be done. Because his daughter's affections are engaged, and the marriage will be contracted "reverently, discreetly, advisedly, soberly, and in the fear of God."

— γαμείτωσαν] let them marry; that is, let his daughter, and the person who desires her in marriage, be united together in wedlock. Cp. *Winer*, § 67, p. 555.

³⁷ Ὃς ἔστηκεν ἐδραῖος] who stands steadfast. The Virgin daughter's resolves are blended in one with the Parent's; but the Parent gives expression to them. The Parent is regarded throughout by St. Paul as the party who gives effect to the wishes of his child, and through whom the matter is decided, either in the affirmative or negative, and therefore he uses the masculine gender here. See above on v. 35.

³⁸ καὶ ὁ] So A, B, D, E, F, G. Elz. ὁ δὲ. The reading adopted in the text is preferable, because St. Paul does not so much desire to contrast the one thing with the other, as to state the superiority of the latter.

³⁹ δέδεταί] νόμος is added by Elz., but is not in A, B, D*, F, and is cancelled by *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Alf.*, who suppose it to have been imported from Rom. vii. 2.

This sentence appears to be a reply to a question from the Corinthians, "whether a Wife could be severed from her Husband by Divorce?"

Our Lord had said, that whosoever putteth away his wife, except for fornication, committeth adultery (Matt. xix. 9; cp. Matt. v. 32). Hence the question would naturally arise, whether a Wife might put away her Husband for fornication, or adultery?

Our Lord had made no such exception on the side of the Wife. In no case had He permitted her to put away her Husband.

But yet it might be said, that He had not expressly forbidden her to put away her husband, if guilty of that sin. St. Paul here determines that matter, and decides that the wife is bound to her husband as long as he liveth, and therefore cannot contract another marriage in his lifetime. See *S. Jerome* ad Amandum (tom. iv. p. 162), who, commenting on this text, says, "Quamdiu vivit vir, licet adulter sit . . . et ab uxore propter hæc scelera derelictus, maritus ejus reputatur, cui alterum virum accipere non licet."

The Gospel has, it is true, placed woman on a par with man as to spiritual privileges (Gal. iii. 28). But it is a great error to imagine that it has disturbed the natural superiority of man over woman. On the contrary, the Gospel teaches, that the husband is the head of the wife, as Christ is of the Church, and as the Church is subject to Christ, so should wives be to their husbands (Eph. v. 23). The Gospel does not give power to a Wife to divorce her Husband, any more than it gives power to Subjects to dethrone their Rulers; to whom they are bound to be subject always; though if a Ruler command what is unlawful, they must "obey God, rather than man." See on Rom. xiii. 1—5.

αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. ⁴⁰ Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κατὰ Πνεῦμα Θεοῦ ἔχειν.

VIII. ¹ Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχομεν ἡ γινώσκεις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. ² εἴ τις δοκεῖ ἐγνωκέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινώσκειν. ³ εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. ⁴ Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἰς. ⁵ Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ, ⁶ ἀλλ' ἡμῖν εἰς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

⁷ Ἀλλ' οὐκ ἐν πάσῃ ἡ γινώσκεις· τινὲς δὲ τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου

a Acts 15. 20, 29.
Rom. 14. 3, 10, 14, 22.
b Gal. 6. 3.
c 1 Tim. 6. 4.
d Deut. 4. 39.
e 6. 4.
f ch. 10. 19.
g Eph. 4. 6.
h Isa. 41. 24.
i Gal. 4. 9.
j John 10. 34.
k Mal. 2. 10.
l John 13. 13.
m Acts 17. 28.
n Rom. 11. 36.
o ch. 12. 3.
p Eph. 4. 5, 6.
q Phil. 2. 11.
r Rom. 14. 14, 23.
s ch. 10. 28.

40. δοκῶ] *I suppose; I wot*, said with a feeling of conscious dignity, indignant at the very idea of any doubt being felt on the subject: He *rebukes* all such doubts by the word δοκῶ. *I suppose*,—whatever any one else may do. See above on iv. 9, and vii. 12, the use of the verb in *Æschyl.* S. C. T. 611, 647.

As *Augustine* says on this passage (in *Joann. Tract.* 37), "Qui dicit *puto*, dubitare videtur, sed Apostolus increpabat, non dubitabat."

He affirms that he is giving a precept from the Holy Ghost. True it is that all the faithful have the Spirit of God. But all the faithful are not *Apostles*. The Apostles had the Spirit in prophecy, and miracles, and tongues; and when St. Paul speaks here, he gives not a counsel only of the Spirit, but a *command* proportioned to His Majesty. *Tertullian* (de Exhort. Castitatis, c. 4).

CH. VIII. 1. Περὶ δὲ τῶν εἰδωλοθύτων] *Concerning the meats that have been offered in sacrifice to heathen idols*, and whether it is lawful for a Christian to eat them; a question propounded to St. Paul in the Letter from the Corinthians. See vii. 1.

On Christian abstinence from *idolothyla*, see the Decree of the Council of Jerusalem, Acts xv. 29. Cp. Rev. ii. 14. 20, and *Council. Gangren.* can. 2; and *Blunt's Lectures*, p. 97.

It is observable, that in dealing with the question of the unlawfulness of eating *idolothyla*, St. Paul never refers to the *Decree of the Council of Jerusalem* (Acts xv. 29) in support of his own decisions.

The reason doubtless is, that what is written by him in the Epistles which have been received as Canonical Scripture by the Church of Christ, is written by *Inspiration of the Holy Ghost*; and what the Holy Ghost commands in them, claims dutiful respect and obedience on His Divine and Independent Authority. See above, on vii. 40, and on Gal. ii. 1.

As to the drift of what follows in this chapter, it is well observed by *S. Chrysostom*, that "many of the Corinthian Christians, having learnt from the Gospel that 'not whatsoever goeth into the mouth of a man defileth a man' (Matt. xv. 11), and that idols are mere wood and stone, abused this *knowledge*, in a vain conceit of superior intelligence, to the scandal of others, and their own spiritual injury."

2. ἐγνωκέναι] So A, B, D, E, F, G.—*Εἰς. εἰδέναι.* τι is emphatic, *something*.

3. ἔγνωσται ὑπ' αὐτοῦ] *is known by Him*. Human knowledge *puffeth up*; but he who ἀγαπᾷ Θεόν, loves God, he is the true Gnostic. For only ἀγάπη οἰκοδομεῖ, Love builds up. He (viii. 1) who loves God, not only has laid the true foundation of knowledge, but is also himself the *object* of the highest knowledge, viz. the Divine knowledge. He is *known* by God, and is loved by Him (*Theodore*t, who quotes Exod. xxxiii. 12, and see on Acts xv. 18), and is endued with true wisdom by Him.

The Mother of true knowledge is Love. (See on John vii. 17.) In order to *know* God, we must *be known* of God. And God *knows* those who love and obey Him (John x. 27). Therefore all true knowledge is grounded on obedient Love and loving Obedience.

4. οἶδαμεν ὅτι οὐδὲν εἶδωλον] There seems to be a contrast between οἶδαμεν and εἶδωλον. An εἶδωλον is a mere εἶδος, *Idea*, an ideal phantom, or *simulacrum*; and so distinguished from those things which are proper objects of knowledge; and there is something of alliterative force in the words οἶδαμεν ὅτι οὐδὲν εἶδωλον. This passage is quoted by *Iren.* iii. 6, who omits ἕτερος and ἐν κόσμῳ.

5. ἐν οὐρανῷ—ἐπὶ γῆς] *Local Deities*, not like our God, who is *universal*.

6. εἰς Θεός] *one God*. Here we find Father and Son equally opposed to the *gods many* and *lords many*. There is but one Lord to us, viz. *Jesus Christ*. Is then the Father (Who also is the Lord *by Whom* are all things, Rom. xi. 34. 36) excluded among the *lords many*? God forbid. But Father and Son are *one Lord*. So likewise to us there is but *one God*, viz. the Father. Is then the Son excluded among the *gods many*?—the Son, who, as the same St. Paul testifies, is *over all, God blessed for ever*? (Rom. ix. 5.) No, certainly; or otherwise he himself has infallibly shown us, that there are to us two Gods and two Lords, at the same time that he intended to prove (see v. 4) that to us there is but *one God* and *one Lord*. The truth is, St. Paul has not only hereby insinuated to us that Father and Son are one God and one Lord, but he has likewise intimated the reason why they are one. It is because all things whatsoever, arise or flow from both. There is nothing of the Father but *by* the Son; nor any thing *by* the Son, but what is also *of* the Father. *Waterland* (Works, ii. p. 31).

The Father is here emphatically styled *one God*; but without design to exclude the Son from being God also: as the Son is emphatically styled *one Lord*; but without design to exclude the Father from being Lord also. Reasons may be assigned for the emphasis in both cases. The discourse there (vv. 4, 5) is about *idols*, and *nominal gods* and *lords*, which have no claim or title to religious worship. These the Father and Son are both equally distinguished from; which may insinuate at least to us, that the texts of the Old or New Testament, declaring the Unity and excluding others, do not *exclude the Son*, "by Whom are all things." Another passage is Eph. iv. 6: "One God and Father of all, Who is above all, and through all, and in you all." A famous passage, which has generally been understood by the Ancients of the whole Trinity. *Above all*, as Father; *through all*, by the Word; and *in all*, by the Holy Ghost. *Waterland* (Defence of Queries, Vol. i. qu. 2, p. 7.)

Compare notes on John xvii. 3. 1 Thess. i. 9.

—ὁ πατήρ, ἐξ οὗ τὰ πάντα] *God the Father, from Whom* (as from, *ἐξ*, a source) are all things.

This priority doth properly and naturally result from the Divine *paternity*; so that the Son must necessarily be second unto the Father, from Whom He receiveth His *origination*. Neither can we be thought to want a sufficient foundation for this priority of the First Person of the Trinity, if we look upon the numerous testimonies of the ancient doctors of the Church, who have not stuck to call the Father the *origin*, the *cause*, the *author*, the *root*, the *fountain*, and the *head* of the Son, or the whole Divinity.

For by these titles it appeareth clearly,—first, that they made a considerable difference between the person of the Father, *of Whom* (ἐξ οὗ) are all things (1 Cor. viii. 6), and the person of the Son, *by Whom* (δι' οὗ) are all things. Secondly, that the difference consisteth properly in this,—that as the branch is from the root, and the river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river; so the Son is from the Father, receiving His subsistence by generation from Him; the Father is not from the Son, as being what He is from none. *By. Pearson*.

On the doctrine of the *origination* of all things to man from God the Father, see note below on 2 Cor. xiii. 13. Tit. iii. 5.

7. Ἀλλ' οὐκ ἐν πάσῃ ἡ γινώσκεις] *All have not the knowledge*

- ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὐσα μολύνεται.
 h Rom. 14. 17. ⁸ Ἡ βρῶμα δὲ ἡμᾶς οὐ παρίσθησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.
- i Rom. 14. 13, 20. Gal. 5. 13. ⁹ Ἡ βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.
- k Rom. 14. 15, 20. ¹⁰ Ἐὰν γὰρ τις ἴδῃ σὲ τὸν ἔχοντα γνώσω ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν ;
- l Rom. 14. 18. ¹¹ καὶ ἀπόλλυται ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν. ¹² Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.
- m Rom. 14. 21. 2 Cor. 11. 29. a Acts 9. 3, 17. & 22. 14, 17, 18. & 23. 11. ch. 4. 15. & 15. 8. 2 Cor. 12. 12. ¹³ Διόπερ, εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
- IX. ¹ Οὐκ εἰμὶ ἐλεύθερος ; οὐκ εἰμὶ ἀπόστολος ; οὐχὶ Ἰησοῦν Χριστὸν τὸν

which you have. All do not know that there is but *one God*, and that the gods which the heathen worship are no gods ; and *when they eat what is offered in sacrifice to them*, they eat it *in the conscience of the idol* (see Winer, § 54 ; and Phil. i. 26, τῆς παρουσίας πάλιν) ; i. e. with the consciousness which the Gentiles have of its existence, and they eat it *as meat offered to an idol* (ὡς εἰδωλόθυτον) ; i. e. as offered in *worship* to it, and with that feeling of reverence towards it which is shown by participation in sacrifices offered in its temple and at its altar.

— *μολύνεται* is polluted by participation in meats offered to idols, *believed by it to exist and to be Divine*. Theodoret.

8. *Βρῶμα ἡμᾶς οὐ παρίσθησι τῷ Θεῷ* Meat does not commend us to God. You erroneously imagine (says the Apostle to those who boasted of their knowledge) that by eating all meats without scruple or difference, you *prove the strength* of your faith, and do honour to God the Creator of all things. You know that there is no other God but one, and that an idol is nothing ; i. e. the gods to whom these meats are offered have no existence, and you show your belief that they have no existence by eating freely what has been offered to them. But be not deceived, meats do not commend us to God ; for neither if we eat freely all things, are we the better, nor yet if we decline to eat any meats, even those offered to the idol, are we the worse. Chrys., Theodoret.

In fact, the eating or not eating is, in itself, a thing indifferent. And if the question were to be considered in the abstract, you might truly eat or abstain, as you think best. But the question is *not* to be argued in the abstract. You must consider it also with reference to the effect which your eating will produce upon others, your fellow-men and fellow-members in Christ ; and therefore he adds, Take heed lest this liberty of yours become a stumbling-block to the weak. See above, on 1 Cor. vi. 12.

For *παρίσθησι* here, A B have *παρστήσει*, which has been adopted by Lachm., Tisch., Meyer, Alford, who have also placed *ἐὰν μὴ φάγωμεν* as the first clause of the sentence, but do not agree as to the verb which is to follow it. Lachm. has *περισσεύομεν*. Tisch. and Alf. have *ὕστερούμεθα*, and reserve *περισσεύομεν* for the end of the sentence, after *ἐὰν φάγωμεν*.

9. *ἀσθενέσιν* So A, B, D, E, F, G.—Els. *ἀσθενέουσιν*.

10. *Ἐὰν γὰρ τις κ.τ.λ.* For if any one see thee, the man who has knowledge, reclining at meat in the idol's temple (1 Macc. i. 47 ; x. 83. 3 Esdr. ii. 10, as was usual with the heathen votaries at a sacrifice), will not the conscience of him who is weak be edified to eat the meats that have been offered to idols ?

There is a gentle irony in the words, "*the man who has knowledge*," and in the word "*edified*," as in other expressions of St. Paul's argument here (e. g. in *δοκῶ*, vii. 40) ; and it has been imitated by Tertullian (de Virg. Vel. c. 3) : "*Scandalum male rei exemplum est, edificans ad delictum*," and again in his Præscr. Hæret. c. 8 : "*Solent infirmiores a quibusdam personis ab hæresi captis edificari ad ruinam*."

11. *ἀπόλλυται—ἀπέθανεν* he who is weak perisheth, the brother for whom Christ died. A strong passage against the Calvinistic tenet of Reprobation. They for whom Christ died may be lost. They who are lost will not fail of salvation because Christ did not die to save them, and because He rejected them eternally as Reprobates, but because they did not profit by the salvation which He died to procure for them. See on Rom. xiv. 15, where nearly the same words occur ; and St. Peter's expression, "*denying the Lord that bought them*." (2 Pet. ii. 1.)

Els. has *ἀπολείται*, and adds *ἀδελφὸς* after *ἀσθενῶν*, but that word is placed as in the text in A, B, D, E, F, G.

— *ἐν* So the best MSS.—Els. *ἐν*. 'En conveys a stronger and clearer meaning than *ἐν*, viz. that the perdition of thy brother will be entailed and involved in thy knowledge.

12. *τύπτοντες—ἀσθενοῦσαν* smiting it when sick, instead of endeavouring to heal it.

13. *εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα* if meat make my brother to offend, I will eat no meat to the world's end.

A text which has been much perverted in modern times.

It has been alleged by some, on the ground of this declaration, that men ought to abstain from wine because some are tempted to abuse it ; and that men ought to resolve, and even to make vows, not to drink wine or other fermented drinks, in order that they may not, by their use of them, give occasion to others to abuse them.

St. Paul's assertion is,—that he would abstain entirely from meats, if his eating of them were the cause of sin to any.

He does not say that it is or can be the cause of sin to any ; but that if it were the cause of sin, he would even abstain from meat for ever.

So, if our drinking of wine be the cause of sin to any, we ought to abstain from it,—but otherwise, we are not obliged of necessity so to do.

It is not enough to say that some persons may take occasion from our drinking to abuse wine. There is a great difference between scandal taken and scandal given. Many were offended at Christ Himself. (Matt. xi. 6 ; xv. 12 ; xxvi. 31.) Men take occasion from the preaching of the cross to blaspheme the cross. But "the scandal of the cross" is not therefore to cease. (Gal. v. 11.) And St. Paul says, "God forbid that I should glory save in the cross of Christ." (Gal. vi. 14.) It has been well said, that "good things offend none but evil men." If the thing is good, let them acknowledge their own evil in being offended by it. Tertullian (de Virg. Vel. 3).

Wine is a creature of God, and every creature of God is good, and nothing to be refused (1 Tim. iv. 4, where see note) if it be rightly used. And to condemn its use (as distinguished from its abuse) is to wrong its Creator, and to approach the Manichean Heresy, which rejected it and other creatures of God, as made by an Evil Principle, and so did dishonour, not only to God our Creator, but to God our Redeemer also. See on 1 Tim. iv. 3.

And it would not be amiss to consider, that as the element of water has been sanctified by Christ's Baptism in the river Jordan, so the creature of wine has been consecrated by its use in the other Sacrament ; and it cannot be right to take or impose a vow to abstain entirely from it, when Christ has given it new dignity by the first miracle that He wrought at Cana, and by saying at the Last Supper, *Drink ye ALL of THIS*. (Matt. xxvi. 27.)

Some interesting particulars concerning the feeling of the Primitive Church on the subject of total abstinence from certain of God's creatures, may be seen in Euseb. iv. 3, and v. 3.

CH. IX. 1. *ἐλεύθερος—ἀπόστολος* Am I not free ? am I not an Apostle ? This is the order of the words in the best MSS., and of Vulg., Syriac, and Ethiopic Versions. And it serves best to mark the connexion between what St. Paul had just said and what he is now going to say.

As the ancient Expositors (especially S. Chrysostom) have observed, the Apostle's reasoning is as follows. Do not suppose that by what I have said, enjoining abstinence from idololatria, known to be such, I have abridged your liberty without being prepared to abate any thing of my own. No. Am I not free ? am I not an Apostle ? Am I not your Apostle ? and yet I have

Κύριον ἡμῶν ἑώρακα ; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ ; ² Εἰ ἄλλοις οὐκ εἰμί ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ³ Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστὶ· ⁴ ^b Μὴ ^b ver. 14. οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν ; ⁵ ^c μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν ¹ Thess. 2. 6. ² Thess. 3. 9. ³ o Matt. 13. 55. γυναικα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς ; ⁶ ^d ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι ; ^d 2 Thess. 3. 8, 9.

not used my liberty as such to exact wages from you. No ; I have forbore to do so. I have waived my claims in order to your edification. Thus I have set you an example. As I have begun with abating my liberty, that I might edify you, my children, so ought you to curb your appetites, and forbear the use of your liberty, and abstain from meats offered to idols, in order to edify your brethren. See on v. 4.

— οὐχί—Κύριον ἑώρακα] Have I not seen the Lord ? An answer to those who disparaged St. Paul in comparison with the Twelve, who had seen the Lord, and had been sent by Him.

As to the fact, see on Acts ix. 5.

4. ἐξουσίαν] authority. This word is the clue which connects the reasonings of this chapter with the last (see on v. 1), and with his general declaration, πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος. The Corinthians were vain of their ἐξουσία, and doubtless often had the word ἐξουσία in their mouths. Accordingly, St. Paul reiterates the word frequently in this chapter (vv. 4, 5, 6, 12, 18) ; and by his own example teaches them how to use that authority and liberty in which they gloried.

— φαγεῖν καὶ πιεῖν] i. e. at the charge of my Christian flock, παρὰ τῶν μαθητευομένων. Chrys.

5. μὴ οὐκ ἔχομεν κ.τ.λ.] Is it so that we have not ? " Num non habemus ? "

— ἀδελφὴν γυναικα] a Christian woman. See ἀδελφὴ used in this sense, vii. 15. If he had used ἀδελφὴ alone here, he would have been understood to mean a sister by blood ; and he adds, therefore, γυναικα, a general term, including a wife or some other female relative.

That γυναικα does not mean only a wife, but is to be extended to other female companions (e. g. sister, sisters-in-law, and other relatives, or matrons of venerable age, or widows), may be inferred from the circumstance that St. Paul speaks of " the rest of the Apostles, and the brethren of the Lord, and Cephas," as having this power.

So Chrysostom interprets the passage.

And though it is true that St. Paul does not say that they all used their power, yet his argument would have little force, if for the most part this power was not used as well as possessed by them. In distinguishing himself and Barnabas as working with their own hands for their livelihood (v. 6), he leads us to suppose that the other Apostles not only had the power not to work, but that they used the power which they had. So here. But we never hear of the Apostles travelling through the world with wives and children. If it had been so, St. Paul could hardly have said to ordinary Christians, that it was better for them to remain unmarried on account of the present necessity (vii. 26). And it was never supposed by Christian Antiquity that all the Apostles were married. Tertullian (de Monogam. c. 8), says, " Petrum solum invenio maritum, inter Apostolos," which is also S. Jerome's opinion (adv. Jovinian. 1). And though other accounts vary from this (see on Euseb. iii. 30), yet the ancient writers, who had this passage of Scripture before their eyes, never imagined St. Paul to suggest here that the Apostles generally were married, and carried their wives with them in their missionary tours ; but that he intimates that they had faithful Christian women, whether wives or others, of suitable age and character, as companions in their journeys, as was the case with our Blessed Lord Himself. (Luke viii. 3.) So Tertullian (de Monog. 8), who, referring to this passage, says that St. Paul does not here say that " uxores ab Apostolis circumductas sed simpliciter mulieres, quæ, illos eodem instituto quo et Dominum comitantes, ministrabant." And so Augustine (de Opere Monach. c. 5) explains the words of St. Paul, " Ostendit sibi Paulus licere quod cæteris Apostolis, id est ut non operatus manibus suis, sed ex Evangelio vivat. Ad hoc enim et fideles mulieres, habentes terrenam substantiam, ibant cum eis, et ministrabant eis de substantiâ suâ."

The example of St. Paul's wise forbearance in not " leading about " a Christian woman with him on his missionary tours, would have special significance at Corinth, where, as this Epistle shows, he had to preach with sternness against the deadly sin which was associated with the name of that city.

— οἱ ἀδελφοὶ Κυρίου] the cousins of our Lord, and sons of Cleophas or Alpheus. See on Matt. xii. 46 ; xiii. 55. Acts i. 13.

He means James, the Bishop of Jerusalem, and Josès, and Simon, and Jude. (Chrys.)

6. Βαρνάβας] This mention of Barnabas seems to intimate that he was known to the Corinthians. (See Theodoret and others on 2 Cor. viii. 18, 19.) By this reference to the example of Barnabas, St. Paul shows that he harboured no ill-will to him after the differences which he recounts (Gal. ii. 13), and which St. Luke records in Acts xv. 39. Cp. Col. iv. 10.

But there seem to have been other special reasons for the mention of Barnabas in this address to the Corinthians, viz. :

St. Paul might be charged with vain-glory, and with an invidious disparagement of the other Apostles in comparison with himself, and with casting a slur on them, in order to magnify himself, if he had mentioned himself alone as preaching the Gospel freely and without charge. If he did so, why was it that they did not also do the same ? If it was right for him to preach without charge, was it not also for them ? Was he not thus attempting to gain popularity for himself at the cost of the other Apostles ? He therefore does not mention himself alone here, but associates Barnabas with himself in this commemoration of the free preaching of the Gospel.

But why Barnabas ?

Because Barnabas was set apart specially by the Holy Ghost together with St. Paul at Antioch, the centre of Gentile Christianity, as the Apostle to preach the Gospel to the Gentiles, of whom the Corinthians were part. See Acts xiii. 4. Gal. ii. 9 : " We should go to the heathen, and they unto the Circumcision."

These considerations also prepare us for St. Paul's argument in vv. 16—18, and open out some interesting views of the history of the Missionary progress and settlement of the Church, and of its Temporalities ; and of the peculiar difficulties with which St. Paul had to contend in preaching the Gospel.

This may appear as follows :—

The other Chief Apostles, who went to the Circumcision (Gal. ii. 9), took wages for their work of those to whom they preached. And, it is needless to say, that what they did, they did well in doing.

Their case was different from that of the Great Apostle to the Gentiles.

For, be it remembered, that by the good Providence of Almighty God, a system of Ministerial Maintenance by Tithes and Oblations had been established from time immemorial among those of the Circumcision ; and in passing by a natural transition from the Law into the Gospel, the Jews would carry with them the habits which they had formed under the teaching of the Old Testament, and be as ready to provide for their Ministers under the Gospel, as they had been under the Law.

Hence the generous fervour of the primitive Christians at Jerusalem, who sold their possessions, and brought their price, and laid it at the Apostles' feet. (Acts iv. 35.)

And it is mentioned, not without special significance, by the Sacred Historian, that Barnabas, a Levite, of Cyprus did this. He, as one of the Circumcision, paid this deferential respect to the Apostles, as the representatives of the Evangelical Hierarchy. But, as St. Paul assures us here, the same Barnabas, who preached as an Apostle to the Gentiles, did not make claim of ministerial maintenance for himself.

But what was the case with the Jews, was not so with the Gentiles. They had no Tithe-System ; no regular code of ministerial maintenance for their Priests. The Priesthood of Heathen cities was annexed to high public offices, and was enjoyed by persons of rank and wealth in the state. Their Priests did, indeed, partake of the sacrifices offered at their altars. But Christianity had no victims to sacrifice ; and the Gentiles were not prepared to set apart other oblations for the maintenance of Ministers of Religion. Hence the two Apostles to the Gentiles (Paul and Barnabas) had peculiar difficulties to contend with.

We see from the present chapter with what divine wisdom St. Paul met those difficulties, and converted them into occasions of permanent good to the Church. He asserts in strong terms the claims of Christ's Ministers to receive maintenance from their flock. He proves this by arguments from human Reason, because

e John 21. 15.
1 Pet. 5. 2.
Deut. 20. 6.

f Deut. 25. 4.
1 Tim. 5. 18.
g 2 Tim. 2. 6.

h Rom. 15. 27.
Gal. 6. 6.

i Acts 20. 33.
2 Cor. 11. 9, 12.
& 12. 13.
1 Thess. 2. 7.

k Num. 18. 8—20.
Deut. 18. 1.

l Acts 18. 3.
& 20. 34.
ch. 4. 12.
2 Cor. 11. 10.
1 Thess. 2. 9.
2 Thess. 5. 8.
m Rom. 1. 14.
Acts 9. 6.

⁷ * Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁸ Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἡ καὶ ὁ νόμος ταῦτα οὐ λέγει; ⁹ ἔν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ; ¹⁰ ἡ δὲ ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. ¹¹ ^b Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; ¹² ⁱ Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ¹³ ^k Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται; ¹⁴ οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

¹⁵ ^l Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. ¹⁶ ^m Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστὶ μοι καύχημα· ἀνάγκη γὰρ μοι

he is writing to *Gentiles*, and from *divine Inspiration* because he is writing to *Christians*. He proves it from the Law of Moses; from its ceremonial institutions, and from its humane provisions even for *cattle*. (vv. 9—14.) He thus justifies the Jewish Christians in supplying maintenance to their Clergy, as has been observed by *S. Chrysostom* (on v. 12). He is careful not to disparage the *other Apostles* (μὴ καταισχύνειν τοὺς ἀποστόλους τοὺς λαμβάνοντας), and he justifies them in *taking* maintenance from their flock. And he teaches the Corinthians and all other Gentile Churches to imitate the Church of the ancient Dispensation in this respect, and to regard the commandments of Almighty God, requiring a provision for His Ministers at the hands of the People, as addressed to themselves.

An interesting confirmation of the above remarks will be found in the third Epistle of St. John, where he mentions, as a special commendation of certain brethren, that they "went forth for His Name's Sake (Christ's), taking nothing of the *Gentiles*," μηδὲν λαμβάνοντες (St. Paul's words, 2 Cor. xi. 20) ἀπὸ τῶν ἐθνικῶν.

Lastly, we may say, that in this respect the teaching and practice of the blessed Apostle St. Paul has been the means, under God's Providence, of the establishment of the Tithesystem in Gentile Christendom, and of the spiritual blessings that have been and are derived from it; and that wherever the Gospel is obeyed, there those principles, which the Holy Spirit has taught the world by St. Paul's mouth, will be joyfully accepted and steadfastly maintained, and will bring forth their proper fruits in the growth of the Christian life, and in the advance of the kingdom of God.

9. Οὐ φιμώσεις βοῦν ἀλοῶντα] Thou shalt not muzzle the ox while treading out the corn. (Deut. xxv. 4, LXX.) See on Luke iv. 35.

— Μὴ τῶν βοῶν μέλει τῷ Θεῷ;] Are oxen the special object of God's care in this precept? This precept is also applied in the same way by St. Paul in Tim. v. 18.

10. δι' ἡμᾶς] for the sake of us Preachers of the Gospel. St. Paul specially aims in this Epistle to show the *spiritual, moral, and figurative* character of the Mosaic Law. See x. 2, and compare *Tertullian* (c. Marcion. iii. 16) vindicating the Divine origin of the Law, and showing its connexion with the Gospel.

As *Bengel* observes, this is an instructive specimen of the true mode of dealing with the Mosaic Law, even as to animals. Compare note above on Acts x. 14.

— ἐπ' ἐλπίδι—τοῦ μετέχειν] So A, B, C, and *Griesb., Scholz., Lach., Tisch., Alf. Elz.* has τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι with D***, E, J, K. And perhaps the true reading may be a combination of the two, viz., ἐπ' ἐλπίδι τοῦ μετέχειν τῆς ἐλπίδος αὐτοῦ. The sense is that *he that plougheth ought to plough in hope, and he that thresheth ought to thresh in hope, of partaking, together with him that ploughed, in that which he who ploughed had hoped for.*

13. πάντα στέγομεν] We endure and support all things; properly, like vessels which are water-tight, and do not allow any thing to leak in or out. See above, 1 Thess. iii. 1. Compare 1 Cor. xiii. 7, ἡ ἀγάπη πάντα στέγει, and the passages in *Wetstein* here.

13. παρεδρεύοντες] assiduously attending on. So the best MSS. *Elz. προσεδρεύοντες.* As to the fact of this participation, see Levit. vii. 31, 32. Num. xviii. 9.

14. οὕτω καὶ ὁ Κύριος] The Levites lived of the holy portion or revenue of the Temple as their *ὀψώνιον* or wages; even so the Ministers of the Gospel must live by their calling. The Priests were maintained out of the share they had of the offerings of the Altar; even just so the Ministers of the Gospel must live by their function of preaching the Gospel. *Joseph Mede*, book i. Disc. xxi. on this text. See also *Barrow*, Sermon. xii. Vol. i. p. 265.

It also hence appears that by God's command (οὕτω καὶ ὁ Κύριος διέταξε) the maintenance to be provided for Ministers under the Gospel must not be less ample and liberal than it was under the Law. And to defraud them of their due is to rob God. (Mal. iii. 8, 9.) What the maintenance of the Levitical Priesthood was, may be seen in Num. xviii. Levit. vi. vii., and other passages quoted in one of the Editor's *Occasional Sermons* "On Tithes and Offerings," No. xxxviii. p. 118.

In *S. Chrysostom's* expositions of, and homilies on, this chapter, will be found much interesting material bearing on the question of *Ministerial Maintenance*, and on the Collections of the Offertory in the Church.

15. Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων] But I have used none of these things. I have not availed myself of any of these pleas in my own particular case. St. Paul was content to waive all his claims to ministerial maintenance, and to labour with his own hands, in order to silence all imputation of self-interest, and to set an example of Christian self-control in the exercise of Christian liberty, with a view to the salvation of others, and the edification of the Church; and also in order that—providing for the benefit of the Church in all future ages—he might urge with greater force the claim of the Christian Priesthood to that ministerial maintenance which he himself waived in his own person, and therefore would not be charged with self-interested designs in stating it, as he does in many of his Epistles. (1 Cor. ix. 4. 6. 12. 1 Thess. ii. 6. 2 Thess. iii. 8, 9. Gal. vi. 6. 1 Tim. v. 17.)

16. καύχημα] matter for glorying. (See 2 Cor. xi. 10.) Observe the emphatic place of the personal pronoun *μοι* in this sentence, and v. 18, *I* who am a signal monument of God's grace, *I* who have had a special call from heaven, *I* who have been sent by Christ, and ordained by the Holy Ghost, have nothing to boast of, if I preach the Gospel, for I am under a strong necessity to do so. And woe is me if I do not preach the Gospel.

— ἀνάγκη μοι ἐτίκειται] necessity is laid upon me. The obligation of Conscience is here described by the Apostle, who owns himself a debtor to the Greeks and Barbarians (Rom. i. 14), because he knew himself to be set apart by God to preach the Gospel to the Gentiles. And in 2 Cor. v. 14 he acknowledged himself to be constrained (συνέχεσθαι), as persons are who are bound by chains (see on Acts xviii. 5), to perform this duty. And in 1 Cor. ix. 16 he says that necessity is laid upon him, so that it is not free for him to live at ease; but woe is me (he says) if I preach not the Gospel. The same obligation was felt and expressed by the two Chief Apostles, Peter and John (Acts iv.

ἐπείκειται· οὐαὶ γὰρ μοι ἐστὶν ἂν μὴ εὐαγγελίσωμαι. ¹⁷ Ἐἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. ¹⁸ Τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

¹⁹ Ἐλευθέρος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμμαντὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. ²⁰ Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω. ²¹ τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἐννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους. ²² ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα πάντα, ἵνα πάντως τινὰς σώσω. ²³ Πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

²⁴ Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. ²⁵ Πᾶς δὲ ὁ ἀγωνιζόμενος

n ch. 9. 14.
& 4. 1.
Col. 1. 25.
o 2 Cor. 11. 7.
p Gal. 5. 13.
Matt. 18. 15.
q Acts 16. 3.
& 21. 23, &c.
r Gal. 2. 3.
ch. 7. 22.
s Rom. 15. 1.
& 11. 14.
ch. 10. 33.
t Gal. 5. 7.
Phil. 2. 16.
& 3. 14.
2 Tim. 4. 7.
u Eph. 6. 12.
1 Tim. 6. 12.
2 Tim. 2. 5.
& 4. 7, 8.
1 Pet. 1. 4.
& 5. 4.
James 1. 12.

20), who said, "we cannot but speak." *Bp. Sanderson* (de Oblig. Conscient. iv. c. 23).

17. *Εἰ γὰρ ἐκὼν κ.τ.λ.* [*If of my own accord I do this* (i. e. preach the Gospel) *I have wages*, μισθὸν (Matt. xx. 8. Luke x. 7. 1 Cor. iii. 14. 1 Tim. v. 18), although I receive none from you. But if, not of my own accord, I do it, then I have been entrusted with a stewardship; that is, in that case I reduce myself to the condition of a domestic servant in a household, who does his duty merely because he is hired and obliged to do so.

In the former case I act with the loving alacrity of a son, in the latter with the faithful obedience of a slave. In the former case I act because I rejoice in my duty, and because it is "my meat and drink" to do it; in the other case I act because I am constrained to do it. And according to the spirit and temper with which I do my duty here, will be my everlasting reward hereafter. Cp. *Origen* and *Chrysostom*.

Hence it is evident that the character of the same act varies much with the dispositions of the doer; and the Apostle teaches the blessedness of a free and cheerful spirit in doing the service of God. Cp. 2 Cor. ix. 7.

As to the accusative after πεπίστευμαι, see above, 1 Thess. ii. 4. Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια, and 1 Tim. i. 11, δ' ἐπιστεύθη ἐγώ.

The interpretation of some Expositors (*Meyer*, *De Wette*, and others), who understand the great Apostle to say that he himself did not preach ἐκὼν, voluntarily, but was forced to preach, and was therefore not entitled to a μισθός, or ministerial maintenance from man, and could not rightly claim it, seems at variance with his own argument here, that all Ministers, and he himself among them, who preach the Gospel, are entitled to live of the Gospel (ix. 14).

And the assertion which St. Paul makes, that he for special reasons did not use his power in this respect (ix. 12) and enforce his claim, is a sufficient proof that he had the power, and might have enforced the claim; and the strength of his appeal to his own practice in this respect, as exemplary to the Corinthians, lies in the fact that he had the power, but chose voluntarily to waive it for their edification, and that they also ought to act in a similar spirit for the sake of their brethren.

The other interpretation specified above is grounded on a fallacy in Morals, viz., that a person cannot do ἐκὼν, or voluntarily, that which he would be obliged to do under fear of condemnation; whereas it is the high privilege and noble faculty of the human will, when sanctified by grace, to transmute fear into love, and to make duty a delight, and to rejoice in doing freely and joyfully that which, without the aid of the Holy Ghost, it would do only in a servile spirit.

18. *Τίς οὖν μοι ἐστὶν ὁ μισθός;* [*What then are my wages?*] Observe again μοι placed emphatically before its verb, and not enclitically after it. (See v. 16). *What wages then have I, who receive none from you?* My wages are that I will receive no wages, but in preaching the Gospel will make (θήσω) the Gospel without charge to those to whom I preach, so as not to strain my power (καταχρησασθαι, see vii. 3) in preaching the Gospel, and set them an example, and teach them with what forbearance and love towards others, and with what regard to the general edification of the body of Christ, they also ought to use their liberty.

19. τοὺς πλείονας] the most possible. "Articulus habet vim relativi ad omnes; quàm plurimos eorum." *Bengel*.

20. τοῖς Ἰουδαίοις ὡς Ἰουδαῖος] to the Jews as a Jew. As the Corinthians might well know from the fact of his having shorn his head at their own harbour, *Cenchree*, because he had a vow

when he had last quitted them for Ephesus. See on Acts xviii. 18, also on Acts xvi. 3, concerning what Paul did to *Timothy*, with whom he had been at *Corinth*, and whom he had now sent to *Corinth*. Compare also Acts xxi. 26 as to his assumption afterwards of the Nazarite Vow at Jerusalem.

In all these respects St. Paul displayed an example of that Charity which condescends (συγκαταβαίνει) and accommodates itself to the weaknesses of others, at the same time that it never surrenders any thing that is true, or makes any compromise with, or connivance at, what is false.

Elz. omits μὴ ὢν αὐτὸς ὑπὸ νόμον, which is in A, B, C, D, E, F, G, and has Θεῷ and Χριστῷ in v. 21.

22. ἀσθενής] *Elz.* prefixes ὡς, which is not in A, B, and weakens the sense. And cp. 2 Cor. xi. 29, τίς ἀσθενεῖ, κἀγὼ οὐκ ἀσθενῶ;

The argument is, If, in my regard for the scruples of the weak, I have thus forborne to use my Liberty, not merely by abstaining from what I might otherwise have been glad to do, but also by doing what I otherwise would not have done, ought not you much more to exercise a charitable self-restraint in abstaining from meat offered in sacrifice to idols?

— πάντα] *Elz.* prefixes τὰ, which is not found in the best MSS., and seems to contravene the sense. St. Paul did not become totally and at once, but severally and singly, not absolutely but respectively, all things to all men.

23. Πάντα] So A, B, C, D, E, F, G. *Elz.* τοῦτο.

24. Οὐκ οἶδατε] He sums up this part of the argument by referring them not only to his own example, but even to that of heathen competitors in the Games celebrated at their own Isthmus and in other places in their neighbourhood, Nemea and Olympia. They, in their preparations for their race, exercise self-denial; they abstain for many months together from luxurious diet; they practise continual continence and temperance. Cp. *Horat.* A. P. 412, "Qui studeat optatam," &c., and the numerous similar illustrations in *Welstein*, p. 137.

And yet they contend only for a mere fading chaplet of pine-leaves, parsley, or wild olive, which one only can obtain. How much more ought you to restrain your fleshly appetites (which excite you to indulge in eating sacrificial meats and in fornication), in order that you may be able to run with vigour your Christian race; in which none who runs well can fail of that immortal crown which Christ, the supreme Agonothetes, will give to all who love His appearing? (2 Tim. iv. 8.)

Compare the conclusion of *Tertullian's* Treatise de Spectaculis, and his eloquent language addressed to the Christian Martyrs, and grounded on this passage of St. Paul (ad Martyros, c. 3): "Proinde vos, benedicti, quodcumque hoc durum est, ad exercitationem virtutum animi et corporis deputate. Bonum agonem subituri estis, in quo Agonothetes Deus vivus est, Xystarches Spiritus Sanctus, Corona eternitatis, braviu angelicæ substantiæ, politia in caelis, gloria in sæcula sæculorum. Itaque Epistates vester Jesus Christus, qui vos spiritu variis, et ad hoc scamma produxit. . . Nempe enim et athlete segregantur ad strictiorem disciplinam, ut robori ædificando valeant, continentur a luxuria, a cibis lautioribus, a potu jucundiore . . . et illi, inquit Apostolus, ut coronam corruptibilem consequantur. Nos, æternam consecuturi, carcerem pro palæstrâ interpretemur, ut ad Stadium tribunalis, bene exercitati incommodis omnibus, producamur." See also *Clem. Rom.* ii. 7, εἰς φθαρτοὺς ἀγῶνας καταπλέουσι πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται· ἡμεῖς οὖν ἀγωνισάμεθα, ἵνα πάντες στεφανωθῶμεν.

As to the diction here, Στάδιον = spatium, the racecourse,

x 2 Tim. 2. 5.
& 4. 8.

y Rom. 8. 15.
Col. 3. 5.
Rom. 6. 18.

a Exod. 13. 21.
& 14. 22.
Deut. 1. 33.
Ps. 78. 13, 14.
& 105. 39.

b Exod. 16. 14, &c.
Ps. 105. 40.

πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἀφθαρτον. ²⁶ * Ἐγὼ τοῖνυν οὕτω τρέχω, ὡς οὐκ ἀδήλωσ' οὕτω πυκτεύω, ὡς οὐκ ἄερα δέρων ²⁷ * ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτοὺς ἀδόκιμος γένωμαι.

X. ¹ * Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, ² καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ, καὶ ἐν τῇ θαλάσσῃ, ³ * καὶ πάντες τὸ αὐτὸ βρῶμα

600 Greek feet long = 612 English (cp. "Athens and Attica," chap. xx.). The *βραβεῖον* ("bravium," *Iren.* iv. 7, whence English *bravo*), or prize assigned by the *βραβεῖς*, *βραβευτής*, or *Agonotheta*. *Soph.* (Elect. 692, 713). Cp. *Philip.* iii. 14. 2 Tim. iv. 7, where St. Paul applies the same metaphor to the Christian course. *Clem. Rom.* 5, Παῦλος ὑπομοχλῆς βραβεῖον ὑπέσχετο. *Tertullian*, just quoted, "*bravium* angelicæ substantiæ." And as to the continence and discipline of ancient foot-races, &c., see the authorities in *Welst.* and *Valck.*

²⁶. Ἐγὼ τοῖνυν] *I, therefore*—who am convinced of the truth of what I have now said, and do not merely preach it, but practise it in my own person—so run, not as uncertainly, as those heathen racers do; for one only of them receives the prize. *I so fight*, as a Boxer, not as one who beats the air, in a *σκιαμαχία*, as one who fences with a shadow or imaginary adversary. *Eusath.* (ad *Iliad.* ἡ. p. 530), ἐν σκιαμαχίᾳ μαχόμενος, ὃ φασιν ἄερα δέρων.

²⁷. ὑπωπιάζω μου τὸ σῶμα] *I chasten my own body.* ὑπωπιάζω is an athletic and pugilistic word; literally, I make black and blue with my fists, as a boxer does his adversary with ὑπόπια, or bruises under the eyes, "lividum facio corpus meum, et in servitutem redigo" (*Iren.* iv. 7). See on Luke xviii. 5, and cp. *Lucian.* de *Gymnas.* 3 (quoted by *Wetstein*), ἀσχύνοντες τὰ πόδια τοῖς ὑποπίοις ὡς κοτίνου ἐγκρατεῖς γίνονται· νικῆσαντες, εἰπέ μοι, πάντες αὐτὸ λαμβάνουσιν; οὐδαμῶς, ἀλλ' εἰς ἐξ ἀνδρῶν ἐπ' ἐπὶ τῇ ἀδήλῳ τῆς νίκης τοσαῦτα ποιοῦσι, κ.τ.λ.

—δουλαγωγῶ] *I reduce my body to slavery.* The Corinthians had pleaded their ἐξουσία, or power, to indulge their bodies by gluttony and fornication. St. Paul had said that he would show his own liberty by not allowing his body to have power over himself (1 Cor. vi. 12), and by bringing it into captivity, and by exercising lordship over it. This, he had taught them, is true Liberty; not to be the slave of the body, but to rule it as a slave. And he amplifies this assertion by saying that he reduces his own body to slavery (δουλαγωγῶ), and beats it, as an antagonist in a pugilistic combat (cp. *Rom.* viii. 13. 1 Pet. ii. 11), in which he bruises it by self-discipline.

—μήπως ἄλλοις κηρύξας—ἀδόκιμος γένωμαι] *lest I, having preached to others, should myself become reprobate*, be rejected, fail of the prize: ἀδόκιμος, "vocabulum agonisticum" (*Bengel*), as not having contended lawfully (2 Tim. ii. 5).

God's Predestination is secret to us. He alone knows who are, and will continue to be, His own to the end. St. Paul himself, the most signal example of free grace that ever the world saw, intimates that he might have been disobedient to the heavenly call he had received (*Acts* xxvi. 19, where see note); and therefore Grace is not irresistible; and he tells us here that he, who had been called in that supernatural manner, and had obeyed the call, was not assured in his own mind of his own salvation, and that he did not know but that he himself might fall away from grace given, and become reprobate. Cp. *Phil.* iii. 11, where see note.

Consequently, no one can be fully assured of his own final acceptance with God; and it is, therefore, a dangerous and deadly error to make personal assurance to be the essence of a Justifying Faith. See on *Rom.* ix. 22, and above on 1 Cor. iv. 4, and *Barrow* on Justifying Faith, Vol. iv. p. 105, Sermon. iv.

It is true that we should endeavour so to repent, and to perform whatever God requires of us, that we may thence acquire a good hope concerning our state; we should labour, that our hearts may not condemn us of any presumptuous transgressing our duty (*Col.* i. 23. *Heb.* iii. 6. 1 *John* iii. 21); and, consequently, that we may become, in a manner, confident of God's favour toward us. But, when we have done the best we can, even when we are not conscious of any enormous fault or defect, yet we may consider, with St. Paul, that we are not thereby justified (1 Cor. iv. 4), but abide liable to the more certain cognizance and judgment of God, who seeth not as man seeth (1 *Sam.* xvi. 7); that we are not capable or competent judges of ourselves; nor are we ever the better for thinking well of ourselves; since, as St. Paul tells us again, he is not approved that commends himself, but whom the Lord commendeth (2 Cor. x. 18): for that, delicta sua

quis intelligit (*Ps.* xix. 12)? who can thoroughly understand and scan his own errors? who can say, I have made my heart clean, I am purged of my sin? (*Prov.* xx. 9.) *Barrow* (iv. p. 105).

Justifying Faith does not consist in our being persuaded that our sins are pardoned, or our persons just in God's esteem, and that we are acceptable to God and possessed of His favour. For Faith is represented in Holy Scripture as precedaneous to God's special benevolence, accepting and justifying our persons. It is a previous condition, without which (as the Apostle teaches us) it is impossible to please God (*Heb.* xi. 6).

Much less is that notion of Faith right, which defines it to be a firm and certain knowledge of God's eternal good-will toward us particularly, and that we shall be saved. Cp. *Barrow* (ibid. p. 107, 108).

Cp. X. 1. Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν] *For I would not have you ignorant.* He continues the argument against indulgence of the bodily appetites in surfeiting and lust, by reference to the warnings supplied by the History of the Israelites in the wilderness, which is figurative of the Christian History, in spiritual Gifts and Privileges, and also in Divine Warnings and Judgments.

The same argument is treated in the Epistle to the Hebrews, iii. 7—19; iv. 1—6.

². ἐβαπτίσαντο] literally, "ii se baptizandos præbuerunt" (see *Valck.* and *Winer*, p. 228), or *had themselves baptized*, "baptismum susceperunt" (*Bengel*), a more appropriate and significant term than the reading of many uncial MSS. ἐβαπτίσθησαν, which was not likely to have been altered by the Copyists if it had been used by the Apostle, *Acts* xxii. 16, ἀναστὰς βάπτισαι καὶ ἀπολῶσαι τὰς ἁμαρτίας σου. Compare ἀπελούσασθε, 1 Cor. v. 11. The middle voice shows here the free-will and act of the recipient of baptism.

The sense is—The Israelites all offered themselves for baptism into Moses, that is, with a pledge of obedience to him and to the Law of which he was the minister (*Gennadius, Photius*), *Exod.* xiv. 31. Compare *Matt.* xxviii. 19, εἰς τὸ ὄνομα. So you Christians have been baptized into Christ. They received manifold special gifts from heaven, as ye have. But yet they many of them rebelled, and were destroyed. Be ye, therefore, warned by them.

—ἐν τῇ νεφέλῃ] *In the Cloud.* Moses baptized in the Cloud and the Sea. But figuratively: the Sea foreshadowed the Water of Baptism; the Cloud, the Spirit; the Manna, the Bread of Life; the Drink, the Cup of Salvation (*Greg. Nazian.* *Orat.* 39, p. 688). Cp. *S. Basil*, de *Spir. Sancto*, cap. xiv. Vol. iii. p. 26, where he says that "the sea severing the Israelites from their enemies, Pharaoh and his host, figured Baptism delivering us from the tyranny of the Devil." So the Baptismal Office of the Church of England; "Almighty and Everlasting God, Who didst safely lead the Children of Israel, Thy People, through the Red Sea, figuring thereby Thy Holy Baptism."

S. Augustine considers the Red Sea as typical of Baptism in another respect, viz. as introductory to the other Sacrament (in *Johann.* Tract. xi.), as the passage of the Red Sea led to the feeding on the Manna.

"Mare autem rubrum quid significet, audi Apostolum: Nolo autem vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt, et omnes per mare transierunt. Ut quid per mare transierunt, quasi quaereres ab illo; secutus ait, Et omnes per Moysen baptizati sunt in nube et in mari. (1 Cor. x. 1, 2.) Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quod gestum est in figura, trajectum populum ad manna perduxit; quid exhibebit Christus in veritate baptismi sui, trajecto per eum populo suo? Per baptismum suum traiecit credentes, occisis omnibus peccatis, tanquam hostibus consequentibus, sicut in illo mari omnes Egyptii perierunt. Quo traiecit, fratres mei? quo traiecit per Baptismum Jesus, cujus figuram tunc gerebat Moyses, qui per mare traiciebat? quo traiecit? Ad manna. Quod est manna? Ego sum, inquit, panis vivus, qui de caelo descendi. (*John* vi. 51.) Manna accipiunt fideles, jam trajecti per mare rubrum. Quare mare rubrum? jam mare, quare et rubrum? Significabat mare illud rubrum baptismum Christi. Unde rubet baptismus Christi, nisi Christi sanguine consecratus?

πνευματικὸν ἔφαγον, ⁴ καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἣ δὲ πέτρα ἦν ὁ Χριστός. c Exod. 17. 6.
Num. 20. 11.
& 21. 16.
Ps. 78. 15.

Quo ergo perducit credentes et baptizatos? Ad manna. Ecce dico manna: notum est quid acceperint Judaei, populus iste Israel, notum est quid illis pluisset Deus de caelo; et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo, quia nesciant; transeant per mare rubrum, manducant manna: ut quomodo crediderunt in nomine Jesu, sic se ipsis credat Jesus."

See also below on v. 6. Satan is our Pharaoh; Baptism is our Red Sea; the Gift of the Spirit is our living Water: Christ is our smitten Rock; smitten, as Man; but a Rock, as God. Cyril (in Caten.). See also below on v. 6.

3. πάντες τὸ αὐτὸ] All of them had the same privileges, but did not all make the same use of them. Some Expositors have supplied ἡμῖν after τὸ αὐτὸ, i. e. the same with us; but this seems to be incorrect.

— πνευματικόν] spiritual. The food here, and the drink in v. 4, are called spiritual, because they were Christ's body and blood in types. Bp. Fell.

Those things were representations, 'a parte ante,' of Christ's Body and Blood to be given for men; our Sacraments are representations, 'a parte post,' of Christ's Body and Blood actually given for men.

See above on 1 Cor. v. 7, 8.

4. ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας] for they were drinking from a spiritual, following, Rock. They were drinking, i. e. habitually; bibebant, something more than bibebant. "Bibebant de spiritali consequente eos petrâ." Irenaeus, iv. 27, and iv. 14. Cp. Winer, p. 240.

(1) Some Expositors interpret these words by reference to the rabbinical tradition (see the authorities in *Welstein*), that the Rock itself, which was smitten by Moses at God's command at Horeb, and from which the water flowed (Exod. xvii. 6), followed the Israelites in their wanderings through the desert, and supplied them with water.

(2) Others suppose that the stream, which gushed from the Rock, followed them in their journeyings; and that St. Paul, in saying that the Rock followed them, means that what issued from it accompanied them in a perennial river, flowing with them in their march. See *Lightfoot* here, and *Mede's Essay*, Discourse xiv. p. 246.

(3) But there does not seem to be any Scriptural authority for either of these two opinions; nor does either of them appear probable.

The former of them would be disproved at once, if, as some learned men affirm, the Rock of Rephidim smitten by Moses is still standing at Horeb. See the authorities in *Kitto's Illustrations*, pp. 122—125.

And the second opinion seems to be inconsistent with the sacred narrative, that they murmured for want of water, after the giving of water from Horeb. (Num. xx. 2—4; xxi. 5—17.) If they had a river flowing with them, this could hardly have been the case. *Theodoret*.

The testimony of Holy Scripture is uniform to the effect, that in their wanderings through the wilderness, the Israelites were fed with a constant supply of Bread from heaven, and of Water from the Rock. See Exod. xvi. 4; xvii. 1—7. Deut. viii. 15. Ps. lxxviii. 15, 20; cv. 41; cxiv. 8. Nehem. ix. 15.

The impression produced by those passages is,—that as there were clouds wherever they went, from which the manna fell, so likewise there were Rocks from which the waters flowed. There was what *Tertullian* calls (de Pat. 5), "Mannæ escatilis pluvia et petrae aquatilis sequela." Hence we find rocks mentioned (in the plural, λίθες, *lithurim*) as giving water to the people. (Ps. lxxviii. 15.) And the word πέτρα is used generically in the New Testament for rocky soil, as in Luke viii. 6, 13, concerning the seed falling on rocky ground.

Wherever the Israelites were, there was a Rock,—not moving from place to place, which is contrary to the nature of a Rock, but one ready to supply them with water, by the Divine inwardly-working power of the ever-present spiritual agency and virtue of Christ which followed them, and made the material rock to gush out with water.

Hence the order of the words in this passage. St. Paul does not say ἐκ τῆς πνευματικῆς πέτρας τῆς ἀκολουθούσης, from the spiritual rock that followed them; but he says ἐκ πνευματικῆς ἀκολουθούσης πέτρας, from a spiritual following rock; and that Rock was Christ.

It was not any natural property of the material rock which sent forth the water to the Israelites. If it had been so, it would have sent forth water before that time. But it was another and spiritual Rock which wrought the whole work, and that was Christ, ever present with them, and working miraculously for them.

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Chrys. It was indeed a visible Rock which sent forth the water; it did not however do this by its own power, but by the virtue of the spiritual Rock, which was ever present in its energy, and supplied the needs of the thirsting multitude. *Photius*, in an excellent Scholium in Caten., p. 188, where read ἀνασιμούσης, in l. 12.

It was not the material rock that followed them; but it was the Divine Grace which made the material rock pour forth water wherever they went. *Theodoret*.

Observe also the preposition used by St. Paul; it is not ἀπὸ, but ἐκ. What they drank, they drank not from the material rock (which was incapable of yielding water), but they drank out of (ἐκ) a spiritual Rock, which was Christ. It was Christ, the spiritual Rock, Who gave them the water from the material rock; as it was Christ in the Brazen Serpent Who healed them when bitten by serpents. As the wise man says, "He that turned himself toward it, was not saved by the thing that he saw, but by Thee that art the Saviour of all." (*Wisdom* xvi. 7.)

This spiritual Rock might well be said ἀκολουθεῖν, to follow them. For, its Virtue, which was Christ, appeared wheresoever they went; just as signs and wonders are said to have followed the first Preachers of the Word of God (Mark xvi. 20), because Miracles appeared, in order to confirm it, wherever it was preached.

This Exposition is also illustrated by what St. Paul here declares, viz. that these things were τύποι ἡμῶν, figures of what now takes place in the Journey of the Christian Church through the wilderness of this world to her heavenly Canaan.

"The Rock was Christ." Therefore it was to be smitten only once,—smitten by the Rod of Moses,—smitten by God's command. So Christ was once smitten with the curse of the Law (Gal. iii. 10), of which the Rod was the instrument; and smitten for our sakes (Isa. liii. 4—6),—smitten, in order that all true Israelites, in every age of the Church, may drink the living waters of salvation from His wounded side. See John iv. 14. *Mede*, p. 248. *Mather* on the Types, p. 143.

And after that He had been once smitten, He was to be smitten no more. Christ, having died once, dieth no more (Rom. vi. 9), and He was offered once for all (Heb. ix. 28). He offered one sacrifice for sin (Heb. x. 12); and by one offering He hath perfected for ever them that are sanctified (Heb. x. 10), and there remaineth no more sacrifice for sins. (Heb. x. 26.)

Therefore the Rock in the wilderness was smitten but once. We hear of no more smiting of the Rock by God's command after Horeb. But still, wherever the Israelites were, they were to be refreshed by water from the Rock. How then was it to be educed? The Rock was to be spoken to (Num. xx. 8), but not to be smitten. The water was to be brought out by the Word, and not by the Rod, of Moses. And, because, when the people murmured at Kadesh for lack of water, Moses "spake unadvisedly with his lips" (Ps. cvi. 33), and said, "Must we fetch you water out of this Rock?" (Num. xx. 10)—arrogating to himself the power of producing the water; whereas he was only an instrument in God's hands for its production; and because he smote the rock twice instead of speaking to it, therefore he was not permitted to enter the promised Land. (Num. xx. 12.)

It is necessary to observe carefully that all these things were figures of us.

Christ was once smitten. He, Who is the Rock, the Rock of ages, was smitten once, and there came forth from His wounded side blood and water.

Those sacrificial and sacramental streams which were poured forth once for all on Calvary, are ever ready to flow from the Rock in every age of the pilgrimage of the Church to her heavenly Rest.

But how are they to be educed? How are they to be applied?

They are not to be had by smiting the Rock again. This is the error of the Church of Rome, which feigns that Christ is ever being smitten, ever being sacrificed. This is an error worse than that which excluded even Moses from the promised land. Those streams of living water are not to be rightly had by smiting the Rock, but by speaking to the Rock, which has been smitten once for all for our sakes, and which is ever present, ever following us, by virtue of the divine energy of Christ, ever ready to pour forth living streams for the cleansing and refreshing of our souls.

But how are these streams to be had? What is the instrumentality which God has appointed for making them flow? The

d Num. 14. 23, 37.
& 26. 64, 65.

^d Ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

e Num. 11. 4, 33.
Ps. 106. 14.

f Exod. 32. 6.

^e Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακεῖνοι ἐπεθύμησαν. ⁷ Μὴδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν·

g Num. 25. 1, 9.
Ps. 106. 28.

h Exod. 17. 2, 7.
Num. 21. 6.

Ps. 78. 18, 56.
& 95. 9. & 106. 14.

i Exod. 16. 2.
& 17. 2.

Num. 14. 2, 29, 36.
Ps. 106. 25.

j Rom. 15. 4.
ch. 9. 10.

⁸ μὴδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. ⁹ Μὴδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπώλοντο. ¹⁰ Μὴδὲ γογγύζετε, καθὼς τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρεντοῦ. ¹¹ Ταῦτα δὲ πάντα τυπικῶς συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

¹² Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

Ministry of the Word; "accedit Verbum ad Elementum, et fit Sacramentum."

The Christian Minister does not smite the Rock, but *speaks* to it, when he uses the divinely appointed words, "I baptize thee," and applies the sacramental water, which derives all its virtue from Christ's death, and flows, as it were, from His side, opened once for all, for the mystical washing away of sin.

He does not smite the Rock, but he speaks to it, when he uses the divinely appointed words, "This is My Body, this is My Blood," and exhibits that bread and dispenses that blood which derives its virtue from Christ's death, and flows from the Rock smitten once for all, for our sakes.

Thus the punishment of Moses affords a double warning to Christ's Ministers;

(1) That they should not imagine that they themselves are sources of divine Grace. They are only channels. Let them not say, Shall we fetch you water out of the Rock? The spiritual water which they supply is not the gift of men, but of Christ.

(2) That they should not smite the Rock which has been once smitten. They are not to suppose that Christ is to be again slain, or that the ever to be repeated Sacrament of the Altar repeats or continues the One Sacrifice of Calvary. But they must continually *speaks* to the Rock which has been once smitten. Their office is to elicit the streams of living water by the Ministry of the Word, and to dispense them for the cleansing and refreshing of the souls of all true Children of Abraham in every stage of the journey of the Church through the wilderness of the world.

Thus discharging the duties of their Ministry they may escape the Massahs and Meribahs of controversy, and find a place of rest for their own souls in their heavenly inheritance.

See below on Heb. x. 12.

⁶ τύποι ἡμῶν] *Figures of us*,—of our privileges, and of our duties, and of our dangers. See above, vv. 2 and 4.

On the *figurative* character of the pilgrimage of the Israelites in the wilderness, see particularly the interesting Letter of *S. Jerome* to Fabiola, De xlii. Mansionibus Israëlitarum in Deserto, Vol. ii. p. 586—605. See also *S. Macarius* (Homil. 47, p. 227, of *Greg. Thaumaturg.* Opera) for a valuable exposition and application, in a *Christian* sense, of the deliverance of the Israelites from Egypt by the passage of the Red Sea, the Paschal Lamb, the bitter herbs, the spoiling of the Egyptians, the spring-time of the Passover, the attitude of those who ate it, the darkness of the night in which they escaped from Egypt, the passage of the sea, the song of deliverance, the change of the bitter waters of Marah into sweet, by the casting in of wood, and other circumstances of the Exodus containing materials for Homilies at Easter.

He concludes with saying, All these things that happened to the Israelites were figures of what is now vouchsafed to us. The ancient Dispensation was a shadow of the Gospel. Their Circumcision, the Tabernacle, the Ark, the Pot of Manna, the Priesthood, the Incense, the Ablutions, and whatever else was done under Moses and the Prophets, was done for the sake of the human soul, which, having been created in God's image, fell into bondage and darkness, and has now been espoused to Christ.

The following is from *S. Augustine* (Serm. iv. 9):—

Persecutores Ægyptii et Pharo persequuntur exeuntes de Ægypto Judæos: persequuntur populum Christianum peccata ipsorum, et Diabolus princeps peccatorum. Sed sicut Judæos usque ad mare persequuntur Ægyptii; sic Christianos usque ad Baptismum persequuntur peccata.

Intendite, fratres, et videte: liberantur per mare Judæi, ob-

ruuntur in mari Ægyptii: liberantur Christiani in remissione peccatorum, delentur peccata per Baptismum. Exeunt post mare Rubrum, et ambulant per eremum: sic et Christiani post Baptismum nondum sunt in terra repromissionis, sed sunt in spe.

Sæculum autem hoc eremus est; et verè Christiano est eremus post Baptismum, si intelligat quod accepit. Si non solum signa corporalia in illo fiant, sed si etiam in corde spiritualis effectus, intelligit sibi eremum esse istam mundum, intelligit in peregrinatione se vivere, patriam desiderare. Quamdiu autem desiderat, in spe est.

Audi Apostolum, quia *ista figura nostræ fuerunt*. Nolo enim, inquit, vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt. Si sub nube fuerunt, sub caligine fuerunt. Quid est, sub caligine fuerunt? Non eis intelligentibus spiritualiter, quæ cum eis corporaliter agebantur. Et omnes per mare transierunt, et omnes in Moyse baptizati sunt, et omnes eundem cibum spiritualem manducaverunt. Datum est enim illis manna in deserto (Exod. xvi. 13), sicut nobis datur dulcedo Scripturarum, ut duremus in ista eremo vite humanæ. Et norunt quale manna accipiant Christiani, quibus dixit ipse Psalmus, *Gustate et videte, quàm suavis est Dominus* (Ps. xxxiii. 9). Et omnes, inquit, eundem cibum spiritualem manducaverunt. Quid est, eundem? Idem significantem. Et omnes eundem potum spiritualem biberunt. Et attente quomodo unam rem exposuit, et cætera tacuit: Bibebant enim de spiritali sequente petrâ; petrâ autem erat Christus. Hæc autem figura nostræ fuerunt. (1 Cor. x. 1—6.) Illis sunt exhibitæ, sed figura nostræ fuerunt: quia illis corporaliter exhibebantur, nobis spiritualiter significabantur. Ergo illi qui corporaliter ea tenuerunt, ad vetus Testamentum pertinuerunt.

See also above on v. 2.

⁷ Ἐκθάσεν—παίζειν] Exod. xxxii. 6, literally from LXX. Παίζειν describes the wanton dancing round the Idol. The text is cited to show that Idolatry is often a consequence of Gluttony, and that in eating meats offered to idols the Corinthians might easily be tempted to Idolatry, and also to Fornication, which at Corinth was associated with Idolatry. The word παίζειν, to play, includes both sins. See the authorities in *Westein* here.

⁸ εἰκοσιτρεῖς χιλιάδες] twenty-three thousand. In Numbers xxv. 9, twenty-four thousand are mentioned as having died in the plague. St. Paul speaks of the mortality of one day only, Moses of the whole. And as both these numbers are round numbers, perhaps the precise number may be between the two. *Bengel*. Cp. Heb. iii. 16, 17.

⁹ Χριστόν] From this and other passages (e.g. Heb. xi. 27) the Fathers inferred that the Eternal Word of God revealed Himself before His Incarnation by Angels to the Patriarchs, and administered the affairs of the Old Dispensation. See *S. Cyril*, Cat. x. 6, 7, *Euseb.* E. H. 1—3, and *Bp. Fell* here.

—τῶν ὀφειῶν] the serpents of fire. Num. xxi. 6.

¹⁰ ἐγόγγυσαν] In Egypt, where they had meat enough, they murmured for want of liberty. (Exod. i. 14.) In the wilderness, where they had liberty enough, they murmured for want of meat, and would have exchanged their liberty for the flesh-pots of Egypt. Num. xi. 5. *Bp. Sanderson* (i. 158).

¹¹ τυπικῶς] figuratively. So A, B, C, K, and many Fathers; a better reading than that of *Elz.*, τύποι. These things did not happen to them as types or examples, but they happened to them τυπικῶς, i. e. typically, so that they might see Christ and Christians in them, by the eye of Faith.

—κατήντηκεν] have come. So B, D*, E*, F, G, and several Fathers; a better reading than that of *Elz.*, κατήντησεν.

13^k Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος· ¹πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκῆν.

14^m Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 15ⁿ Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

16^a Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος

2 Cor. 1. 10. & 12. 8—10. 2 Tim. 4. 18. 1 Pet. 1. 5. 2 Pet. 2. 9.

m 2 Cor. 6. 17. 1 John 5. 12.

n Matt. 26. 26. ch. 11. 23, 24.

k Rom. 11. 20. ch. 1. 8, 9. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 11—13. Heb. 6. 18. 2 Pet. 1. 5. & 2. 9. 1 Ps. 125. 3. Dan. 3. 17. Luke 22. 32. John 10. 28—30. Rom. 8. 28, 29. ch. 11. 23, 24.

13. ὑπὲρ ὃ δύνασθε] 'supra quod potestas,' above your power. There is no *ellipsis* here any more than in the Latin 'possunt, quia posse videntur.' Cp. *Winer*, p. 520.

— σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν] with the trial will give the escape; intimating that God never sends trials which have no egress.

— τοῦ δύνασθαι] As to this use of the infinitive after τοῦ, signifying the purpose and result, see Matt. iii. 13; xiii. 3; xxiv. 45. Luke ii. 27; v. 7; xxi. 22; xxii. 31. Acts iii. 2. *Winer*, § 44, p. 290.

14. φεύγετε ἀπὸ] fly from; fly all occasions, such as Feasts and Meetings, which minister to Idolatry. A stronger expression than φεύγετε with an accusative.

15. κρίνατε ὑμεῖς] judge ye. A precept showing that divine Grace does not exclude, but rather presumes, the use of Human Reason. As *Hooker* observes against those who would annul the office of Reason in matters of Religion (Pref. E. P. c. 3):—

The first mean whereby nature teacheth men to judge good from evil, as well in laws as in other things, is the force of their own discretion. Hereunto, therefore, St. Paul referreth oftentimes his own speech, to be considered of by them that heard him. "I speak as to them which have understanding, judge ye what I say" (1 Cor. x. 15). Again, afterward, "Judge in yourselves, is it comely that a woman pray uncovered?" (1 Cor. xi. 13). The exercise of this kind of judgment our Saviour requirerth of the Jews. (Luke xii. 56, 57.) In them of Berea the Scripture commendeth it. (Acts xvii. 11.) Finally, whatsoever we do, if our own secret judgment consent unto it, as fit and good to be done, the doing of it to us is sin, although the thing itself be allowable. St. Paul's rule, therefore, generally is, "Let every man in his own mind be fully persuaded of that thing which he either alloweth or doth" (Rom. xiv. 5).

16—21.] For an exposition of these verses, with a special reference to the Romish, Lutheran, Calvinistic, and Zwinglian interpretations of them, see *Waterland* on the Doctrine of the Eucharist, chap. viii. Vol. vii. p. 196—234.

16. Τὸ ποτήριον] The Cup. St. Paul proceeds to confirm his argument against fornication and participation in idolatrous meals, by considerations drawn from the institution, administration, and reception of the Holy Communion; thus showing, by an example, the important bearing of that Holy Sacrament on Christian life and practice.

It is remarkable that here and v. 21 St. Paul introduces the mention of the Eucharistic Cup before that of the Bread.

Why was this?

(1) Perhaps there was more danger of those immoral and lascivious consequences, against which he is writing, from excesses in the Wine at the idolatrous feasts than in the Meats; and therefore even more danger of an unworthy reception of the Holy Communion from participation in the Cup of devils than in the table of devils.

(2) The Apostle has also thus shown the essential independence of the Cup, as a necessary part of the Holy Communion, and supplies a caution against the Romish Error that as blood is contained in the human body, so Christ's blood, as well as body, is exhibited in one kind in the Holy Eucharist (*Concil. Trid.* Sess. xiii.), and consequently the Cup may be withheld from the faithful.

(3) As in the various Scriptural passages which mention the Three Persons of the Ever-blessed Trinity, each is severally put first in order to show their equality, so in the Scriptural passages which mention the Eucharistic elements, each is severally put first to show their equal dignity, and the equal necessity of receiving each.

On this passage, compare notes below on xiv. 13.

— Τὸ ποτήριον τῆς εὐλογίας] The cup of the Blessing. The Genitive is used according to a Hebrew idiom (see *Vorst.* de Hebraism. N. T. pp. 252, 573, and Note on Matt. xxiv. 15, and Luke xiii. 27; xviii. 6. Acts ix. 15) with a pregnant significance; the Cup which received the blessing from Christ at the institution of the Holy Supper, and which is consecrated with a blessing from us at its administration, and which is one of the appointed means for conveying a blessing to those who receive it worthily.

The following important passage describes the primitive use of the Christian Church in the Administration of the Holy Communion; *Justin Martyr* (Apol. § 84, 85), προσφέρεται τῷ προσε- τῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κρέ- ματος, καὶ οὗτος λαβὼν αἶνον καὶ δοξάσας τῷ Πατρὶ τῶν δῶαν διὰ τοῦ δνόματος τοῦ Τίου καὶ τοῦ Πνεύματος Ἁγίου ἀναπέμει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιώσθαι τοῦτον παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὐ συντελέσας τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπεφημὶ λέγων, Ἀμήν. Εὐχαριστήσας δὲ τοῦ προσετῶτος καὶ ἐπεφημῆσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῶν δίδασκοι διδόντες ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστήσαντος οἶνον καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν Εὐχαριστία. For an English translation of portion of the above, see below on xiv. 15.

Having stated that no one is admitted to partake of the Holy Eucharist who does not believe the Articles of the Faith, and has not been baptized in "the laver for the remission of Sins and Regeneration," and who does not live a holy life as Christ has commanded, *S. Justin Martyr* adds,—We do not receive this bread as common bread, and this drink as common drink; but, as Jesus Christ our Saviour, being Incarnate by the divine Word, had flesh and blood for our salvation, so we are taught that the food which has been blessed with thanksgiving (εὐχαριστη- θείσας) by means of the Prayer of the Word received from Him, and from which by transmutation our blood and flesh are nourished, is the flesh and blood of that Jesus Who was in- carnate. For the Apostles in their records, which are called Gospels, deliver, that Jesus commanded, and that when He had taken bread and given thanks, He said, "Do this in remembrance of Me. This is My Body."

See also *S. Cyril Hierosol.* Catech. Myst. v. c. 7, who says, "We beseech the all-merciful God to send the Holy Ghost upon the Elements, that He may make the bread Christ's body, and the wine Christ's blood." As to the sense of these words, see *Waterland* on the Eucharist, chap. x. Vol. vii. p. 294; and on the Prayer of Invocation in the Holy Communion, see *Bingham* xv. 3. 11, *Brett's* Collection of the principal Liturgies, A.D. 1720, *Daniel's* Codex Liturgicus, iv. p. 69, 411, 572, Lips. 1853, and *Neale's* Ancient Liturgies, 1858.

It is observable that two of the Evangelists, Matthew (xxvi. 26) and Mark (xiv. 22) use the word εὐλογήσας in their description of Christ's action at the institution of the Lord's Supper, before the consecration of the Bread; and St. Luke (xxii. 19) and St. Paul (1 Cor. xi. 24) use the word εὐχαριστήσας; but in the benediction of the Cup, St. Matthew (xxvi. 27) and St. Mark (xiv. 23) use the word εὐχαριστήσας, whereas St. Paul uses the word εὐλόγη here.

This appears to be an example of the agency of Divine In- spiration giving a fuller and clearer view of what was in the Divine Mind of Christ, by means of variety of expression. See Preface to the Gospels, p. xxii.

The action of Christ in the institution of the Lord's Supper was eucharistic and also eulogistic; it was one of Thanksgiving, and one of Benediction; and in the application of each of the terms to each of the elements by the writers of Holy Scripture, we learn more fully and clearly what the true character of the Holy Communion is, and what are our duties in its administration and reception.

On this subject see further on 1 Cor. xi. 24, 26.

— κοινωνία τοῦ αἵματος] St. Paul supplies by the word κοινωνία, which he uses twice in reference to the Holy Sacrament of the Lord's Supper, an important article of doctrine as to its true nature and use. It is the Communion of the Body and Blood of Christ, the divinely appointed means for communicating His Body and Blood. And thus he explains our Lord's words as recorded in the sixth chapter of St. John (vi. 51—56).

S. Chrys. asks well, "Why does not St. Paul use the word μετοχή (participation) here? why does he use the word κοινωνία (communion)?" In order to show the intimacy of our union herein. For we communicate not only by participation (μετοχή), but by union (τῷ ἐνοῦσθαι). We are united to Christ by this Bread, as that Body has been united to Him—and He has given

o Rom. 12. 5.
ch. 12. 12, 27.
Gal. 3. 26—28.
Eph. 1. 22, 23.
& 2. 15, 16.
& 3. 6.
& 4. 12, 13, 25.
Col. 2. 19.
& 3. 11, 15.
p Lev. 3. 3. & 7. 15. q ch. 8. 4.

τοῦ Χριστοῦ, ἐστὶν; τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν; ¹⁷ ὅτι εἰς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸ Ὡς βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθιόντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; ¹⁹ Τί οὖν φημι; ὅτι

us His Body in order that by communion with it, we may be delivered from the body of death, and be attempered (*ἀνακρασθῶμεν*) by it to everlasting life." See on v. 17.

S. Chrysostom dwells here, and more at length on v. 24, on the important doctrine that communion with Christ's body in the Holy Eucharist is the appointed means to the faithful for the sanctification, and for the preservation, of their bodies, as well as of their souls, to everlasting life: a doctrine happily embodied by the CHURCH OF ENGLAND in the prayer of her Communicants, that their sinful bodies may be made clean by His body, as well as their souls washed by His most precious blood, and in the words with which she distributes both the elements to her Communicants. "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." A doctrine too little regarded by many, who neglect the divinely appointed means offered them for the happiness of the body in a glorious Resurrection and a blissful Immortality. Cp. *Irenaeus* v. 2, 3.

Some false teachers, in ancient times, took upon them to reject the doctrine of the Resurrection of the body, conceiving that the disembodied soul only had any concern in a life to come. Here, again, the Sacrament of the Eucharist was a kind of armour of proof against the seducers. For as the consecrated Bread and Wine were the authentic symbols of Christ's Body and Blood, and were, in construction and certain effect (though not in substance) the same with what they stood for, to all worthy receivers; it was manifest, that bodies so incorporated with the body of Christ, must of course be partners with it in a glorious Resurrection. Thus was the Eucharist considered as a sure and certain pledge to all good men of the future Resurrection of their bodies, symbolically fed with the Body of Christ. For like as the branches partake of the vine, and the members of the head, so the bodies of the faithful, being by the Eucharist incorporated with Christ's glorified body, must of consequence appertain to it, and be glorified with it. This is the argument which the Christian Fathers insisted upon, and with this they prevailed (*Ignat.* Epist. ad Ephes. cap. xx. p. 19. *Irenaeus*, lib. iv. cap. 18, p. 251; lib. v. cap. 2, p. 294. *Tertull.* de Resurr. Carnis, cap. viii. p. 330, Rigolt. Conf. *Athanas.* Epist. iv. ad Serap. p. 710, edit. Bened.) *Waterland* on the doctrinal use of the Sacraments (Vol. viii. p. 132).

The reader's attention is invited to the words of Hooker on this important subject, as quoted in the note on John vi. 25, especially the paragraphs beginning, "Thus much they knew."

On the doctrine of the HOLY EUCHARIST, the reader may see what has been already offered to his consideration in the notes on John vi. 52—63, and the "REVIEW" at the end of that chapter. Compare notes above, 1 Cor. v. 7, 8; x. 4. 16—20, and below, notes on Heb. x. 12; xiii. 10.

With regard to the unspeakable mystery of the manner of the communion of the Body and Blood of Christ to us in the Holy Eucharist, the more learned and wise, the more devout and holy a man is, the less will he be disposed to indulge in curious speculations and presumptuous dogmatism, and the more ready he will be to adopt the wise and reverent language of Hooker, as quoted in the note below on Eph. v. 30, to which may be added what the same Author writes,—

There are but three Expositions made of "This is my body,"

The first, this is in itself before participation really and truly the natural substance of my body, by reason of the co-existence which my omnipotent body hath with the sanctified element of bread, which is the Lutheran's interpretation;

The second, "This is itself, and before participation, the very true and natural substance of my body, by force of that Deity which, with the words of consecration, abolisheth the substance of bread, and substituteth in the place thereof my Body," which is the Popish construction.

The last, "This hallowed food, through concurrence of divine power, is in verity and truth unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I made myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed body can yield, and as their souls do presently need, this is to them and in them My Body."

Of these three rehearsed interpretations, the last hath in it nothing but what the rest do all approve and acknowledge to be

most true, nothing but that which the words of Christ are on all sides confessed to enforce, nothing but that which the Church of God hath always thought necessary, nothing but that which alone is thought necessary for every Christian man to believe concerning the use and force of this Sacrament; finally, nothing but that wherewith the writings of all Antiquity are consonant, and all Christian Confessions agreeable. And as truth in what kind soever is by no kind of truth gainsayed, so the mind which resteth itself on this, is never troubled with those perplexities which the other do both find, by means of so great contradiction between their opinions and true principles of reason grounded upon experience, nature, and sense.

Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the duties of service which they owe to God. As for his dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, curiously sitting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard.

Let it, therefore, be sufficient for me, presenting myself at the Lord's Table, to know what there I receive from Him, without searching or inquiring of the manner how Christ performeth His promise. Let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but overpatiently heard, let them take their rest. Let curious and sharp-witted men beat their heads about what questions themselves will. The very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side; in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more than the substance which our eyes behold; this Cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of Thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not; it is enough that to me which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true, O my soul, thou art happy? (*Hooker.*)

— τὸν ἄρτον] the bread. He still calls it bread, even after consecration. And so 1 Cor. xi. 26. And so the ancient Canon of the Mass,—still retained in the Missal as a witness against Transubstantiation (see on Matt. xxvi. 26), and yet it is the communion of the Body of Christ.

17. εἰς ἄρτος] one bread—marking Unity among many: wherein many grains are kneaded together. See on Matt. xxvi. 26. As Augustine says, in *Johann.* Tract. 27, "Dominus noster Jesus Christus corpus et sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis confit, aliud in unum ex multis acinis confuit." Some translate *ἄρτος* here loaf: but they could not all partake of one loaf.

— μετέχομεν] we are partakers. We must distinguish between *μετέχειν* and *κοινωνεῖν*. *μετέχειν* is properly to take a part of a thing with others who have also their several shares. But *κοινωνεῖν* is to partake in common with others in one undivided thing. See *Chrys.* and *Waterland* vii. 127. The Holy Eucharist is a Communion to us of the one body and blood of Christ. And we are all joint partakers with each other of that one Body and Blood. See above on v. 16.

18. τὸν Ἰσραὴλ κατὰ σάρκα] Consider the example of Jews, who are the mere carnal Israel, for the Christian Church is the true Jerusalem, the spiritual Israel. They who eat of the Levitical Sacrifices are communicants of the altar in the Temple. So you, if you eat of idolatrous sacrifices, communicate in the worship, and are subject to the influence, of the deity to whom they are offered.

εἰδωλόθυτον τί ἐστίν, ἢ ὅτι εἰδωλον τί ἐστίν; ²⁰ ἄλλ' ὅτι ἃ θύουσιν τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

²¹ Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. ²² Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

²³ Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴ μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου.

²⁵ Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνειδησιν ²⁶ τοῦ Κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ²⁷ Εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνειδησιν. ²⁸ Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνειδησιν ²⁹ συνειδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.—Ἰνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ³⁰ εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;—

³¹ Εἴτε οὖν ἐσθίετε εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

r Lev. 17. 7.
Deut. 32. 17.
Ps. 106. 37.
Rev. 9. 20.
s Deut. 32. 38.
2 Cor. 6. 15.
t Exod. 20. 5.
s 24. 14.
Deut. 4. 24.
s 6. 15.
s 32. 16, 21.
u ch. 6. 12.
s 8. 9.
Rom. 14. 15, 20.
x Rom. 15. 1, 2.
ch. 9. 19, 23.
s 13. 5.
Phil. 2. 4, 5, 21.
y Exod. 19. 5.
Deut. 10. 14.
Job 41. 11.
Ps. 24. 1.
s 50. 12.
s ver. 28.
1 Tim. 6. 17.
s ch. 8. 10, 11.
s ver. 26.
Exod. 9. 29.
s 1 Cor. 8. 10—12.
b Rom. 14. 6.
1 Tim. 4. 4.

²⁰ δαιμονίοις—οὐ Θεῷ] *to Devils—not to God*; from LXX of Deut. xxxii. 17, *ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ*, said of Israel worshipping idols in the wilderness. Cp. Acts vii. 43.

Nos unum Deum colimus: ceteros ipsi putatis Deos esse quos nos demones scimus. *Tertullian* (ad Scap. 3).

Worship offered to any but the One True God, is accounted by God to be offered to *Devils* who *do exist*, although it be offered by man to *idols* (e. g. Jupiter, Venus, Bacchus, &c.) which *do not exist*.

—κοινωνοὺς τῶν δαιμονίων] He had spoken of the *Communion* of the Body and Blood of *Christ* (v. 16); meaning thereby a *Communion* of His Body broken, and of His Blood shed on the Cross. He now speaks of a *Communion* of *Devils*; meaning thereby a *Communion* of *devilish influences* infused into those who are guilty of acts of idolatrous worship. See *Tertullian*, de Spectac. 25, 26, speaking of a woman who became possessed of an Evil Spirit while present at a heathen theatre. Cp. *Waterland*, vii. p. 218.

²¹ Οὐ δύνασθε] *Ye cannot morally do so*. See 1 Cor. iii. 11, "Other foundation can no man lay." And *Glass*. Phil. Sacr. p. 361; and on Mark vi. 5.

—ποτήριον δαιμονίων] *the cup of devils*, with libations from which the sacrificial meats were polluted. See on v. 28.

—τραπέζης] *table*. There were sacred *tables* in almost all the *Heathen Temples* of ancient Greece. See *Valck*. here, who quotes Cic. de Nat. Deor. iii. 34, "*Mensas argentæas* (*Dionysius*) de omnibus delubris jussit auferri."

²³ Πάντα ἔξεστι] So the best MSS. *Elz.* inserts *μοι* after πάντα.

²⁴ ἑτέρου] *Elz.* adds *ἐκαστος*, not in the best MSS.

²⁵ ἐν μακέλλῳ] Lat. in *macello*, 'the shambles.' It may be a word of Greek origin from μάκελλα (cp. 'abattoir'), but seems rather to have been introduced by intercourse with Rome. See *Valck*. In the Greek Glossaries it is explained by κρεοπωλείον. Much of the sacrifices offered in the temples was sold by the Priests to those who traded in the shambles.

—διὰ τὴν συνειδησιν] On account of the *conscience* of the *seller*, and of others who may be tempted to idolatry, or confirmed in it, by seeing that you eat what has been offered to idols, and is known to you as such.

One of the modes devised by heathen persecutors (e. g. the Emperor Maximin), in order to tempt the Christians of primitive times, was to slaughter *all* animals at heathen altars before they were offered for sale in the shambles, and to sprinkle them with libations from the altars. *Lactant.* (de Mort. Persec. c. 37). *Euseb.* (de Martyr. Palest. 9).

²⁶ τοῦ Κυρίου γὰρ—αὐτῆς] Verbatim from LXX. Ps. xxiii. 1. Every thing is God's and Christ's, and therefore *yours*. See on iii. 21.

²⁷ διὰ τὴν συνειδησιν] See v. 25.

²⁸ Τοῦτο εἰδωλόθυτον] *This is idolothytum*, as you would call it. Even a *Heathen* might so speak, adopting, with something of an ironical sneer, the phrase of the Christian. Or the words may be supposed to be from the mouth of a brother Christian guest, warning his friend not to eat of the meat in question. The reading *ἱεροθύτον*, adopted by some Editors from A, B, H, against

the testimony of C, D, E, F, G, I, K, seems to be a correction of the copyists.

—συνειδησιν] *Elz.* adds τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, which is not in the best MSS. and Editions, and disturbs the flow of the sense, and has been probably imported from v. 26.

²⁹ τοῦ ἑτέρου] *the other*, i. e. τοῦ μηνύσαντος.

²⁹, ³⁰. Ἰνατί γὰρ—εὐχαριστῶ] This has been explained thus by some learned Expositors: For why shall I so use my liberty as to be condemned by another man's conscience? And although I give thanks for what I eat, why should I expose myself to be censured as an Idolater for those meats which I receive with thankfulness?

But this exposition of the words does not appear to be satisfactory; and it seems that they ought rather to be regarded as a recital of an *objection* made by a Corinthian Christian interlocutor, expressing his surprise at the Apostle's restriction of the liberty and power in which he so much gloried. *What! Is then my Christian liberty to be condemned under the influence of the weak scruples of another man's conscience! Let him scruple at my eating if he will; but if I receive with thankfulness God's creatures (which have been offered to mere phantoms that have no existence; see 1 Cor. viii. 4), why am I evil spoken of for that for which I give thanks to God?* (cp. Rom. xiv. 6.)

It is very usual with St. Paul to adopt as *his own* the *objections* of an *adversary* (see on vi. 12), and then to refute them.

As to this mode of arguing, and as to the elliptical use of γὰρ in the first clause here, and also the sense of κρίνομαι, compare the parallel passage in Rom. iii. 7, where an *objection* is suddenly introduced in a similar manner: εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν ἕως τὴν δόξαν αὐτοῦ, τί ἐτι καὶ ὡς ἁμαρτωλὸς κρίνομαι;

³¹ Εἴτε οὖν] St. Paul does not vouchsafe to give a direct answer to the objection recited in the previous verse, but contents himself with stating a general maxim which *involves* a reply. The particle οὖν frequently introduces the summing up of the whole, particularly after a digression. (See xv. 11.) And this is precisely what he does in the parallel passage Rom. iii. 8, where he only says briefly, ὃν τὸ κρίμα ἐνδικόν ἐστιν. See note there.

If this is your principle of action, as it ought to be, and if you are really zealous for the honour of God as the Lord of all the creatures, you will not feel any indignation that the exercise of your liberty is to be regulated and controlled by considerations of regard for the conscience of your brother, created by God and redeemed by Christ. You will glorify God by restraining yourself in the exercise of your liberty, for the sake of the everlasting salvation of a fellow-member in Christ; and thus you will enjoy the noble freedom of serving God.

—πάντα εἰς δόξαν Θεοῦ ποιεῖτε] *do all things to the glory of God*. A text which has been strained too far by some, and has been perverted to dangerous consequences;

That "*all things be done to the glory of God*," the blessed Apostle exhorteth. The glory of God is the admirable excellency of that virtue divine, which being made manifest, causeth men

d Rom. 14. 13.
e Rom. 15. 2.
ch. 9. 19, 22.
a ch. 4. 16.
1 Thess. 1. 6.
2 Thess. 3. 9.
b vv. 17, 22.
Prov. 31. 28—31.
ch. 4. 17. & 15. 2.
Luke 1. 6.
1 Thess. 4. 1, 2.
2 Thess. 2. 15.
& 3. 6.
c Eph. 1. 22, 23.
& 4. 15. & 5. 23.
ch. 3. 23.
& 15. 27, 28.
Kph. 1. 20, 22.
John 14. 28.
Phil. 2. 7—11.

32^d Ἀπόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. 33^e καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμῶν συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. 1^a Μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.

2^b Ἐπαινώ δὲ ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3^c Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ ὁ Θεός.

4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. 5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακα-

and angels to extol His greatness, and in regard thereof to fear Him. By "*being glorified*," it is not meant that He doth receive any augmentation of glory at our hands, but His name we glorify when we testify our acknowledgment of His glory. Which albeit we most effectually do by the virtue of obedience; nevertheless, it may be perhaps a question, whether St. Paul did mean that we sin as oft as ever we go about any thing without an *express intent* and purpose to obey God therein. He saith of himself, "*I do in all things please all men, seeking not mine own commodity, but*" rather the good "*of many, that they may be saved.*" (1 Cor. x. 33.) Shall it hereupon be thought that St. Paul did not move either hand or foot, but with *express intent* even thereby to further the common salvation of men? We move, we sleep, a number of things we oftentimes do, only to satisfy some natural desire, without present, express, and actual reference unto any commandment of God. Unto His glory even these things are done which we naturally perform, and not only that which morally and spiritually we do. For by every effect proceeding from the most concealed instincts of nature His power is made manifest. But it doth not therefore follow that of necessity we shall sin, unless we expressly intend this in every such particular. Nor is there any law of God whereunto He doth not account our obedience His glory. "Do therefore all things unto the glory of God," saith the Apostle; "be inoffensive both to Jews and Grecians and the Church of God: even as I please all men in all things, not seeking mine own commodity, but many's, that they may be saved." In the least thing done *disobediently toward God, or offensively against the good of men*, whose benefit we ought to seek for as for our own, we plainly show that we do not acknowledge God to be such as indeed He is, and consequently that we glorify Him not. This the blessed Apostle teacheth. *Hooker* (ii. 11. 1).

32. Ἀπόσκοποι γίνεσθε] *Become inoffensive; ἀσκήνδαλοι* (*He-sych*); i. e. cease to give any occasion of stumbling, as ye now do.

When a man doth something which in itself is not evil, but indifferent, and so according to the rule of Christian liberty lawful for him to do, or not to do, as he shall see cause, yea, and perhaps otherwise commodious and convenient for him to do, yet whereat he probably foreseeth that another will take scandal, and be occasioned thereby to do evil,—in such case, if the thing to be done be not in some degree prudentially necessary for him to do, but that he might without very great inconvenience or prejudice to himself or any third person leave it undone, *he is bound, in charity and compassion to his brother's soul, for whom Christ died, and for the avoiding of scandal, to abridge himself in the exercise of his Christian liberty for that time*, so far as rather to suffer some inconvenience himself by the not doing it, than by the doing of it to cause his brother to offend. This is what is so often, so largely, and so earnestly insisted upon by St. Paul. See Rom. xiv. 13, 21; xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. Here the rule is,—*Do nothing that may be reasonably forborne, whereat scandal will be taken.* *Bp. Sanderson*, v. 51. See also *ibid.* Vol. i. p. 347.

33. τῶν πολλῶν] *the many*—all.

CH. XI. 1. Μιμηταὶ μου γίνεσθε] *Become imitators of me*, especially in what I have just mentioned, viz., in not *pleasing myself*, and foregoing personal comfort and convenience for the sake of the salvation of others, as I have done in imitation of Christ, Who pleased not Himself (Rom. xv. 3), but gave Himself for us. (Eph. v. 2.)

On what grounds St. Paul inculcates the duty of imitating himself here and elsewhere (1 Cor. iv. 16. Phil. iii. 17. 1 Thess. i. 5, 6. 2 Thess. iii. 7—9. Phil. iv. 9), see *Barrow*, Sermon xxxiv. Vol. ii. p. 269. St. Paul's practice herein teacheth us that we be careful to give, and ready to follow, a good example. And also that we are bound especially to study the examples of the Holy Apostles, who were vouchsafed to the Church by God, and who

were filled with supernatural gifts and graces of the Holy Ghost, and whose actions and teaching have been recorded by Him in Holy Scripture for our learning; and it is He Who, by their mouths, commends us to *imitate their practice*.

It is requisite to note this, in order that we may be fully satisfied of the necessity of following *Apostolical precedents* in matters of perpetual spiritual import, i. e. *Regimen and Polity*, as well as in *Christian Doctrine*. See Preface to the Acts, p. xxv—xxx.

The ground of this imitation is to be found in their authentic representation of the mind of Christ.

St. Paul points to *his own example*, as showing the thing, which he recommends to others, to be feasible, being done by a man subject to infirmity, like themselves, but assisted by the grace of God; and he refers to *Christ's example* as giving guidance and authority to human examples, and making them fit for imitation. See *Bp. Sanderson*, i. p. 223.

3. Θέλω 34] Having answered their *questions*, he now proceeds to specify things on which he had not given special injunctions and precepts, viz.,

- (1) Veiling of women in Churches, v. 5.
- (2) The ordering of the *agapæ*, v. 17.
- (3) Spiritual Gifts, chap. xii.
- (4) As to objections concerning the Resurrection, chap. xv.
- (5) Collection for the poor brethren at Jerusalem, chap. xvi.

—παντὸς ἀνδρὸς ἡ κεφαλὴ κ.τ.λ.] Christ is the Head of every man, as being the Second Adam, the Head of the Church. Man is the head of the woman, formed out of man. God is the Head of Christ, the Eternal Word, the Everlasting Son of the Everlasting Father. *Cyril* (in *Caten*).

4. προφητεύων] *preaching* (see above on 1 Thess. v. 20. Rom. xii. 6); and sometimes foretelling the *future*, as below, xiii. 8.

—κατὰ κεφαλῆς ἔχων] *having any thing falling down on or over his head.* Cp. Mark xiv. 3, κατέχευεν κατὰ τῆς κεφαλῆς.

There were different customs at Corinth in this respect, arising probably from the different usages of the various classes of which the Church was formed;

The *Jewish women* were veiled in the presence of men. Cp. Gen. xxiv. 65, and the Rabbinical authorities in *Wetstein* here, p. 144, 145, and *Jahn*, Arch. § 27.

The *male Jewish Christians* would be disposed to cover their heads with a profession of reverential shame, as they had done in the *synagogues* with the *tallith*. See *Lightfoot*, p. 769. *Jahn*, § 396.

Not so the *Greeks*, who never wore a covering on the head except on a journey or in sickness. See *Eustath.* Homer *Odys.* α'. p. 30. *Valck.*

The *Roman Colonists* of Corinth would be also inclined to *veil the head in worship*. (See the passages quoted by *Grotius* here.) *Tertullian*, in his *Apology* for the Christians (c. 30), which is addressed to Romans, marks it as a characteristic of the Christians that they prayed "*nudo capite, quia non erubescimus.*"

Hence arose a *confusion* of dress for men and women, which had been expressly forbidden by Almighty God. (Deut. xxii. 5.)

(1) St. Paul brings back the question to *first principles*, as grounded on the history of *Creation* and the Origin of Mankind, and the primeval relation of Man to Woman and Woman to Man; and then

(2) He proceeds to argue the question on the ground of the *Second Creation*, i. e. the *Incarnation* of the Son of God. (v. 7.) He pursues a similar method, 1 Tim. ii. 13—15.

5. προφητεύουσα] St. Paul does not here *allow* women to prophesy or preach. Indeed, he *forbids* them to do so. (xiv. 34, where see note, and 1 Tim. ii. 12.)

But this was not the question now before him. He may, indeed, be disposed to include here the case of some women who might have a special gift of prophecy, as Anna (Luke ii. 36) and the daughters of Philip (Acts xxi. 9); and then what *Tertullian*

λύπτω τῇ κεφαλῇ κατασχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ· ⁶ εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω.

⁷ Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· ἡ γυνή δὲ δόξα ἀνδρός ἐστίν· ⁸ οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνή ἐξ ἀνδρός· ⁹ καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα· ¹⁰ διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους. ¹¹ Πλὴν οὔτε γυνὴ χωρὶς ἀνδρός, οὔτε ἀνὴρ χωρὶς γυναικὸς,

d Num. 5. 18.
Deut. 21. 12.
& 22. 5.
e Gen. 1. 26, 27.
& 5. 1. & 9. 6.
Ps. 8. 6.
James 3. 9.
f Gen. 2. 18, 21, 22.

g Eccles. 5. 6.
Matt. 18. 10.
Heb. 1. 14.

says of St. Paul here will be true: "Mulieri etiam prophetanti velamen imponit" (c. Marcion. v. 8).

These Corinthian Women gloried in their self-display in preaching; but he tells them that even in their outward demeanour in doing so they disgraced their heads.

False Teachers have generally flattered women. (Cp. Hooker, Preface, iii. 13.) St. Paul reproves publicly those of Corinth who were vain of their spiritual gifts, and censures them in that respect in which they would feel the censure most keenly—their personal appearance—a remarkable proof of the Apostle's courage and honesty.

—κατακαλύπτω τῇ κεφαλῇ] with her head uncovered. On this dative, casus modalis, cp. Winer, p. 194, and above x. 30.

—κατασχύνει τὴν κεφαλὴν ἑαυτῆς] dishonours her own head by her own act. See on v. 10.

God has prescribed certain laws of dominion and subjection respectively to man and woman. If men or women confound these laws, they sin against God, Who, in order that both may be reminded of these laws, has forbidden man to wear the apparel of woman, and woman that of man. (Deut. xxii. 5). Chrysostom.

—τὸ αὐτὸ τῇ ἐξυρημένῃ] the same thing with her that is shaven. On the Dative, see Winer, § 22. 135. Matthiae, § 386.

6. κείρασθαι ἢ ξυράσθαι] to have her hair cropped, or to be shaven. (Cp. Micah i. 16.) A great ignominy to women, both among Jews and Greeks. See the Rabbis on Num. v. 18, and Aristoph. Thesm. 845.

On the difference of meaning of these verbs, see above on Acts xviii. 18; "κείρειν simpliciter notat partes capillorum summas demere, ξυρεῖν vel ξυράν ad cutem usque novacula detondere, decalvare."

It was not usual for free men or women to cut their hair short except in mourning, but slaves were obliged to wear their hair short. See Valck. here.

7. εἰκὼν] Image (Gen. i. 26, 27); not corporeally but intellectually, and specially by reason of dominion over the creatures.

—δόξα] splendor, reflection of brightness. See 2 Cor. iii. 7.

—ὑπάρχων] Being such by priority of his creation, and by the manner of his creation, as compared with woman. Ὑπάρχων is more significant than ὢν. See Acts xvii. 24, οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων. Phil. ii. 6, ἐν μορφῇ Θεοῦ ὑπάρχων. It is observable that this word is used frequently by St. Paul and by St. Luke, but by no other Evangelist.

8. οὐ γὰρ ἐστὶν ἀνὴρ] For man is not formed out of woman, but woman is formed out of man. He refers to the formation of Eve from Adam. (Gen. ii. 21—23.)

9. καὶ γὰρ] For man (Adam) was not formed for the woman, already existing, but woman (Eve) was formed for the man (Adam), already created; and she was formed out of him. The reference to the history of the Creation removes all the difficulty to which Bp. Middleton adverts, p. 454, as to the article.

10. ἐξουσίαν ἔχειν] to have a badge of her own dignity and power on her head. Compare Ezek. vii. 27, ἄρχων ἐνδύσεται ἀφανισμόν, 'the ruler will put on the badges of desolation'; and Num. vi. 7, εὐχὴ Θεοῦ ἐπὶ τῆς κεφαλῆς, 'the signs of a vow are on his head.'

Similarly, the Crown worn formerly by the Roman Emperors of the West, and that which is now worn by the Bishop of Rome, is called 'Regnum' in Latin, in Italian 'Tiregno.'

The Apostle dwells on the fact that woman was formed out of man. This he had said v. 8, οὐκ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνή ἐξ ἀνδρός, and he repeats it v. 12, ἡ γυνή ἐκ τοῦ ἀνδρός. She is out of man; she exists from him. Her οὐσία or being ἐστὶν ἐξ ἀνδρός, is out of man.

Grounding his argument on this fact, he takes advantage of the happy coincidence furnished by the Greek word ἐξουσία (cp. ex-istence), and says that woman, ἐξ ἀνδρός οὖσα, ought to have ἐξουσίαν on her head.

This is not a mere play upon words, for the word ἐξουσία, or Authority, as distinguished from mere δύναμις, Power, properly represents that moral strength and dignity which grows out of

the essence of things. A lawful Ruler has always ἐξουσίαν, or Authority, by reason of his essential nature and constitution as being the deputy of God (see Rom. xiii. 1—4), and as deriving his authority from God, ἐκ Θεοῦ ὃν ἔχει ἐξουσίαν, but he may not always have δύναμις or physical power to enforce the execution of what his Authority commands. And his dominion over men is grounded on his own subjection to God, from Whom his authority flows. "Dis te minorem quod geris, imperas."

Woman, being in her origin a natural extract of Man, who is the image of God, and deriving her being from Man, ought to wear the emblem of her derivative authority on her head. That authority and dignity, derived to her through man from God Himself, is her glory; for man is the δόξα, or reflected splendor, of God Himself. The covering of her head is therefore a crown of glory.

Hence the Apostle says that she dishonours her head (v. 5) if she appears in public with her head uncovered. Her covering is, indeed, a mark of reverence and submission to man, and is therefore called "humilitatis sarcina" and "jugum" by Tertullian (de Coron. c. 14, de Vel. Virg. c. 17), and "insigne subjectionis" by the Council of Gangra (c. 17); but it is also an ἐξουσία, or emblem of authority, which she derives through man from God; and by throwing off her covering she throws away her ἐξουσίαν, or the mark of her own authority, which consists in the essential derivation of her being through man from God. She forfeits her own claim to reverence by breaking that link of connexion which binds her through man even to the throne of God.

The notion of the Rabbis, therefore, that a woman who casts off the covering of her head, casts off her dignity, and her safeguard, and exposes herself to the injurious influence of Evil Spirits, is not altogether fanciful, but involves a moral truth. "If a woman's head is bare (they say, Sota 43, Weiststein, p. 147) evil spirits come and sit upon her head, and destroy what is in her home." The evil spirits of vanity and immodesty immediately assail her, and impair that moral power which she possesses in the eyes of men, and destroy that domestic influence which she exercises by her modesty, which is her strength.

In the Apostolic Constitutions (ii. 17) it was expressly commanded that the women should have their heads covered in the Church.

It is St. Paul's manner in this Epistle to show that by a licentious abuse of liberty men gain nothing, but rather injure themselves. And he now teaches the Corinthian women, who more than any women in the world needed such instruction, that by obtrusive boldness and wanton effrontery, and by presumptuous shamelessness and flaunting immodesty in public in the House of God, they gained nothing, but forfeited that dignity, power, and grace which God had given to woman, especially under the Gospel.

Thus the divine Apostle has left a lesson to women in every age, a lesson which in the present age deserves special attention, when the attire of some among them seems to expose them to the reproof of the Apostle.

That lesson is, that the true power of woman is in modest submission; her most attractive grace and genuine beauty is in modest retirement and delicate reserve; her best ornament that of a meek and quiet spirit, which in the sight of God is of great price. (1 Pet. iii. 4.)

—διὰ τοὺς ἀγγέλους] on account of the Angels of God. "Nudo capite videri non debet propter Angelos." Tertullian (de Coron. 14). She ought to have dignity and authority on her head on account of the Angels;

Because the Angels rejoice in contemplating the order and symmetry of God's creatures, which is disturbed by any thing that breaks the divinely constituted series of dependence which connects woman through man with God;

Because also the Angels minister to the faithful (Heb. i. 14), and are specially present at the public assemblies of the Church of God (see Isa. vi. 1. Ps. cxxxviii. 1, 2); and because they know the mind of God, and because they love to see that peace and

h Rom. 11. 36.
Heb. 1. 2, 3.

1 ch. 10. 15.
Luke 12. 57.
John 7. 24.

j 1 Tim. 6. 3, 4.
ch. 14. 33, 34.
& 16. 1.
1 Thes. 2. 14.
k ch. 1. 10—12.
& 3. 3. & 5. 1.
& 6. 1.
1 Matt. 18. 7.
Luke 17. 1.
Acts 20. 30.
2 Cor. 13. 5—7.
1 Tim. 4. 1, 2.
2 Pet. 2. 1, 2.

ἐν Κυρίῳ^{12 h} ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

^{13 i} Ἐν ὑμῶν αὐτοῖς κρίνατε πρέπον ἐστὶ γυναικα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; ¹⁴ οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶ, ¹⁵ γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστὶν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

^{16 j} Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

¹⁷ Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. ^{18 k} Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω ^{19 l} δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. ²⁰ Συνερχομένων οὖν ὑμῶν

harmony, which they know that God loves, in His Church (1 Tim. v. 21); and consequently are grieved by whatever deranges and disorganizes the framework of God's Creation, in that sacred society, which ought to be an earthly reflection of the peace and harmony of heaven. See Cyril in Cat. here.

It has been well said by Hooker (V. xxiii. 1) that—

Between the throne of God in heaven and of His Church upon earth here militant, if it be so that *Angels* have their continual intercourse, where should we find the same more verified than in these two ghostly exercises, the one Doctrine, and the other Prayer?

And again (V. xxv. 2):—

Concerning the place of assembly, although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified his own temple by entitling it "the House of Prayer" (Matt. xxi. 13), what pre-eminence of dignity soever hath been, either by the ordinance or through the special favour and providence of God, annexed unto His Sanctuary, the principal cause thereof must needs be in regard of Common Prayer. For the honour and furtherance whereof, if it be, as the gravest of the ancient Fathers seriously were persuaded, and do oftentimes plainly teach, affirming that the House of prayer is a *Court beautified with the presence of celestial powers*, that there we stand, we pray, we sound forth hymns unto God, having *His Angels* intermingled as our associates, and that with reference hereunto the Apostle doth require so great care to be had of decency for *the Angels' sake* (1 Cor. xi. 10), how can we come to the house of prayer and not be moved with the very glory of the place itself, so to frame our affections praying, as doth best beseech them, whose suits the Almighty doth there sit to hear, and His *Angels attend to further?*

He quotes Chrysost. Hom. xv. ad Hebr. et xxiv. in Act. t. iv. 516: "Ἀκούε δὲ ὅτι ἄγγελοι παύεισι πανταχοῦ, καὶ μάλιστα ἐν τῇ οἰκῇ τοῦ Θεοῦ παρῆσθαι τῷ βασιλεῖ, καὶ πάντα ἐμπέλησθαι τῶν ἀσωμάτων ἑκείνων δυνάμεων. And p. 753, l. 40: "Ἔστηκας ἀνάκτας, οὐκ οἶδας ὅτι μετ' ἄγγέλων ἔστηκας; μετ' ἑκείνων ᾄδεις, μετ' ἑκείνων ὕμνεις καὶ ἔστηκας γελῶν; And in 1 Cor. xi. 10: Εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησι, τοὺς ἄγγέλους αἰδέσθῃ.

Again (I. xvi. 4):—

Would the Apostles, speaking of that which belongeth unto saints as they are linked together in the bond of spiritual society (1 Pet. i. 12. Eph. iii. 10. 1 Tim. v. 21), so often make mention how *Angels* are delighted, if in things publicly done by the Church we are not somewhat to respect what the *Angels of heaven* do? Yea, so far hath the Apostle Paul proceeded, as to signify that even about the outward orders of the Church, which serve but for comeliness, some regard is to be had of Angels, who best like us when we are most like unto them in all parts of decent demeanour. See also Tertullian (de Orat. § 13), Chrys. in Ps. iv. and cxxiv., and on St. Matt. Hom. 19, and the excellent remarks of Joseph Mede on this subject, Disc. xlvii. p. 261, and Valck. p. 276, "Angelos fidelium coetibus interesse antiquissima fuit Christianorum primo sæculo opinio;" and Hammond here, and Bp. Bull's Sermon xii. "On the office of the holy Angels towards the Faithful," p. 322, where he considers this text of St. Paul.

It may, however, be asked, "Why this reference to the *Angels* here, as present in Christian Churches, in connexion specially with this topic,—the veiling of the head of women in the public worship of God?"

The reason seems to be,

Because the *Angels* themselves are described in Scripture as "covering their face" in reverence in the Temple of God. (Isa. vi. 2.) What they do, women ought to do from a like feeling.

Also, St. Paul alludes perhaps to the opinion current among the Jews, that women, who *uncovered* their heads in public worship, exposed themselves to evil suggestions from *bad Angels* (see preceding note); and so he teaches them that by *covering* their head with modesty and reverence in the Church of God, they do what is pleasing to good Angels, who are their fellow-worshippers in His House.

11. Πλὴν οὕτε γυνή—γυναικός] Such is the order of the words in the best MSS., A, B, C, D*, D***, E, F, G, and in many cursives. Elz. inserts the order thus, οὕτε ἀνὴρ χ. γ., οὕτε γυνή χ. ἀνδρὸς, which does not so well represent the Apostle's argument, which is, But although woman is dependent on man, as being formed out of man at the beginning, yet woman is not separate from man, nor man separate from woman, in the Lord.

For as woman (Eve) was made out of the man (Adam), so also the Man Christ was born by the woman, being the Woman's Seed; but all things are ἐκ τοῦ Θεοῦ, i. e. poured forth from God. All ἐξουσία or authority flows from Him. (See on viii. 6.) Let not Man then lord it proudly over Woman, as if he had an independent ἐξουσία, but let him remember that though, at the first Creation, Woman was formed out of the First Man, as the Book of Genesis records, yet, as the Gospel records, at the new Creation, the Second Man, Christ Jesus, came by the Woman.

13, 14. Ἐν ὑμῖν κρίνατε] See on x. 15.

The common sense of mankind in this matter had shown itself in various usages of Antiquity, e. g. in giving a covering to the head of the slave on his manumission, when he was said, "pileo donari," to be presented with a cap of liberty; and in the bridal "flammeum" or veil; and in the word describing Marriage on the part of woman, "nubo" (to veil the head), said of the νύμφη, as distinguished from man.

14. οὐδὲ ἡ φύσις αὐτῇ] So A, B, C, D, H, "Does not even Nature of her own accord teach you?" A better reading than Elz., ἡ οὐδὲ αὐτῇ ἡ φύσις.

16. δοκεῖ] presumes. Cp. Matt. iii. 9, and Winer, p. 540. On this text, see Bp. Andrewes' Sermons, ii. p. 404.

17. Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν] So A, B, C*, F, G, Lachm., Tisch., Alf., Meyer. Elz. has παραγγέλλω—ἐπαινῶ. The sense is, I give you this precept concerning behaviour in public worship, not, however, as if I approved the purpose for which you come to the place appointed for worship. And why do I not approve it? Because you come together, not for the better, but for the worse;

I do not praise your religious assemblings together (although the assembling together for worship is in itself laudable), because you pervert them into occasions of evil. (Photius.)

18. μέρος τι] excipit innocentes. (Bengel.)

19. δεῖ γάρ] See on Luke xvii. 1.

—αἰρέσεις εἶναι] Αἵρεσις, properly a choice, hence a private party or opinion chosen, independently of, or in opposition to, God's will or public lawful authority. See Acts v. 17; xv. 5; xxiv. 6. 14; xxvi. 5; xxviii. 22. Gal. v. 20. 2 Pet. ii. 1, αἰρέσεις ἀπωλείας. S. Jerome says (in Epist. ad Titum, c. 3), "Hæresis Græcè ab electione venit quoddam scilicet unusquisque id sibi eligit, quod ei melius videatur." And a person who makes such a choice is αἱρετικός. Titus iii. 10, where see note.

—ἵνα οἱ δόκιμοι φανεροὶ γένωνται] The ἵνα marks God's design in permitting heresies to exist. He does not give us licence to do evil in order that we may educe good from it. And though

ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν· ²¹ ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μέθυει. ²² Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἡ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινώ.

²³ Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ παρεδίδοτο, ἔλαβεν ἄρτον, ²⁴ καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε, Τοῦτο μοῦ ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον τοῦτο ποιεῖτε εἰς

He never does evil, yet He permits it to be done, in order that He may exercise His own divine attribute of bringing greater good out of it. The δόκιμοι here would only have been δόκιμοι, approved by God, if evil had not existed; but by it they become φανεροί, manifest to men.

The Church has been constrained by the rise of Heresies to search Scripture more carefully; and thus Heresies have served as occasions for bringing forth more clearly and fully the Articles of Faith in her Creeds. In the Apostolic age the Heresies which arose in the primitive Churches supplied the Apostles with reasons for declaring the sound Faith. The Epistles to the Corinthians afford remarkable instances of this power by which they overcame evil with good, and made error to be subservient to Truth. See above, the Introduction to these Epistles. And on the moral and spiritual uses educed under God's grace from Heresies and Schisms, see Chrys. Vol. v. p. 362, and other authorities quoted in the Editor's Occasional Sermons, No. i., on this text, and cp. Hooker, V. xlii. 6, and V. lii.

^{20, 21.} οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν] when you meet together in the church, it is not, as you suppose, in order to eat the Lord's Supper. For each of you (ἐν τῷ φαγεῖν) in the eating which then ensues, takes his own private supper before the Lord's Supper: "presumit ante synaxim." Aug. Epist. 118. Cp. Sozomen, vii. 29, and A Lapide here, and Sedulius and Primasius in Lightfoot; and one man is hungry and another is surfeited.

The abuses therefore here reprov'd were manifold;

The Lord's Supper was made a subordinate thing, instead of being the principal cause of the meeting in the church; and the purpose of church-assemblies was frustrated. The Supper, instituted by the Lord for the general spiritual refreshment of all united together in a holy and loving communion in Him, was supplanted by private and separate repasts, in which the bodily appetites were pampered, and intemperate excesses were committed by the rich, and from which their poorer brethren were excluded, and the sacred place in which they met was profaned. And thus they who had met together in the Lord's house with a professed intention of partaking there in the Lord's Supper, dishonoured the Lord in His house and in His Supper, and disqualified themselves from doing that very act for which they professed to have come together into His presence.

It is not improbable (as Lightfoot suggests) that the Jewish Christians, looking back at their own Passover on which the Holy Communion had been engrafted, regarded the Eucharist as an appendage to a domestic religious meal, such as the Passover was, in which households of about twelve partook together, by families; and that hence arose those separate δεῖπνα which the Apostle condemns, in which it is likely the Gentile Christians would not be disposed, or admitted, to partake before the Holy Communion.

It is worthy of remark, as an evidence of the Catholicity of the Gospel when contrasted with Judaism, that the Christian Passover combined all men in one Κυριακὸν δεῖπνον, or Lord's Supper, in the One Church of God, whereas the Jewish Passover was only a private repast eaten in separate households.

— Κυριακὸν δεῖπνον] The non-insertion of the definite article τὸ, shows that by habitual use in the Church, Holy Communion had now attained the force of a proper name.

The adjective Κυριακός, Dominicus (from Κύριος, Dominus) is connected in Holy Scripture with two substantives,—the Lord's Supper here, and the Lord's Day in Rev. i. 10. And it is observable, that the Syriac Version here renders Κυριακὸν δεῖπνον a "meal proper for the Lord's Day." (See Michaelis, and Middleton, p. 456.) And Christian antiquity has associated the word Κυριακός with another object, viz. the Lord's House; whence we have the word Church. (Casaubon, Exc. Baron. xiii. Hooker, V. xiii. 1. Pearson on the Creed, Art. ix.) Hence we have a memento of the duty and privilege of assembling together, as the ancient Christians did in the Apostolic age (see on Acts xx. 7) on the Lord's Day in the Lord's House, to eat the Lord's Supper.

^{21.} τὸ ἴδιον δεῖπνον] his own private supper, in opposition to

the Lord's Supper, and this in the Lord's House, and not in his own private house. A double profanation.

The abuse seems to have grown out of the primitive practice of sometimes annexing the Agapæ, or Love-feasts, to the Holy Communion. But properly the Agapæ followed, and not preceded the Holy Communion, when they were connected with it, and did not therefore supplant it, as these private feasts in the Church at Corinth did. See Plin. Ep. x. 27. Tertullian, Apol. 39. Chrys., Theodoret, and others here; and particularly Acts xx. 7, where, it is evident, the purpose of assembling was to break bread, i. e. to receive the Communion; and a meal followed. v. 11, and cp. Bingham, XV. vii. 6—9. In course of time the Agapæ were not permitted to be held in the Church. (Concil. Carth. iii. c. 30.)

— ὃς μὲν—ὃς δὲ] See Matt. xxi. 35. Mark xii. 5. Acts xxvii. 44. Rom. ix. 21. Winer, § 17, p. 96.

^{22.} Μὴ γὰρ οἰκίας οὐκ ἔχετε;] Is it that you have not houses to eat in? On the uses of μὴ see ix. 9; x. 22; xii. 29, 30.

— τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε] A proof of the setting apart of places for God's worship, in primitive times, and of reverence due to them as such. See the evidence collected by Joseph Mede in his Essay on this text, pp. 319—350, and above on Acts ii. 1, 2.

Out of those the Apostle's words, "Have ye not houses to eat and drink in?" (1 Cor. xi. 22)—albeit temples, such as now, were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived, that he there teacheth what difference should be made between house and house; that what is fit for the dwelling-place of God, and what for man's habitation, he sheweth; he requireth that Christian men at their own home take common food, and in the House of the Lord none but that food which is heavenly; he instructeth them, that as in the one place they use to refresh their bodies, so they may in the other learn to seek nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the Temple should serve for a place of mirth, nor the Apostle of Christ that the Church should be made an inn. Hooker, V. xii. 5.

^{23.} Ἐγὼ παρέλαβον] by special revelation. Cp. xv. 3. Gal. i. 12. St. John's Gospel, written after the publication of the other three Gospels, and after the circulation of this Epistle, says nothing concerning the institution of the Holy Eucharist. He had nothing to add to those previous accounts, and he canonizes them as complete, by his silence.

— ἣ παρεδίδοτο] was being betrayed. Observe the imperfect tense. Christ did this, while, as He well knew, men for whom He did it were conspiring against Him and betraying Him.

^{24.} εὐχαριστήσας] See on 1 Cor. x. 16.

— εἶπε] Elz. adds λέγει, φέρε, which are not in the best MSS.

— Τοῦτο μοῦ] On these words see notes, Matt. xxvi. 26—28. Luke xxii. 19.—Μοῦ is emphatic. Cp. Matt. xvi. 18.

— κλώμενον] So Elz., with C****, D***, E, F, G, I, K. D* has θρυπτόμενον. Some Versions represent διδόμενον, probably from Luke xxii. 19. A, B, C*, and one or two Cursives, omit the participle, and so Lachm., Tisch., Alford, Meyer.

The common reading κλώμενον ought, it would seem, to be retained, for many reasons.

(1) The words τὸ ὑπὲρ ὑμῶν without any participle are bald and inexpressive;

(2) κλώμενον has high MS. authority, and cannot have been interpolated from any of the narratives in the Gospels, of the institution of the Holy Eucharist;

(3) It is likely that the copyists who wrote those MSS., or the original of them, which omit the word κλώμενον, may have scrupled at that word, as not found in any of those narratives, and also as containing a strong, and to them a perplexing assertion of the body being broken, whereas "not a bone of it was broken." (John xix. 36.) And this assertion was made by Christ before His Crucifixion, i. e. before His Body was wounded by suffering. But He breaks the bread, and says, This is My Body

τὴν ἐμὴν ἀνάμνησιν. ²⁵ Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καὶνὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι τοῦτο ποιεῖτε ὅσάκις ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁶ ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνετε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

o John 14. 3.
Acts 1. 11.

p Num. 9. 10, 13.
John 6. 51, 53, 54.
& 13. 27.
ch. 10. 21.

²⁷ Ὡστε ὅς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.

which is being broken for you; in order to intimate, that as the bread (ὁ ἄρτος) is being broken in order to be distributed to all, so in the Holy Eucharist there is a communication of His Body sacrificed once for all (cp. 1 Cor. v. 7, and x. 16), and a bestowal of all the benefits, purchased for all by His death on the cross.

The word κλάμενον is important also as a warning against the error which feigns a carnal presence in the Holy Eucharist. At the institution of the Holy Sacrament of His most blessed Body and Blood, Christ took bread and brake it, and said, This is My Body which is being broken for you. If the bread being broken is really His flesh, and not the "communion of His Body" (1 Cor. x. 16), His Body ought to have been broken,—which it was not.

The words τοῦτο—κλάμενον, and ὡσαύτως—δειπνῆσαι, and τοῦτο—εἰς ἐμὴν ἀνάμνησιν, and ὅσάκις—καταγγέλλετε, are found, with slight variations, in the *Liturgy of St. Mark*.

—εἰς τὴν ἐμὴν ἀνάμνησιν] See on Luke xxii. 19. The accounts given of the institution by St. Paul and St. Luke, have a special interest as marking their personal intercommunion, by coincidence in language, as well as in the details of the record.

St. Paul and St. Luke are the only two of the sacred writers who recite the commemorative sentence, "Do this for a remembrance of Me;" and St. Paul recites it twice, as being of great importance against all profanation of the Lord's Supper.

The ancient sacrifices were repeated for a continual memorial of sin. (Heb. x. 3.) The Sacrament of the Lord's Supper is repeated for a continual memorial of the sacrifice once offered for sin. See below on Heb. x. 12.

²⁵ μετὰ τὸ δειπνῆσαι] after having supped. Therefore you ought to separate the Eucharist from your common meals. (Bengel.)

²⁶ τὸν ἄρτον] See on 1 Cor. x. 16.
—ποτήριον] Elz. adds τοῦτο here, and in v. 27, τοῦτον after ἄρτον: but these pronouns are not in A, B, C, F, G.

—καταγγέλλετε] ye declare. See Acts iii. 24, where the word is applied to the Prophets proclaiming and preparing the way for the First Advent of Christ. He does not say, ye repeat the sacrifice of Christ's Death; nor does he say, ye continue the sacrifice of Christ's Death; but he says, "Ye declare Christ's Death." Ye proclaim and represent a fact, which has taken place, once for all. See on Heb. x. 12.

—ἄχρις οὗ ἂν ἔλθῃ] till the Lord Himself shall come—when you will need no memorial or representation of Christ, for He will be with you visibly in Person. Therefore Maranatha (1 Cor. xvi. 22) is a solemn warning against neglect or abuse of the Lord's Supper.

²⁷ ἢ] or. A, and some few Cursives and Fathers, have καὶ; but ἢ is doubtless the true reading. For it is necessary to receive both elements with devotion and reverence.

Further, ἢ, or, has a peculiar significance here, because, as the context shows, St. Paul is censuring the Corinthians for two several sins, opposed respectively to the two several elements of the Lord's Supper. The first sin is that of eating meats offered to idols, and of gluttony generally, and particularly at the meals before the Communion (v. 21), a sin specially opposed to Communion in the Eucharistic Bread (see 1 Cor. x. 21); the second sin, that of drinking the Cup of Devils, or false deities (1 Cor. x. 21), and of intemperance in the meals before the Communion (v. 21), a sin specially opposed to participation in the Eucharistic Cup.

He therefore says, whosoever, by eating idolatrous meats and gluttony, eats this Bread unworthily, or by idolatrous drink and intemperance, drinks this Cup unworthily, is guilty of the Body and Blood of the Lord.

It is hardly necessary, therefore, to notice the allegations grounded on these words by the Church of Rome in defence of her corrupt practice in mutilating the Holy Communion.

It may be added, that even if in some special cases one element might be administered without the other, it would by no means follow that it is allowable to withhold one element altogether; and to anathematize those who affirm that both ought

to be administered. See above on Luke xxiv. 30, and 1 Cor. x. 16.

—ἀναξίως] in an unworthy manner: as the context shows, "Alia est indignitas edentis, alia esús." Bengel. St. Paul does not exclude these Corinthians, except the one incestuous person (v. 4, 5), from the Holy Communion, unworthy though they were; but exhorts them to examine themselves, and so come to it worthily (v. 28), "We are not worthy so much as to gather up the crumbs under Thy Table, O Lord;" "We are not worthy to offer Thee any sacrifice;" and because we are not worthy, and Thou art all worthy, therefore we come to Thee, in order that "our sinful bodies may be made clean by Thy Body, and our souls washed through Thy most precious blood."

—ἐνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος] ἐνοχος is a forensic word, properly said of a person convicted as guilty of a crime, and liable to punishment; and so ἐνοχος, held or bound, in a double sense.

The substantive in the genitive case after ἐνοχος signifies not only,

(1) the crime by which the culprit binds himself, and of which he is convicted, as in 2 Mac. xiii. 6, ἱεροσυλλας ἐνοχον, and James ii. 10, πάντων ἐνοχος,

But it signifies also,

(2) the penalty by which he is bound for his sin; so Matt. xxvi. 68, ἐνοχος θανάτου, Mark iii. 29, κλέπτων. And here St. Paul means, that he who commits the sin here described, incurs the guilt and punishment of one who sins against, and is punished by, the body and blood of Christ.

(3) There seems also to be a special significance in the word ἐνοχος, as used here;

All are invited to the Holy Communion. They come together for that purpose. Christ offers His own Body and Blood to them all. He says, "Take eat, this is My Body." "This is My Blood, shed for you; Drink ye all of this" (Matt. xxvi. 26, 27. Mark xiv. 22, 23); and all who come with repentance, faith, and love, receive what He gives. They are all μέτοχοι, partakers of His Body and Blood.

But they who come without those requisites, and do not discern the Lord's body (v. 29), but treat it with profane irreverence, as common food, and disqualify themselves for participation in it, as the Corinthians did, by intemperance and uncharitableness, they are not μέτοχοι—that is, they are not partakers of the Lord's body and blood, but they are ἐνοχοι, they are sinners against, and punished by it; they are there caught in a sin, and are caught by a punishment; and that very thing against which they sin, becomes, through their sin, the instrument of their punishment.

There is a similar paronomasia in Heb. ii. 14.

These considerations throw light on the question, "What the wicked receive in the Lord's Supper?"

St. Paul here says that they eat the bread and drink the cup (v. 27), but he does not say that they are partakers of the body and blood; but he says that they are ἐνοχοι of it, i. e. they sin against it, and are punished by it.

Christ Himself distinctly says, "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him" (John vi. 56). The wicked therefore do not eat His flesh: they do not partake of His body and blood, because they have not that organ by which alone it can be received, namely, Faith.

But it is not nothing that they receive. No: all God's gifts are something, either for weal or woe, either for blessing or bane. Christ is every where set for the fall of some, and the rising up of others (Luke ii. 34). He is the corner-stone to some, and the stone to grind others to powder (Luke xx. 18); a savour of life to some, and of death to others (2 Cor. ii. 16). The blessings against which the wicked sin, become their curse. Their Gerizims become Ebals. If they do not accept God's grace, it recoils upon them, and binds them fast in their sin, and in punishment for it. If they are not μέτοχοι, they are ἐνοχοι.

The case of the wicked in the Holy Communion appears to be like that of the men of Nazareth, who rejected Jesus, and would have cast Him down headlong from the brow of the hill on which

²⁸ Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ²⁹ ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. ³⁰ Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. ³¹ Εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρυνόμεθα· ³² κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδενόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

³³ Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε· ³⁴ εἴ τις πεινῇ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε.

Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

Gal. 6. 4.
Cor. 13. 5.
John 3. 20, 21.
Ps. 32. 5.
Prov. 18. 17.
Heb. 12. 5—10.
vv. 21, 22.
ch. 7. 17.
Tit. 1. 5.

their city was built (Luke iv. 29). He passed through the midst of them, and escaped. Yet they, though they could not hold Him, were held by Him; they were guilty of His Body and Blood; and were punished by Him for their sins. He never visited them more.

The case of the wicked in the Holy Communion is like that of the Jews, who twice took up stones to cast at Him, but He went through the midst of them, and passed by, and escaped out of their hands (John viii. 59; x. 31). They could not touch Him, but they were guilty of His Body and Blood, and were punished by Him for their sins. They were not able to hold Him, but they were caught in their own snare; held as prisoners by their own sin, and imprisoned as captives in order to suffer punishment for it. He never returned to Jerusalem after the second outrage, except to pronounce judgment upon her (Matt. xxiii. 27. Luke xix. 42).

The case of the wicked in the Holy Communion resembles that of the crowd who pressed profanely and irreverently upon Christ, but did not touch Him; whereas, on the other hand, the faithful woman, who came reverently, and humbly, and devoutly, and ventured only to touch the hem of His garment, she only it was who touched Him; because she had the spiritual organ of faith, by which alone He can be touched; and therefore virtue went out of Him to heal her, and He said, "Daughter, be of good comfort, Thy faith hath made thee whole" (Matt. ix. 20—22. Mark v. 27—34. Luke viii. 43—48). She was indeed μέτοχος of Christ's divine virtue, and is a beautiful picture of the faithful soul in the worthy participation of His most blessed Body and Blood.

Therefore the Church of England well teaches in her Catechism that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;" and in her 28th Article that "the means whereby the Body of Christ is received and eaten in the Supper is Faith." Well does she say in her Office for the Holy Communion, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life; take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving."

The following clear statement of S. Augustine (Tract. in Joann. xxvi.) appears to have been regarded with approval by the Church of England in the construction of her XXXIX Articles;

Exponit Christus quomodo id fiat quod loquitur, et quid sit manducare corpus ejus, et sanguinem bibere. "Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo." Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio nec manducat carnem Ejus, nec bibit Ejus sanguinem; sed magis tantæ rei Sacramentum ad judicium sibi manducat et bibit. [Some other words are introduced into the earlier editions of S. Augustine in this passage, but they are not inserted here, because they are not found in the great body of MSS. of that Father. See note to p. 987 of the last Benedictine edition, Vol. iii. pt. ii. Paris 1837.] Hujus rei Sacramentum, id est, unitatis corporis et sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum in dominicâ mensâ preparatur, et de mensâ dominicâ sumitur, quibusdam ad vitam, quibusdam ad exitum: res vero ipsa, cujus sacramentum est, omni homini ad vitam, nulli ad exitum quicumque ejus particeps fuerit.

Nos hodie accipimus visibilem cibum: sed aliud est Sacramentum, aliud virtus Sacramenti. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur! Unde dicit Apostolus, Judicium sibi manducat et bibit. (1 Cor. xi. 29.) Non enim buccella Dominica venenum fuit Judæ. Et tamen accepit, et cum accepit, in eum Inimicus intravit; non quia malum accepit, sed quia bonum malè malus accepit. Videte ergo, fratres, panem celestem, spiritualiter manducate, innocentiam ad altare

apportate. Peccata etsi sunt quotidiana, vel non sint mortifera. Antequam ad altare accedatis, attendite quid dicatis: Dimittite nobis debita nostra, sicut et nos dimittimus debitoribus nostris. (Matt. vi. 12.) Dimittis, dimittetur tibi; securus accede; panis est, non venenum.

²⁸ Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος] Let every one examine himself. St. Paul had excommunicated one person for flagrant and notorious sin (v. 1—5), but in a Church abounding with sundry corruptions in faith and manners as Corinth did, he sufficeth himself with a general proposal of unworthy communicating, and remitteth every other particular person to a self-examination. Bp. Sanderson (iv. 442).

And this he does without exacting, as necessary, previous confession to the Priest, as the Church of Rome does; or giving orders to Lay-Elders to examine and exclude, as did the Puritans.

²⁹ κρίμα] punishment, judgment, first temporal (see vv. 30—32); but, if this is slighted, then eternal.

— μὴ διακρίνων] Not distinguishing it from common food. (Photius.)

³⁰ Διὰ τοῦτο] Who, but an inspired writer, would have ventured to assert this? Who would have dared to say that an epidemic is sent from heaven for a particular cause, unless he had been himself instructed to this effect by a revelation from heaven?

— κοιμῶνται] He does not say κεκοιμήνται, the term which he uses to describe the rest of the Saints who have fallen asleep in Jesus (see xv. 20. 1 Thess. iv. 13), but κοιμῶνται, a tense which (though sometimes used to signify a state of sleep, see Callimachus quoted on Acts vii. 60, and Matt. xxviii. 13. Acts xii. 6, where the present participle is thus used) is less expressive of a permanent condition of rest than κεκοιμήνται. Perhaps κοιμῶνται here may mean simply are dying, obdormiunt (see Bengel and Winer, p. 339); and this Christian euphemism describes the mortality then prevailing at Corinth, and does not pronounce an opinion as to their state after death.

S. Chrysostom has some excellent remarks here, showing the practical bearing of the reception of the Holy Communion on the daily duties of life, especially as to the right use of those members of the body which are instrumental to its reception. How canst thou defile that hand, and those lips, and that mouth, with which thou hast received the body and blood of Christ? How canst thou pollute them with surfeiting, with foolish talking, and profane jesting, or with words of calumny and slander? Let every one hallow his right hand, his tongue, and his lips, which have been made in the Holy Eucharist to be, as it were, a vestibule for the entrance of Christ.

³¹ δέ] So A, B, D, E, F, G. Elz. γάρ.

— οὐκ ἂν ἐκρυνόμεθα] we should not have been judged.

³² κρινόμενοι κ.τ.λ.] See on v. 5.

³³ ἀλλήλους ἐκδέχεσθε] Receive, entertain one another, with your provisions. Do not grudge a share of them to your poorer brethren. This seems to be the meaning of ἐκδέχομαι here. (Cp. ἐκδοχή.) It may, indeed, have also the meaning commonly assigned to it, Wait for one another before you begin to eat of them yourself. But it appears to imply more than this. Wait for one another, and entertain one another in a sacred ἔρως, or common repast, to which each contributes his σύμβολον according to his means.

This is a precept for the rich, that which follows is for the poor.

³⁴ εἴ τις πεινῇ] Let not the poorer brethren imagine that the Church is a place to which they may resort to satisfy the cravings of bodily hunger, and that the Holy Eucharist was instituted for other causes than for spiritual sustenance and refreshment from communion in the Body and Blood of Christ. If they are hungry, let them eat at home, ἐν οἴκῳ, distinguished here from the Church, as in xiv. 35, that they may not come together unto condemnation.

— ὡς ἂν ἔλθω] when I shall have come. St. Paul, therefore,

a vv. 4—11.
ch. 14. 1—18, 37.
Eph. 4. 11.
2 Cor. 1. 8.
1 Thess. 4. 13.
2 Pet. 3. 8.
b ch. 6. 11.
Eph. 2. 11, 12.
1 Thess. 1. 9.
c Mark 9. 39.
ch. 8. 6.
1 John 4. 2, 3.
d Rom. 12. 6.
Eph. 4. 1.
Heb. 2. 4.
1 Pet. 4. 10.

XII. ¹ Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν. ² ^b Οἷ-
δατε ὅτι ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. ³ ^c Διὸ
γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ
οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

⁴ ^d Διαίρεσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· ⁵ ^e καὶ διαίρεσεις δια-
κονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· ⁶ ^f καὶ διαίρεσεις ἐνεργημάτων εἰσιν, ὁ δὲ
αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν. ⁷ ^g Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις

• Eph. 4. 11. f Eph. 1. 23. g Eph. 4. 7—12. 1 Pet. 4. 10, 11.

was meditating a visit to Corinth when he wrote this Epistle. See below, xvi. 2, *ὅταν ἔλθω*, 3, *ὅταν παραγένωμαι*, and v. 5, where he says that he will come to them when he shall have passed through Macedonia, which he is intending to visit after the approaching Pentecost (v. 8), and then to spend some time at Corinth, which he accordingly did. See Acts xx. 1, 2, and *Introduction* to this Epistle.

CH. XII. 1. τῶν πνευματικῶν] the spiritual gifts (χαρίσματα) in which you are richly endowed (i. 7), and which some of you are prone to abuse for an occasion of self-display.

2. *ἴτι*] A, B, C, D, E, I, add *ἴτε*. Probably the true reading is *οἴδατε ἴτε* (without *ἴτι*), *Ye remember when ye were Gentiles being led*. Or the construction may be, *οἴδατε ἀπαγόμενοι*, like the Latin “sensit delapsus in hostes;” and, perhaps, copyists not understanding that construction inserted *ἴτι*.

— *πρὸς τὰ εἰδῶλα τὰ ἄφωνα*] Who, though dumb themselves, yet had their oracles, and prophets, and soothsayers, who professed to have *spiritual* gifts, such as the *Pythia* at Delphi; but do not be deceived, *their* gifts may easily be distinguished from *ours*. *Chrys.*

3. Ἀνάθεμα Ἰησοῦς—Κύριος Ἰησοῦς] This is the reading of A, B, C, and several Cursives, and Fathers, and Versions. Doubtless, the former was a common *Jewish* *heathen* exclamation, and the latter a *Christian* reply, and both were heard often in the streets of Corinth. See *Justin M. Tryphon*. c. 96, “Ye Jews in your Synagogues curse all who are made Christians by Him, and the Heathen do the same; and thus ye fulfil the prophecy concerning Christ, ‘Cursed is he that hangeth on a tree.’” See on Gal. iii. 13.

Elz. has the accusative, which weakens the sense.

As to the word *ἀνάθεμα*, “*res diris devota*,” distinguished from *ἀνάθημα*, “*res consecratione dedicata*,” see Acts xxiii. 14. Rom. ix. 3. *Heysch.* explains *ἀνάθεμα* by *ἐνέπατον*.

It is probable that the former words were uttered by the Jews at Corinth, and also by persons possessed with Evil spirits. When *St. Paul* was present at Philippi and Ephesus, the Evil Spirit put cozening words into the mouth of the Pythoness there, and attempted to disarm him, and delude others by *flattery*. See on Acts xvi. 16—18; xix. 16.

But now, in *St. Paul's* absence, he appears to have shown himself in his true colours at Corinth, and to have instigated his emissaries to utter blasphemous words against Christ, *ἀνάθεμα Ἰησοῦς*, and to terrify Christians by imprecations.

St. Paul teaches the Corinthians not to be deluded or daunted by these fiendish maledictions; and he teaches also that the true method of encountering those diabolical assaults of the Evil Spirit, is by the power of the Holy Spirit. No one can say “Jesus is Lord” but by the Holy Ghost. No one can maintain the *κύριος* or lordship of Jesus against the “*lords many*” (viii. 5) of Polytheism except by supernatural grace given by the Holy Ghost.

This precept would remind the Christians, in the days of persecution and martyrdom, *where* their true strength lay, when, for a trial of their Christianity, they were commanded by heathen Magistrates “*Christo maledicere*” (as *Pliny* relates, Ep. x. 27).

4. τὸ δὲ αὐτὸ Πνεῦμα] “It is plain (says *Bp. Middleton*, p. 457) that Πνεῦμα must here be taken in the *Personal* sense (the Holy Ghost), nor do I see how it is possible to elude the observation of *Markland*, that in this and the two following verses we have distinct mention of the *three Persons* of the Trinity,” an observation made by many of the Ancient Fathers. See the passages from *S. Cyril* and others in the *Catena* here, and *Petavius* (Dogmat. lib. ii. de Trinitate, c. xiii. and c. xv.), and by *Bp. Andrewes* in his Sermon on this text (Vol. iii. p. 379):—

The text (he says) is truly tripartite, as standing evidently of three parts, every one of the three being a kind of Trinity. A Trinity, 1. personal, 2. real, and 3. actual.

I. Personal, these three: 1. “the same Spirit,” 2. “the same Lord,” 3. “the same God.”

II. Real, these three: 1. “gifts,” 2. “administrations” or offices, 3. “operations” or works.

III. Actual, these three: 1. dividing, 2. manifesting, 3. and profiting.

Three divisions from three, for three.

The three real, they be the ground of all; the 1. gifts, 2. offices, and 3. works. The three personal, 1. “the Spirit,” 2. “Lord,” and 3. “Lord,” are but from whence those come. The three actual are but whither they will: 1. divided; 2. so divided, as made manifest; 3. so made manifest, as not only 1. to make a show, but *πρὸς*, to some end; 2. that end to be *συμφέρον*, the good; 3. the good, not private, of ourselves, but common, of all the whole body of the Church.

First, we find here, and finding we adore the holy, blessed, and glorious Trinity; the Spirit in plain terms, the other Two in no less plain, if we look but to the sixth verse of the eighth chapter before, where the Apostle saith, “To us there is but one God, the Father, of Whom are all things, and we of Him; and one Lord Jesus Christ, by Whom are all things, and we by Him.” So by “God” is intended the Father, the first Person; by “Lord” the Son, the second; by “the Spirit” the third, the usual term or title of the Holy Ghost. These three as in Trinity of Persons here distinct, so in Unity of essence one and the same.

1. Once are these Three known thus solemnly to have met, at the creating of the world. 2. Once again, at the Baptism of Christ, the new creating it. 3. And here now the third time, at the Baptism of the Church with the Holy Ghost. Where, as the manner is at all Baptisms, each bestoweth a several gift or largess on the party baptized, that is, on the Church; for whom and for whose good all this dividing and all this manifesting is. Nay, for whom and for whose good the world itself was created, Christ Himself baptized, and the Holy Ghost visibly sent down.

From this Trinity personal, comes there here another, as I may call it, a Trinity real, of 1. “Gifts,” 2. “Administrations,” and 3. “Operations.”

1. By “*Gifts*” is meant the inward endowing, enabling, qualifying, whereby one, for his skill, is meet and sufficient for aught. 2. By “*Administrations*” is meant the outward calling, place, function, or office, whereby one is authorized lawfully to deal with aught. 3. By “*Operations*” is meant the effect of work done, wrought, or executed by the former two, the skill of the gift and the power of the calling. *Bp. Andrewes.*

6. ἐνεργημάτων] *in-wrought works*. *Ἐνέργημα* is more than *ἔργον*. For *ἐνέργημα* is not every work, it is an *in-wrought work*; a work wrought by us so as in us also. And both it may be. For *ἐνέργεια* and *συνέργεια* take not away one the other. So then by ourselves, as by some other beside ourselves; and that is God, Who is said here to “*work all in all*.” Of all our well-wrought works we say not only, “We can do none of them without Him” (John xv. 5), but further, we say with the Prophet, “*Thou hast wrought all our works in us*” (Isa. xvi. 12). In them He doth not only co-operate with us from without, but even from within, as I may say, *in-operate* them in us, “*working in you*” (Heb. xiii. 21). If our ability be but of gift, if our calling be but a service, if our very work but an *ἐνέργημα*, “a thing wrought in us,” *cecidit Babylon*, pride falls to the ground; these three have laid it flat. But besides this, there are three more points in *ἐνέργημα*. 1. “*In us*” they are said to be “*wrought*,” to show our works should not be wound out of us with some wrench from without, without which nothing could come from us by our will, if we could otherwise choose.—*ἐπεργήματα* these properly; but *ἐνεργήματα*, from *within*, have the *principium motus*, there and thence; and so are natural and kindly works. 2. Next, from *within*, to show they are not works done in hypocrisy; so the *outside* fair, what is within it skills not. But that there be “*truth in the inward parts*” (Ps. li. 6), that there it be wrought, and that thence it come. 3. And last, if it be an *ἐνέργημα*, it hath an energy, that is, a workmanship such as that the gift appears in it. For energy implies it is workmanlike done. *Bp. Andrewes* (iii. p. 392).

7. φανέρωσις τοῦ πνεύματος] the manifestation of the Spirit.

τοῦ Πνεύματος πρὸς τὸ συμφέρον ^{8 h} ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδονται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, ^{9 i} ἐτέρω δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι, ^{10 j} ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἐτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεία γλωσσῶν. ^{11 k} Πάντα δὲ

h ch. 13. 2. 8.
2 Cor. 8. 7.
Eph. 1. 17, 18.
1 Matt. 17. 19.
Mark 16. 18.
J ch. 14. 29.
& vv. 28—30.
Acts 2. 4.
& 10. 46.
k Rom. 12. 3, 6.
John 3. 8.

The word *Spirit*, in this place, I conceive to be understood directly of the *Holy Ghost*, the third Person in the ever blessed Trinity. Which yet ought not to be so understood of the Person of the Spirit, as if the Father and the Son had no part or fellowship in this business. For all the actions and operations of the divine Persons (those only excepted which are of intrinsic and mutual relation) are the joint and undivided works of the whole three Persons, according to the common known maxim, constantly and uniformly received in the Catholic Church. *Opera Trinitatis ad extra sunt indivisa*. And as to this particular concerning gifts, the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost in this chapter, so they are elsewhere ascribed to God the Father: "Every good gift and every perfect giving is from above, from the Father of Lights" (St. James i. 17). And elsewhere to God the Son: *Unto every one of us is given grace, according to the measure of the gift of Christ* (Eph. iv. 7). Yea, and it may be that for this very reason, in the three verses next before, these three words are used, *Spirit* in verse 4, *Lord* in verse 5, and *God* in verse 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole three Persons; from God the Father, and from His Son Jesus Christ our Lord, and from the eternal Spirit of them both, the Holy Ghost, as from one entire, indivisible, and co-essential Agent.

These spiritual gifts are the *manifestations* of the Spirit actively, because by these the Spirit manifesteth the will of God unto the Church, these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestations of the Spirit passively too; because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts x. 45, 46, *They of the Circumcision were astonished when they saw that on the Gentiles also was poured out the gift of the Holy Ghost*. If it be demanded, But how did that appear? it followeth in the next verse, *For they heard them speak with tongues, &c.* The spiritual gift then is a *manifestation* of the Spirit, as every other sensible effect is a manifestation of its proper cause. *Bp. Sanderson* (iii. 77).

— *δίδονται* is being given. Whatsoever spiritual abilities we have, we have them of gift, and by grace. *The manifestation of the Spirit is given to every man*. We may hence take two profitable directions: the one, if we have any useful gifts, *whom to thank* for them; the other, if we *want* any needful gifts, *where to seek* for them. Whatsoever *manifestation of the Spirit* thou hast, it is *given* thee; and to whom can thy thanks for it be due but to the Giver? *Sacrifice not to thine own nets* (Hab. i. 16) either of nature or endeavour, as if these abilities were the manifestations of thine own spirit, but enlarge thine heart to magnify the bounty and goodness of Him who is *Pater Spirituum*, the Father of the spirits of all flesh (Heb. xii. 9), and hath wrought those graces in thee by communicating His Spirit unto thee. If thou shinest as a star in the firmament of the Church, whether of a greater or lesser magnitude, as *one star differeth from another in glory* (1 Cor. xv. 41), remember thou shinest but by a borrowed light from Him who is *Pater Luminum*, the Father and Fountain of all lights (James i. 17), as the Sun in the firmament, from Whom descendeth every good gift, and every perfect giving. Whatsoever grace thou hast, it is *given* thee: therefore be thankful to the Giver.

But if thou *wantest* any grace, or measure of grace, which seemeth needful for thee in that station and calling wherein God hath set thee, herein is a second direction for thee where to seek it, even from His hands Who alone can give it. *If any man lack wisdom*, saith St. James (James i. 5), *let him ask of God, that giveth to all men liberally; and it shall be given him*. A large and liberal promise; but yet a promise most certain, and full of comfortable assurance provided it be understood aright, viz., with these two necessary limitations: if God shall see it expedient, and if he *pray* for it as he ought.

Here, then, is your course. Wrestle with God by your fervent prayers, and wrestle with Him too by your faithful endeavours; and He will not, for His goodness' sake, and for His promise' sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer Atheism: the one bootless, the other fruitless. You take your books in vain into your

hand if you turn them over and never look higher; and you take God's name in vain within your lips if you cry *Da, Domine*, and never stir further. The ship is then like to be steered with best certainty and success when there is *Oculus ad Caelum, manus ad Clavum*; when the pilot is careful of both, to have his eye upon the compass, and his hand at the stern. Remember, these abilities you pray or study for, are the gifts of God, and as not to be had ordinarily without labour (for God is a God of order, and worketh not ordinarily but by ordinary means), so not to be had merely for the labour, for then should it not be so much a gift as a purchase. It was Simon Magus his error to think that the gift of God might be purchased with money (Acts viii. 20); and it hath a spice of his sin, and so may go for a kind of Simony, for a man to think these spiritual gifts of God may be purchased with labour. You may rise up early, and go to bed late, and study hard, and read much, and devour the fat and the marrow of the best authors, and when you have all done, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. (Gen. xli. 21.) It is God that both ministereth seed to the sower, and multiplieth the seed sown. The principal and the increase are both His. *Bp. Sanderson* (iii. 91).

— *πρὸς τὸ συμφέρον* to the common profit. The word here is *τὸ συμφέρον*, which importeth such a kind of profit as redoundeth to community, such as before, in the tenth chapter, St. Paul professeth himself to have sought after. *Not seeking mine own profit* (he meaneth not only his own), but *the profit of the many that they may be saved* (1 Cor. x. 33). The main and essential difference between the graces of sanctification and these graces of edification is that those, though they would be made profitable unto others also, yet were principally intended for the proper good of the owner; but these, though they would be used for the owner's good also, yet were principally intended for the profit of others. You see, then, what a strong obligation lieth upon every man that hath received the Spirit, *conferre aliquid in publicum*, to cast his gift into the common treasury of the Church, to employ his good parts and spiritual graces so as they may some way or other be profitable to his brethren and fellow-servants in Church and Commonwealth. It is an old received Canon, "Beneficium propter officium." *Bp. Sanderson* (iii. p. 100).

Συμφέρον properly is *collatitium*, where there be a great many; bring every one his stock, and lay them together, and make them a common bank for them all. Just as do the members in the natural body. Every one confers his several gift, office, and work to the general benefit of the whole. Even as they did in the Law. Some offered gold, and others silk, others linen, and some goats' hair; and all to the furniture of the Tabernacle. And semblably we too lay together all the graces, places, works that we have, and employ them to the advancement of the common faith, and to the setting forward of the common salvation. (1 Cor. x. 33.)

And into this, as into the main cistern, do all these "divisions," "manifestations," and all, run and empty themselves. All gifts, offices, works are for this. Yea, the blessed Trinity itself, in their dividing, do all aim at this. And this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelsis*, the high pleasure of Almighty God. *Bp. Andrewes* (iii. p. 400).

8. *σοφίας—γνώσεως* "Sapientia magis in longum, latum, profundum et altum penetrat, quam cognitio. Cognitio est quasi visus. Sapientia visus, cum sapore. Cognitio rerum agendarum, sapientia rerum eternarum." *Bengel*.

10. *διακρίσεις πνευμάτων* Cp. 1 John iv. 1—3.

— *γένη γλωσσῶν* Kinds of foreign tongues. Cp. xii. 28, *γένη γλωσσῶν*, and xiv. 10, *γένη φωνῶν*,—the only passages where the word *γένος* occurs in the plural number in the New Testament.

As to the signification of *γένος*, kind, see Matt. xiii. 47, where it is applied to kinds of fishes; and Matt. xvii. 21. Mark ix. 29, where it is used to describe a particular sort of spiritual possession and agency; and it is used by the LXX frequently for Heb. *יָרָא* (*min*), as Gen. i. 11, 12. 21. 24. 25.

Γλώσσαι, as used in the New Testament, are foreign tongues as distinguished from the vernacular language of the speaker.

ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

1 Rom. 12. 4, 5.
Eph. 4. 4, 16.
m Rom. 6. 5.
Gal. 3. 23, 28.
Eph. 3. 14—16.
& 3. 6.
Col. 1. 27.
& 3. 11.

¹² Καθάπερ γὰρ τὸ σῶμα ἐν ἔστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλά ὄντα ἐν ἔστι σῶμα, οὕτω καὶ ὁ Χριστός. ¹³ Καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἑλληγες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες ἐν Πνεύμα ἐποτίσθημεν. ¹⁴ Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. ¹⁵ Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁶ καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁷ Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; ¹⁸ Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη ἐν ἑκάστων αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. ¹⁹ Εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; ²⁰ νῦν δὲ πολλά μὲν μέλη, ἐν δὲ σῶμα. ²¹ Οὐ δύναται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Χρείαν ὑμῶν οὐκ ἔχω. ²² Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· ²³ καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· ²⁴ τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει· [ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δούς τιμὴν, ²⁵ ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μερμυνῶσι τὰ μέλη. ²⁶ Καὶ εἴτε πάσχει ἐν μέλος,

This is the uniform exposition of all Christian antiquity, here, and Acts ii. 4, where see note, and the excellent remarks of Valck. here, who observes, that wherever the word γλῶσσαι occurs in this Epistle, it signifies foreign or strange tongues ("linguas peregrinas vel barbaras"); and that all St. Paul's reasoning on the subject in ch. xiv. is grounded on this sense of the word. See also note above on Acts x. 44—46.

In the present passage, the words γένη γλωσσῶν are explained by ἰδιότητες διαλέκτων in Glossar. Albert.; and Eusiatk. (ad II. a, p. 72) interprets the word γλῶσσα by ἀπεξενωμένη διάλεκτος, a strange dialect. St. Paul (says Valck.) distinguishes here between γένη γλωσσῶν, kinds of foreign tongues, and ἐρμηνείαν γλωσσῶν, interpretation of foreign tongues.

Many of the Corinthian Christians had the χάρισμα, or gift of speaking in foreign tongues. But they abused this divine gift for vain display. St. Paul corrects this abuse, and severely censures their ostentation, particularly in the thirteenth and fourteenth chapters, where he says, v. 2, "If any man (i. e. in his own city) speaks with a γλῶσσα, or foreign tongue, he speaks to God, for no one hears, i. e. understands him;" and in v. 3, St. Paul contrasts such a man with one who προφητεύει, prophesies or preaches,—that is, who expounds in easy, intelligible language, the oracles of God, or declares His will to the hearers.

S. Jerome (ad Hebr. i. p. 177), commenting on this passage, speaks of the Gift of Tongues here mentioned, as a fulfilment of Christ's promise to His disciples, and as a continuation of the miracle of Pentecost, i. e. of the Gift of Tongues. (See on Acts ii. 4—6.) And he says that the Apostle St. Paul, who preached the Gospel from Jerusalem to Illyricum, and who was eager to travel from Rome to Spain, thanks God that he speaks with tongues more than they all (1 Cor. xiv. 18): "qui enim multis gentibus annuntiaturus erat, multarum linguarum acceperat gratiam." See below on Rom. i. 14.

11. ἐνεργεῖ in-works. The Holy Spirit is from the Father and the Son. Christ sent the Holy Spirit, and the Holy Spirit works in every member of Christ's body, and in the whole body itself. Cyril. See above on v. 6.

— τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα] the one and selfsame Spirit. The Spirit is said to divide gifts according to His pleasure, which surely is an attribute not merely of a Person, but of one who is Omnipotent. Bp. Middleton, p. 456; and so Chrys., quoted by Pearson on the Creed, Art. viii. p. 587. Cp. Heb. ii. 4.

12—23. Καθάπερ τὸ σῶμα] A passage imitated by Clement, Bishop of Rome, writing soon after St. Paul to the same Church, that of Corinth, c. 37: λάβωμεν τὸ σῶμα ἡμῶν, ἡ κεφαλὴ δὲ ἡμεῖς τῶν ποδῶν οὐδὲν ἔστιν, οὕτως οὐδὲ οἱ πόδες διχα τῆς κεφαλῆς,

(see below, v. 21), τὰ δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ ἐχρηστώ εἰσιν ὅλῳ τῷ σώματι, ἀλλὰ πάντα συμπνεῖ, καὶ ὑποταγῇ μὲν χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα· σώζεσθαι οὖν ὅλον τὸ σῶμα ἡμῶν ἐν Χριστῷ Ἰησοῦ, καὶ ὑποτασσέσθαι ἑκάστῳ τῷ πλησίον αὐτοῦ, καθὼς καὶ ἐτίθη ἐν τῷ χαρίσματι αὐτοῦ.

12. τοῦ σώματος] Els. adds τοῦ ἐνός, not found in the best MSS.

13. ἐν Πνεύματι] Els. prefixes εἰς, not in B, C, D*, F, G, and ποτίσω in the New Testament takes the accusative of the thing which is given to drink. See 1 Cor. iii. 2. Mark ix. 41.

By one Spirit we were all baptized into one body, and were all made to drink into one Spirit. That is to say, by one and the same Spirit before spoken of (v. 3, 4. 7—9. 11) we are in Baptism made one mystical body of Christ, and we were all admitted to drink of the sacramental cup in the Eucharist, whereby the same Spirit has united us, yet more perfectly, to Christ our Head in the same mystical body.

St. Paul's design was to set forth the invisible union of Christians, and to represent the several ties by which they were bound together. He knew that the Eucharist was a strong cement of that mystical union, as well as the other Sacrament; for he had himself declared as much, by saying elsewhere, we being many are one body, being all partakers of that one bread (x. 17). It was therefore very natural here again to take notice of the Eucharist, when he was enumerating the bonds of union amongst them, particularly the Sacrament of Baptism, which would obviously lead to the mentioning this other Sacrament. Accordingly, he has briefly and elegantly made mention of this other in the words made to drink into one Spirit. Where made to drink but in the Eucharist? He had formerly signified the mystical union under the emblem of one loaf; and now he chooses to signify the same again under the emblem of one cup—an emblem wherein Ignatius, within fifty years after, seems to have followed him (ἐν ποτήριον εἰς ἑνωσιν τοῦ αἵματος αὐτοῦ. Ignat. ad Philadelph. cap. 4); both belonging to one and the same Eucharist, both referring to one and the same mystical Head. Waterland (vii. p. 269).

23. τοῖς τοῖς τιμὴν περισσοτέραν περιτίθεμεν] we invest them with more especial power: particularly in covering and clothing them, as is suggested by the word περιτίθεμεν. Theophyl.

Etiam si homo cætero corpore nudus sit, hæc membra nudari non patitur. A Lapide.

24. συνεκέρασε] A beautiful expression, intimating the union of all the members fused, and, as it were, mingled, fused together, as liquids, in one compound.

26. εἴτε πάσχει ἐν μέλῳ] This harmony of the members in

συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.

27 ° Τμείς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

28 ° Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἱαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοὶ; Μὴ πάντες δυνάμεις, 30 μὴ πάντες χαρίσματα ἔχουσιν ἱαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσι; 31 ° Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι. XIII. 1 ° Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον. 2 ° Καὶ ἐὰν

n Rom. 12. 6—8.
Eph. 1. 23.
& 4. 11—13.
& 5. 23, 30.
Col. 1. 24.
o Eph. 4. 11.
& 2. 20.
Acta 13. 1.
Rom. 12. 8.
1 Tim. 5. 17.
Heb. 13. 17, 24.
1 Pet. 5. 1—4.
p ch. 14. 1.
a 1 Pet. 4. 8.
b Matt. 7. 22.
& 17. 20. & 21. 21.
Mark 11. 23.
Luke 17. 6.
Rom. 12. 7.
ch. 12. 8, 9, 28.
& 14. 1, 6—9.

the body, had been made, even by heathens, an argument against discord. See the noted Apologue of *Menenius Agrippa*, in *Livy*, ii. 32.

28. πρῶτον ἀποστόλους, δεύτερον προφήτας] See on Acts xiii. 1, and Eph. iv. 11, where the order is, Apostles, Prophets, Evangelists.

For the due understanding of these passages, it must be observed, that St. Paul is speaking of *charismata*, *special endowments* or *gifts*, for the edification of the Church. He is not describing *Orders of Ministers* appointed to serve permanently in it;

The neglect of this distinction has caused much confusion in the exposition of these passages, and has occasioned much controversy as to the regimen of the Church;

It may therefore be worth while to remind the reader of what has been well said on this point by *Richard Hooker* (V. lxxviii. 6, 7).

He shows there and elsewhere that there are but *three Orders of Ministers* in the Church, *duly settled and constituted*, viz. *Bishops*, succeeding the Apostles in their *ordinary functions* (not in their *extraordinary gifts*), *Priests*, and *Deacons*; and he says,

Touching *Prophets*, they were such men as having otherwise learned the Gospel, had from above bestowed upon them a *special gift* of expounding Scriptures, and of foreshowing things to come. Of this sort was *Agabus* (Acts xxi. 10; xi. 27), and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the *Clergy*; because *no man's gifts or qualities* can make him a *minister of holy things* unless *Ordination do give him power*. And we no where find *Prophets* to have been made by Ordination, but all whom the Church did ordain were either to serve as *Presbyters* or as *Deacons*.

Evangelists were *Presbyters* of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs wheresoever they saw need. They whom we find to have been named in Scripture *Evangelists*, as *Ananias* (Acts ix. 17), *Apollos* (Acts xviii. 24), *Timothy* (2 Tim. iv. 5. 9. 1 Tim. iii. 15; v. 19; ii. 7), and others, were thus employed.

And concerning *Evangelists* afterwards in Trajan's days, the history ecclesiastical noteth (*Euseb.* iii. 38), that many of the Apostles' disciples and scholars which were then alive, and did with singular love of wisdom affect the heavenly Word of God, to show their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travel, undertook the labour of *Evangelists*, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith. *Hooker*.

With regard to διδασκαλοὶ, mentioned here and in Eph. iv. 11, the word does not describe any *separate order* in the Church, but denotes a *special gift* and *quality* distinguishing some persons in the Church. Thus the Apostle St. Paul himself was eminently a διδασκαλος, and he is twice called by that title by himself; διδασκαλος ἰδνῶν, *doctor Gentium*, 1 Tim. ii. 7. 2 Tim. i. 11, and in both these passages the word διδασκαλος, or doctor, is associated with ἀπόστολος and κήρυξ. He was sent to do the work of a preacher (κήρυξ), and was ordained to the degree of an Apostle (ἀπόστολος), and was endowed with supernatural gifts and special revelations to be a διδασκαλος. Compare Acts xiii. 1, where διδασκαλοὶ are joined with προφῆται, and where Paul and Barnabas are already reckoned among *Prophets* and *Teachers*, προφῆται καὶ διδασκαλοὶ, before they had been set apart and empowered by laying on of hands in Ordination to the degree and office of *Apostles*.

—δυνάμεις] From persons he passes to things; thus intimating that *Apostles*, *Prophets*, *Teachers*, are themselves

χαρίσματα, *free gifts* and *graces* from God. Hence he uses the word ἔδωκεν, 'God gave some Apostles.' Eph. iv. 11. They are not to be regarded as sources of grace, or to be raised up one against the other as heads of parties; and that none may boast of themselves, whatever may be their *graces*; for what are these *graces* but *gifts* of God, and what *hast* thou which thou hast not received? (1 Cor. iv. 7.)

—ἀντιλήψεις] *helps*; e. g. of the feeble, sick, and needy. See Acts xx. 35, ἀντιλαμβάνεσθαι (to take hold of in order to support) τῶν ἀσθενούντων. He thus prepares the way for his appeal in behalf of the poor saints at Jerusalem; and he teaches, that the ἀντίληψις of such persons is not only a duty, but a *grace*; and so he calls it 2 Cor. viii. 1. 4. 6, 7. 19. Cp. 1 Cor. xvi. 3.

—κυβερνήσεις] *governments*; as in pastoral charges of diocesan episcopacy (the case of Timothy and Titus), and of the presbyters ordained to settled cures. Acts xiv. 23; xx. 17. Tit. i. 5.

—γένη γλωσσῶν] *kinds of tongues*. Observe, that gift in which the Corinthians most gloried is placed last.

29. δυνάμεις] The accusative case after ἔχουσι. Have all the power of working miracles?

31. Ζηλοῦτε] *covet earnestly*. See on Gal. iv. 17.

—καθ' ὑπερβολὴν ὁδὸν δείκνυμι] I am about to point out to you an ὁδὸν ὑπερέχουσιν (*Theoph.*),—a transcendent road; for as St. Clement says, imitating this passage of St. Paul (ad Cor. 49), τὸ ὅποις εἰς ὃ ἀνάγει ἡ ἀγάπη ἀνεκδιήγητόν ἐστιν, 'the height to which charity leads is ineffable.'

On the idiom ἐτι καθ' ὑπερβολὴν, see 2 Cor. i. 8; iv. 17. Gal. i. 13. *Winer*, § 54, p. 2413. Cp. 2 Cor. xi. 23.

—ὑπερβολήν] This word, from ὑπερβάλλω, to shoot beyond, indicates the figure of speech which St. Paul uses. The Corinthians imagined that they could ascend to heaven by a manifestation of spiritual gifts, and they despised the way of Charity as too lowly for their aspirations. They have left it for the devious paths of 'divisions' and disensions (see i. 10, and xi. 8), and imagine themselves to be spiritual (cp. iii. 1) because they are rich in supernatural gifts, which they love to display in a vain-glorious spirit, instead of using that and all other gifts to the one end for which they are given by God,—that of edification. St. Paul teaches them, that their estimate of the respective value of spiritual gifts is very erroneous (xiv. 1—3); that it is a childish vanity to prefer the empty ostentation of speaking foreign tongues in their own domestic assemblies (when no foreigners were present) to the more useful gift of exposition of Scripture; and he therefore exhorts them to covet earnestly the better gifts. (ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα.) He tells them also that he is going to point out to them a loftier way, a Way which transcends all other ways; a Way which they thought to be lowly, but which he shows them to be lofty; a Way which will lead them up to higher degrees of spiritual elevation, and to more glorious spiritual prospects than could be attained by any of those gifts which they most vaunted; a Way which will teach them how to use aright all those spiritual gifts, and without which Way all those gifts are worthless; a Way which will remain when those gifts have vanished; a Way which will lead to Heaven, and abide for ever in Heaven,—the Way of Charity.

CH. XIII. 1. Ἀγάπην] "Dilectio." *Tertullian*, de Patient. 12, where he well says that this Apostolic description of Charity or Love is uttered "totis Spiritus viribus;" and compare his treatise contra Marcion. (v. 8). Ἀγάπη is rendered 'Caritas' by the Vulgate, which, however, almost always renders ἀγαπᾶν by diligere, and φιλεῖν by amare. See *Buitmann* ap. *Lackmann*, N. T. p. xlv, and above on John xxi. 15.

ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι.

³ Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

⁴ Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, ⁵ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακὸν, ⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁸ Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι,

παύσονται· εἴτε γνῶσις, καταργηθήσεται. ⁹ Ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν· ¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους

καταργηθήσεται. ¹¹ Ὅτε ἡμῖν νήπιος, ὡς νήπιος ἐφρόνου, ὡς νήπιος ἐλογι-

c Prov. 10. 12.
2 Cor. 6. 6.
Gal. 5. 22.
Eph. 4. 2.
Col. 1. 11. & 3. 12.
2 Tim. 2. 25.
1 Pet. 4. 8.
d ch. 10. 24. 33.
Phil. 2. 4. 21.
2 Tim. 2. 10.
1 John 3. 16, 17.
e Ps. 10. 3.
& 15. 4.
Rom. 1. 32.
2 John 5. 2.
f vv. 10, 13.
Luke 22. 32.
Gal. 5. 6.
ch. 12. 10, 28—30.
& 14. 39.
Acts 2. 4. & 19. 6.
Jer. 49. 7.
Heb. 8. 13.

— γέγονα χ. ἡ. ἡ. κ. ἀ.] “factus sum.” *I have become* already, by my own fault, *mere brass that rings*, or a *cymbal that clangs*, without soul or sense, “*vox et præterea nihil*.” The words *Δωδωναῖον χαλκείον* were proverbial, and Apion, the grammarian, was called “*Cymbalum orbis*,” for his garrulity (*Sueton. de Grammaticis*). The metaphor was suitable to *Corinth*, famous for its works in *brass*, “*Ephyreia æra*” (*Virg. Georg. ii. 464. Joseph. Vit. 13, and Winer, R. W. B. ii. 89*). By their empty *γλωσσολαλία* the Corinthians reduced themselves from rational beings, living instruments (*ἐμψυχα ὄργανα*) of God, to mere *κύμβαλα* and *κρόταλα* (*Aristoph. Nub. 448*), such as were wrought in their own metallic forges.

2. τὰ μυστήρια πάντα] Although I know the mysteries, all of them, and all the γνῶσις, and have all the faith. On the use of πᾶς, see *Winer*, § 18, p. 101.

3. ἐὰν ψωμίσω] *if I reduce to provisions*, ψωμία, fragments (from ψῆμα) dipped into the dish (*John xiii. 25*); and because bread was used for this purpose, hence in modern Greek, ψωμί = bread.

ψωμί(ω) is found in LXX, with the accusative of the thing given to be eaten, as here, in *Deut. viii. 3. 16. ψωμί(ω)ς τὸ μὲναι*, *Lam. iii. 16. ἐψώμισέ με σποδόν*, and in *Dan. iv. 23 (Theodot.)*, *χόρτον ψωμιούσι σε*. Cp. *Dan. v. 21*. The accusative of the person fed occurs *Aristoph. Lysist. 19*, and in *Rom. xii. 20. ψώμιζε αὐτόν*. Cp. *Winer*, § 2.

— ἐὰν παραδῶ τὸ σῶμά μου] *If I give up my body to be burned*. So *Ignatius* (frag. ii. ap. *Chrys. Hom. ad Ephes. Epist. xi.*; see *Jacobson*, p. 493), “Not even the blood of Martyrdom can blot out the sin of schism;” and after him, *Cyprian* (Ep. 55), “quale crimen, quod martyrio non potest expiari.” So *Augustine* (Serm. 138), “Ecce venit ad passionem, ad sanguinis fusionem, ad corporis incensionem: et tamen nihil prodest, quia Caritas deest. Adde Caritatem, prosunt omnia; detrahe Caritatem, nihil prosunt cætera. Quale bonum est Caritas!” And he says, “Non habent Dei Caritatem, qui non amant Ecclesiæ unitatem.” A solemn caution against Divisions and Dissensions in the Church.

— καυθήσωμαι] A, B have καυχήσωμαι, which is worth notice, as showing that the best uncial MSS. are not always to be depended upon, and sometimes are blemished with errors.

— οὐδὲν ὠφελοῦμαι] *I am profited nothing*. “Qui deseruerit unitatem, violat Caritatem, et quisquis violat Caritatem, quodlibet magnum habeat, ipse nihil est. Si linguis hominum et Angelorum loquatur, si sciat omnia sacramenta, si habeat omnem fidem, ut montes transferat, si distribuat omnia sua pauperibus, si corpus suum tradat ut ardeat, Caritatem autem non habeat, nihil est, nihil ei prodest. Universa inutiliter habet, qui unum illud, per quod universis utatur, non habet. Amplectamur itaque Caritatem, studentes servare unitatem spiritus in vinculo pacis” (*Eph. iv. 3*). Non nos seducant, qui corporalem separationem facientes ab Ecclesiæ frumentis toto orbe diffusis, spirituali sacrilegio separantur.” *Augustine* (Serm. 88). A salutary warning, whenever intellectual and spiritual gifts, and religious acts of self-devotion are proposed as objects for admiration and imitation, irrespectively of those principles of Unity and Charity, which are necessary to make them acceptable to Him who is the Author of Peace and Lover of Concord in His Church.

4. οὐ (ζηλοῦ) envieth not—as Cain envied Abel; and his brethren envied Joseph. (*Origen*.)

— οὐ περπερεύεται] “non gloriatur,” does not show off itself by word or deed, in a restless and vain-glorious eagerness for display; does not put itself forward with professions of su-

perior knowledge and skill. (*Origen*.) It is rendered by *Tertullian* (de Patient. c. 12), “non *protervum sapit*.” It is used by *Cicero* (ad Att. i. 14) concerning himself, “*Dii boni, quomodo ἐπερπευσάμην novo auditori, Pompeio;*” and *Polybius* (Exc. Leg. 122) applies the word *πέρπερος* to a vain, pompous, and loquacious pedant, and *Schol.* (ad Soph. Antig. 33) connects it with *περίλαλος*. See *Welstein* here; and from the fact of its denoting *excess*, it may be derived from the root *περλ*, and may be connected with the Latin *perperam*. (*Valck.*)

5. οὐ λογι(ζ)εται τὸ κακόν] does not reckon up, and impute the evil which it suffers; does not set it down and record it, as in a bill, against the person who does the wrong; but forgets it, and overcomes it with good. Cp. *Theodoret*, who says, *συγγινώσκει τοῖς ἐπταισμένοις*. As to this use of *λογίζομαι*, see 2 Cor. v. 19, *μη λογιζόμενος αὐτοῖς τὰ παραπτώματα*.

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ] well rendered by *Vulg.* (as far as the Latin language allowed), “non gaudet super Iniquitate, congaudet autem Veritate.” Charity does not rejoice in the Unrighteousness which prevails in the world—as evil spirits and evil men do (*Rom. i. 32. Hos. vii. 3*)—but she rejoices with the Truth, especially the saving Truth of Him Who is the Truth. She takes pleasure in all that the Truth achieves and endures now, and in all that she will enjoy hereafter.

As to the contrast here between ἡ ἀδικία and ἡ ἀλήθεια, or Christian Truth, see *John vii. 18*, and *Rom. i. 8*, and 2 Thess. ii. 10, 12, *ὅτι κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ*.

7. πάντα στέγει] βαστάζει, ὑπομένει (*Heysch.*), “sustinet, tolerat” (*Tertullian*, de Pat. 12). See 1 Thess. iii. 1. 5. 1 Cor. ix. 12. And on this verse and the context, compare the description of Ἀγάπη by *S. Clement*, writing also to the *Corinthians* (c. 49), “Ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βδναυσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον, ἀγάπη σχίσμα οὐκ ἔχει, οὐ στασιδίζει, πάντα ποιεῖ ἐν ὁμονοίᾳ· δίχα ἀγάπης οὐδὲν εὐάρεστον τῷ Θεῷ.

8. καταργηθήσονται] they will be reduced to a state of ἀργεῖα, or inoperation, because their ἔργον will be done; they will therefore be no more needed. On this use of *καταργεῖν*, see on *Luke xiii. 7. Gal. iii. 17; v. 4. 2 Cor. iii. 7. Rom. iii. 31*. The ἔργον of ἀγάπη will remain when all χαρίσματα, and even χάριτες, will be κατηργημένα; and her ἔργον will be τέλειον, and its τελειότης will have no τέλος, or end. The Latin word corresponding to *καταργῶ* is *evacuo*. So *Tertullian* (de Patient. c. 12), “*Dilectio nunquam excidit; cætera evacuabuntur*,” and so the Latin translation of *Irenæus*, who says admirably (iv. 12), *Paulus inquit, omnibus cæteris evacuatis, manere Fidem, Spem, Dilectionem, majorem autem esse omnium Dilectionem, eam verò perficere perfectum hominem, etenim qui diligit Deum perfectum esse in hoc ævo et futuro: nunquam enim desinemus diligentes Deum, sed quanto plus eum intuiti sumus, tanto plus Eum diligemus*.

In Lege igitur et Evangelio quum sit primum et maximum præceptum diligere Dominum Deum ex toto corde, dehinc simile illi diligere proximum sicut seipsum, unus et idem ostenditur Legis et Evangelii conditor. Consummata enim viæ præcepta in utroque Testamento cum sint eadem, eundem ostenderunt Deum, qui particularia quidem præcepta apta utrique præcepit, sed eminentiora et summa (τὴν καθ' ὑπερβολὴν δδόν τῆς ἀγάπης) sine quibus salvari non est, in utroque eadem suasit.

9. Ἐκ μέρους] ex parte cognoscimus, et ex parte prophetamus. (*Iren. v. 7.*)

ζόμην ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² ὁ βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γνώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

¹³ Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. ¹ Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

² Ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν, καὶ παράκλησιν, καὶ παραμυθίαν. ⁴ Ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ,

g 2 Cor. 3. 18.
& 5. 7.
Phil. 3. 12.
1 John 3. 2.
Num. 12. 8.
Matt. 5. 8.
& 18. 10.
Rom. 8. 18.
1 John 3. 2.
Rev. 22. 4.
a ch. 12. 31.

b Acts 2. 4.
& 10. 46.
c Acts 13. 15.
Rom. 12. 8.

12. Βλέπομεν ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι] We now behold by means of a mirror objects revealed in "enigma per speculum et per aenigmata." (Iren. iv. 9.) St. Paul alludes to Num. xii. 8, where δι' αἰνιγμάτων is opposed to ἐν εἶδει, and is explained by it, στόμα κατὰ στόμα λαλήσω αὐτῷ (to Moses) ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων.

St. Paul does not use the word *εἰσὶν*, but *εἰς*, a glass to be looked into, and not a glass to be looked through; and δι' ἐσόπτρου does not mean, through a glass, in the sense of looking through it, unless perhaps it may be said that inasmuch as the object reflected in the glass appears to be behind the glass, so the spectator may be said to see it through the glass. Cp. Winer, p. 340. But it signifies, by means of a looking-glass or mirror (so xiv. 9, διὰ τῆς γλώσσης: cp. Winer, § 47, p. 399), in which heavenly things are represented to us, not distinctly, but dimly and ἐν αἰνίγματι, cp. Eurip. Rhes. 5, i. e. αἰνικτῶς, αἰνιγματωδῶς, enigmatically opposed to plainly. *Æschyl.* Prom. 852. 970. Agam. 1154. Compare 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτρίζομενοι, and James i. 23, κατανοοῦνται τὸ πρόσωπον ἐν ἐσόπτρῳ. The metaphor would be well understood by the Corinthians, because the ancient mirrors were (not of glass, but) of polished metal or brass (see *Xenophon*, Symp. 7, who calls a mirror χαλκίον), for working in which the Corinthians were famous. See Winer, R. W. B. art. *Spiegel*, p. 496, and the *Anthology maxim*.

We now see with the eye of Faith and Hope, and behold the divine Attributes reflected in the mirror of His Works, of His Word, and of His Sacraments, but hereafter we shall see God Himself face to face.

The Present things are a shadow of the Future. In Holy Baptism we see a type of the Resurrection; but hereafter we shall see the Resurrection itself. Now we see the symbols of Christ's Body; hereafter we shall see that Body itself, face to face. *Theodoret*.

God hath revealed Himself and His good pleasure towards us in His holy Word sufficiently to save our souls, if we will believe; but not to solve all our doubts, if we will dispute. The Scriptures being written for our sakes, it was needful they should be fitted to our capacities; and therefore the Mysteries contained therein are set forth by such resemblances as we are capable of, but far short of the nature and excellency of the things themselves. The best knowledge we can have of them here, is but per speculum (1 Cor. xiii. 12) and in ænigmati, as it were in a glass, and by way of riddle; darkly both God teacheth us by the eye in His creatures: that is, per speculum, as it were by a glass, and that but a dim one, wherein we may read τὸ γνωστὸν τοῦ Θεοῦ, some of the invisible things of God (Rom. i. 19, 20), but written in small and outworn characters, scarce legible by us. He teacheth us also by the ear, in the preaching of His holy Word; but that in ænigmati, altogether by riddles, dark riddles. That there should be three distinct Persons in one Essence, and two distinct Natures in one Person; that Virginity should conceive, Eternity be born, Immortality die, and Mortality rise from death to life; that there should be a finite and mortal God, or an infinite and immortal Man; what are all these, and many other more of like intricacy, but so many riddles? *Bp. Sanderson* (i. 234).

— ἐπιγνώσομαι] more expressive than γνώσομαι. See on Luke i. 4. I shall fully know and love as I have been fully known and loved by Him. Cp. xvi. 18, ἐπιγνώσκειτε τοιοῦτους, Matt. xi. 27, ἐπιγνώσκει τὸν υἱόν, and see the use of the word ἐπίγνωσις by St. Paul in Col. i. 9, 10; ii. 2; iii. 10. *Philem*. 6. *Eph*. i. 17; iv. 13. *Tit*. i. 1. 2 *Pet*. i. 2, 3, 8.

13. Νυνὶ δὲ μένει—τὰ τρία ταῦτα] But now, in this present state of being (as contradistinguished from hereafter; see on xiv. 6), abide these Three Graces, that is, these three are permanent in this world, which the supernatural χαρίσματα are not.

This is said to show their dignity. How great, therefore,

a fortiori, is the dignity of Love, which will survive the two other Graces (see Rom. viii. 24. Heb. xi. 1, and *Chrys.* here), which survive those glorious Gifts of Tongues, and Miracles, and Prophecy—when Faith will be swallowed up in Sight, and Hope be absorbed in Fruition!

On the subject of this Chapter, see the affecting Sermon of *S. Augustine*, delivered by him in his old age (Serm. 350), and forming an appropriate sequel to the narrative concerning the beloved disciple, St. John (*S. Jerome* in Galat. vi.), that in his old age he was carried to the Church, where his Sermon was, "My dear Children, Love one another."

CH. XIV. 1. Διώκετε τὴν ἀγάπην] Follow after Charity. The metaphor is from the Stadium. Make Charity your aim and end (σκοπός) in the whole race of your Christian life. Cp. *Phil*. iii. 14.

Having described the character of Charity, St. Paul now proceeds to apply what he has said;

The main principle to be borne in mind throughout this chapter is, that the use of all supernatural χαρίσματα, or extraordinary spiritual Gifts (which were probationary talents and trusts that might be abused, and were often abused, by those who received them), is to be regulated by the great abiding Christian χάρις, or Charity.

The main work of Charity is Edification,—the building up of the Church, or body of Christ. See viii. 1, ἡ γνῶσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ. And therefore throughout this chapter he is perpetually inculcating the words edify and edification. See vv. 3—5. 12. 17. 26.

With this clue in our hands, we shall find no difficulty in following the Apostle's meaning through the chapter, which otherwise would be intricate and perplexing, and which has been unhappily embarrassed and obscured by novel meanings assigned in some expositions to the word γλώσσα, Tongue, used by St. Paul; which never means an incoherent jargon, or spasmodic utterance, or confused gibberish, but simply a foreign language not understood by the hearers (see above on xii. 10, and Acts ii. 4; x. 46; xix. 6), but uttered with full consciousness of its meaning by the speaker. See xiv. 2. 14—16.

This is the interpretation of the ancient Expositors;

In primitive times, believers were supernaturally gifted with the power of speaking foreign tongues. But many abused the gift. What was the benefit of speaking at Corinth in the language of Scythia, Persia, and Egypt? He who did this spoke not to man, but to God. St. Paul reprehends this vain-glory, and teaches the right use of the gift. *Theodoret*. See also *Chrysostom* on xii. 1.

— (ζηλοῦτε δὲ τὰ πνευματικά] Earnestly covet and cherish spiritual gifts. See above, note on 1 Thess. v. 20, and cp. below, v. 39; and on the sense of (ζηλοῦτε see Gal. iv. 17).

— ἵνα προφητεύητε] in order that you may prophesy; that is, may declare or expound God's Word. See above, 1 Thess. v. 20. 1 Cor. xi. 4, and below, Rom. xii. 6.

2. Ὁ λαλῶν γλώσσῃ] He that speaketh with a foreign tongue, speaketh not to men, but to God; for no one who is present understands him; but in his spirit, or inner man (see on v. 14) he speaks mysteries,—things hidden, not clear to the hearers.

If a disciple has the gift of speaking to one person in the tongue of the Medes, and to another in that of the Elamites, and then were to go and speak in these tongues to the Jewish Synagogues, or to the congregations of Greeks, concerning which the Apostle is here speaking, what use would it be? who would listen to him? God only, Who knows all things, would understand him. *S. Cyril*.

ἀκούω, like the Hebrew שָׁמַע (shama), often signifies in the LXX, not simply to hear, but to perceive and understand; as *S. Jerome* says (in prolog. Ioelis): "Auditus in Scripturis Sacris non est iste qui ad aures sonat, sed qui in corde percipitur."

¹ The text of the Catena has ol here: read ὃ.

ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇν λάβῃ.

⁶ Ἡ νῦν δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν ὁ γνῶσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;

⁷ Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; ⁸ καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάζεται εἰς πόλεμον;

⁹ Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἄερα λαλοῦντες.

¹⁰ Τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. ¹¹ Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος. ¹² Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσέητε. ¹³ Διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ. ¹⁴ Ἐὰν γὰρ προσεύχωμαι γλώσση,

d Eph. 1. 17.
Phil. 3. 15.
e ch. 12. 8.
f 13. 8, 9.
Rom. 15. 14.
2 Cor. 11. 6.
Eph. 3. 4.
2 Pet. 1. 5.
g 3. 18.

f ch. 12. 10, 30.
Mark 11. 24.

Cp. Gen. xi. 7; xlii. 23. Matt. xv. 10. Glass., Phil. Sacr., p. 843, and Valck. here.

5. *εἰ μὴ διερμηνεύῃ*] unless he (the speaker) interpret what he says into the vernacular language of the hearers (see v. 13); as was usually done in reading the Hebrew Scriptures, by means of oral and written translations, Paraphrases, or Targums. See Nehem. viii. 4—8. Hottinger, Thesaur. Philol. p. 261—260.

6. *Νῦν δὲ, ἀδελφοί*] But now brethren, if I come to you, and by specifying myself I mean any one generally, if any one comes to you (see v. 14, and on vi. 12), now that you are brethren, and have renounced Heathenism, and do not now require to be converted to the faith by the miracle of tongues—

He therefore means, that those who affected the use of foreign tongues at Corinth now, degraded their hearers to a heathen condition. See on vv. 21, 22.

For *νῦν* *Elz.* has *νυνὶ* here; and so some recent editions; but *νῦν* is in A, B, D*, F, G, and *νυνὶ* seems to be due to copyists, not fully understanding the argument of St. Paul; but even *νυνὶ* itself sometimes is expressive of time, see Rom. vi. 22; vii. 6. 17; xv. 23. 25, above xiii. 13.

— *ἐὰν μὴ ὑμῖν λαλήσω*] unless I speak to you in some edifying manner, either by revelation, or knowledge, or prophecy, or doctrine. What shall I profit you if I speak with tongues? and what shall I profit you, except I speak to your edification? On the use of *ἐὰν μὴ*, where the excepted case does not belong to the same class as those which are not excepted, see Luke iv. 26.

7. *Ὅμως*] Even the lifeless instruments fail of their office, unless they give a *διαστολή*, or distinct articulation of musical notes, by their sounds.

Winer (p. 488) connects *ὁμως* with *ἐὰν*, and construes it nevertheless.

St. Paul's argument is, It is required even of lifeless instruments that they should give a distinct utterance, a well-defined rhythm, and clearly expressed notes, *ρυθμὸν, ἐναρμόνιον ἦχον* (Photius, Theodoret), by their voices. How else shall it be understood what that is which is designed to be played by their means? How shall it be understood whether it is a strain of Homer or of Pindar, or whether it is intended to be mournful or joyful?

What a tune is to the lifeless instrument, that sense is to the living instrument, the human Tongue.

If then the lifeless instrument ought to have a distinct significance in its utterance, how much more ought the living instrument to give forth intelligible sounds? If the former ought to play a well-defined tune, in order to delight the hearers in the Odæum or the Theatre, how much more ought the latter to utter what can be understood by those who seek for edification in the Church of God? But how can it do this, if it speak in a foreign language to those who understand it not?

8. *ἐὰν ἄδηλον φ. σάλπιγξ δ., τ. π. ε. πόλεμον*] if the trumpet give an unmeaning sound, who shall prepare himself for the battle? If it does not give the war-note, who will obey it? It must be hortatory and practical. It was eminently so in the history of the ancient Church. See the divine injunctions concerning the *sister Trumpets*, Num. x. 1—9, *ἐὰν ἐξέλθῃτε εἰς πόλεμον, σημανεῖτε ταῖς σάλπιγξι*.

Πόλεμος = battle in LXX. Ps. lxxviii. 21. Job xxxviii. 23, and in N. T. Rev. ix. 9; xx. 8, and in the modern language of Greece to this day.

So in the spiritual battles of the Church against her ghostly enemies, unless the Preachers of the Gospel, who are commanded to "*lift up their voice as a trumpet*" (Isa. lviii. 1. Joel ii. 1), speak in a language which the people can understand and feel, who shall prepare for the spiritual conflict?

9. *διὰ τῆς γλώσσης*] by your tongue. Bp. Middleton.

10. *Τοσαῦτα, εἰ τύχοι—ἄφωνον*] There is perchance such a multitude of languages in the world (Roman, Scythian, and the rest. Chrysostom, Cyril), and nothing is without a language. Τοσαῦτα intimates that the diversities of languages in the world amount to such or such a number, and that a very great one, which the writer would specify if it could be counted, or if it were requisite for his argument that it should be specified. Compare τοσαῦτα, Luke xv. 29. John xii. 37. As to *εἰ τύχοι*, perchance, see xv. 37.

The best MSS. have *εἰσιν* here. *Elz.* has *ἐστίν*, and adds *αὐτῶν* without sufficient authority.

11. *Ἐὰν οὖν*] Since languages differ generally so much from one another, as has been said, if, therefore, I do not know the meaning of the language spoken, I shall be a foreigner to him who speaks, and he will be a foreigner to me.

As to the word *βάρβαρος*, a stranger, properly one who is not a Greek, see note on Acts xxviii. 2. Rom. i. 14. And with regard to *ἐν ἐμῷ*, in my view, relatively to me, see vi. 2. Phil. ii. 7. Winer, § 48, p. 345.

Thus then St. Paul teaches the Corinthian Greeks, who gloried in their country and in their intellectual powers, and regarded all other nations as barbarous, that they degraded themselves into Barbarians, by speaking, in a Greek assembly, strange languages which none could understand.

12. *ζηλωταὶ πνευμάτων*] ye are zealous in behalf of your own spirits, and covet power over other men's spirits. See the use of *πνεύματα*, v. 32.

The *πνεῦμα* here is the higher spiritual element, the inner man (see vv. 14—16. 1 Thess. v. 23); and St. Paul's meaning is, that by speaking in a foreign language in the public assemblies of their own Church, they lost that spiritual communion between their own *πνεῦμα*, or inner man, and the *πνεῦμα*, or inner man, of their hearers, for which they professed to be zealous; and that they degraded the relation between themselves and their hearers to that of a mere bodily and carnal intercourse of unmeaning sounds.

On the sense of the word *ζηλωτής*, see on Gal. iv. 17, 18.

13. *προσευχέσθω ἵνα διερμηνεύῃ*] These words are capable of two senses, viz.

(1) Let him pray that he may be endued with the faculty of interpreting. (Bengel.) So *ἵνα* is used after *προσεύχομαι*, Mark xiv. 35. Phil. i. 9, where see the note of Ellicott, and Winer, pp. 299, 300;

(2) Let him pray with the design and purpose (not to display his own gift of speaking in a foreign tongue, but) to interpret. So Winer, § 53, p. 408. The reason of this is given in the following verse.

Accordingly, St. Paul in v. 28 does not allow a man to pray in a foreign tongue in the Church, but commands him to hold his peace (*ἐὰν μὴ ᾖ διερμηνευτής*), unless he have the faculty of expressing fluently in his own language what he was enabled by a supernatural *charisma*, or gift, to speak in a foreign tongue.

τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. ¹⁵ Ἔτι οὖν ἔστι; ἡ Eph. 5. 19. Col. 3. 16. Ps. 47. 7. προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ. ¹⁶ Ἐπεὶ, ἔαν εὐλογήσης τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; ¹⁷ σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. ¹⁸ Εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν ¹⁹ ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. ²⁰ Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. ²¹ Ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χερίλεσιν

An illiterate person might have a special gift of speaking in a foreign tongue; and the miraculous operation of the Spirit would be more striking in his case. The Apostles, we are expressly told, were ἀγράμματοι καὶ ἰδιῶται (Acts iv. 13), and yet spake in foreign tongues; and the miracle of Pentecost was more striking on that account. And therefore the people asked, "Are not all these who speak *Galileans*?" (Acts ii. 7.)

But it would not follow that such a person would have the gift of expressing himself well in his own language, so as to edify such an audience as that at Corinth.

This verse therefore by no means gives any countenance to the notion that they who spake with γλώσσαις (or foreign tongues) at Corinth were unconscious of what they said. And that notion is further refuted by what is said, v. 16, concerning the pronunciation of the blessing in the Holy Eucharist.

14. γλώσσῃ] in a foreign language. See on v. 1.

— τὸ πνεῦμά μου] my spirit, or the Spirit of any one (vi. 12; above, v. 6) who does what is so absurd.

My Spirit, or inner man, prays, but my understanding is unfruitful; it produces no fruit to others; it is barren.

15. προσεύξομαι] I will pray. He mentions what he himself will do, in order that they may do it.

— τῷ νοῦ] with my understanding; so that it may do its proper work of being fruitful to others. See v. 19, θέλω τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω; and therefore I will pray with my spirit, or inner man (τῷ πνεύματι), i. e. fervently; but I will also pray with my νοῦς, or understanding, whose proper function it is to fructify and fertilize the minds of others by interpretation, and other similar intelligible communications with them.

Therefore I will not pray γλώσσῃ, i. e. in a foreign language.

16. εὐλογῆσθαι] In the Holy Communion. This is addressed to a Teacher at Corinth, to a Minister of the Church. See x. 16, and next note.

— ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου—εὐχαριστία] he who fills the place of the private person (see on Acts iv. 13) or layman (Theodoret, Chrys.), as distinct from the public λειτουργός, or Minister officiating in the Church, particularly at the Εὐχαριστία or Lord's Supper,—how shall he be able to say the Amen at thy consecration of the Elements?

The Apostle thus intimates that the Laity or faithful have their τόπος, place, or office, to fill in Church-assemblies as much as the Minister has his; and that to pray in a foreign language is an infringement on their rights, as disqualifying them for their duties, and depriving them of their privileges.

Compare the use of τόπος in Clement R. 40, τοῖς ἱερεῦσιν ἰδιος ὁ τόπος ἐνικείται ὁ λαϊκὸς ἄνθρωπος λαϊκοῖς προστάγμασιν δέδεται.

The best comment on these words is supplied by S. Justin Martyr, describing the public assemblies of the Primitive Church (Apol. 85), where he says, "Bread is brought to the President (τῷ προεστῶτι) of the Assembly, and a cup of water and wine, and having received it, he puts up praise and thanksgiving to the Father of all, through the Name of the Son and of the Holy Ghost. . . . And when he has finished his prayer and thanksgiving (εὐχαριστίαν) all the people with an acclamation say Amen." And the food itself thus blessed is called the Eucharist; and in chap. 87 he repeats the words as to the putting up of the Prayers by the Minister, and acclamation of the Amen by the people. For the original words, see above on x. 16.

The word Εὐχαριστία is used to signify the Holy Communion also by S. Ignatius, Phil. 4, Smyrn. 6.

On the use of the Amen in the Early Church, see Tertullian de Spectaculis, c. 25, and the observations of Valerius in Euseb. vi. 43, and in vii. 9, which form an excellent exposition of this passage.

The following remarks are from a careful investigator of primitive Christian Antiquity;

On one occasion St. Paul, when speaking of the administration of the Sacrament, uses the phrase, "The cup of blessing which we bless" (1 Cor. x. 16), implying a Prayer of Consecration; and the same inference may be drawn yet more certainly from another passage in the same Epistle, the irreverence of the Corinthians leading the Apostle to touch on the subject repeatedly, and thus to afford us information on it, which but for that might have been lost, "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned (τοῦ ιδιώτου) say Amen at thy giving of thanks (or at thy Eucharist, ἐκ τῇ σῇ εὐχαριστίᾳ), seeing he understandeth not what thou sayest?" (1 Cor. xiv. 16,) where the Apostle contemplates the celebration of the Eucharist in a language unknown to the congregation, in which case he says, How is the blessing pronounced by the Minister over the Bread and the Wine to be understood by the People, and the several parts of the Liturgy to be properly recognized, so that they may themselves take their share in it?

For in the terms "when thou shalt bless" and "at thy giving of thanks" there is comprised, almost beyond a doubt, a service of considerable detail. Justin Martyr, who lived so very soon after the Apostles, actually affirms as much; the officiating Minister, according to him, offering up prayers and thanksgivings at much length. And S. Chrysostom evidently supposes this passage of the Apostle to have a reference to such a formulæ then in use; "for," says he, in commenting on the text of the Epistle to the Corinthians, "what the Apostle means is this, if you bless in a strange language, the layman not knowing what you are uttering, and not able to interpret it, cannot add the Amen; for, not hearing 'the world without end,' which is the conclusion (of the prayers), he does not repeat the Amen." Professor J. J. Blunt (Lectures, p. 33).

18. Θεῷ] Els. adds μου, not found in the best MSS.

— γλώσσαις λαλῶν] speaking with tongues. A, D, E, F, G have the singular, γλώσσῃ, which has been received by some Editors. The plural is found in the Syriac, Ethiopic, and Arabic Versions, and so Origen, Chrys., Theodoret, and other Greek Fathers.

A person speaking on a particular occasion in a foreign tongue, might well be said γλώσσῃ λαλεῖν (as in vv. 2. 13, 14). But the general faculty of speaking in foreign languages, which St. Paul possessed, could hardly be described by that expression. Cp. xii. 30; xiii. 1; xiv. 5, 6. 23. 39.

St. Paul the Apostle of the Gentiles (Rom. xi. 13) had special need of the faculty of speaking in various foreign languages. See Jerome, quoted above, on xii. 10, and notes on Acts xiii. 16, xiv. 11, and xviii. 4, and Rom. i. 14.

The participle λαλῶν here (which has been altered in some copies to λαλῷ) denotes the cause of his thankfulness. See Acts xvi. 34, ἡγαλλιάσατο πεπιστευκός. Winer, § 45, p. 309.

The sense is, Do not think that I am disparaging a gift because I do not possess it; I return thanks to God (perhaps there is a reference here to the εὐχαριστία just mentioned), speaking in foreign tongues more than you all. I bless God in more languages than you all. Him I bless, speaking in these languages. I bless Him in speaking, and by speaking, and for the power of speaking in these languages. St. Paul might have celebrated the Eucharist in various languages already in his different Missionary tours in Syria, Asia, and Greece.

Thus the participle λαλῶν seems to have more force and a larger meaning than the indicative λαλῷ.

19. θέλω—ἢ] I had rather—than. Cp. Luke xvii. 2, λυσιτελεῖ—ἢ. Winer, § 36, p. 215, where examples of a similar construction with substantives and adjectives will be found.

—νοῦ] So A, B, D, E, F, G, and several Cursives. Els. has διὰ τοῦ νοῦς.

21. Ἐν τῷ νόμῳ] In a prophetic Book. Isa. xxviii. 11, 12. See on John x. 34, and Surenhus. p. 544.

ἐτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος. ²² Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

k Acts 2. 13.

²³ Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ²⁴ Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται, καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῶν ἐστι.

1 Zech. 8. 23.
Isa. 45. 14.

m ch. 12. 8—10.
Rom. 14. 19.
2 Cor. 12. 19.
& 13. 10.
Eph. 4. 12, 16, 29.
1 Thess. 5. 11.

²⁶ Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλώσσαν ἔχει, ἐρμηνείαν ἔχει. Πάντα πρὸς οἰκοδομὴν γινέσθω. ²⁷ Εἴτε γλώσση τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον· τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνευέτω. ²⁸ Ἐὰν δὲ μὴ ᾗ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἐαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. ²⁹ Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. ³⁰ Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω· ³¹ δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται· ³² καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· ³³ οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεός, ἀλλὰ εἰρήνης· ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

n ver. 39.
ch. 12. 10.
1 Thess. 5. 19—21.
1 John 4. 1—3.

o ch. 11. 16.

The words are not from the LXX Version, but from that of *Aquila*.

The purport of the quotation is to show that a supernatural power of speaking with γλώσσαι or *foreign tongues* is a χάρισμα or *gift*, vouchsafed by God for the conversion of unbelievers; and that it is an abuse of that gift to employ it in congregations of Christians who do not understand the tongue spoken. See above, v. 6.

The words of Almighty God in the passage of Isaiah quoted by St. Paul are prophetic of the outpouring of the Gift of Tongues at Pentecost, and are referred to by St. Luke, recording that event, Acts ii. 4, ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, cp. Acts x. 46; and the Holy Spirit adopting the words ἐτερογλώσσοις καὶ ἐν χεῖρεσιν ἑτέροις λαλήσω here, and ἐτέροις γλώσσαις there, connects this argument of St. Paul with the event of the day of Pentecost.

The meaning of Isaiah's prophecy is, that God would speak to the Jews in tongues foreign to the speakers (and He did so by the Apostles on the day of Pentecost), and yet that the Jewish Nation would not be converted, but resist God. They did resist the same Apostles, Peter and John, who spake ἐτέροις γλώσσαις (Acts ii. 4), and they shut them up in prison. (Acts iv. 3.)

St. Paul, as his custom is, whenever a divine gift has been abused, brings back the question to its first principles. He here traces the Gift of Tongues to its origin, the Day of Pentecost at Jerusalem, as he had done in the case of the Holy Eucharist, which he traces to its institution at the Feast of the Passover in the same city (xi. 23). He thus points out the declension of the practice of the Corinthians from the primitive standard, and endeavours to rectify the abuse by reference to the original use. An example of the true principles of genuine Reformation.

He shows them also, that by requiring the use of foreign tongues now in their own city, and by indulging in their display, they degrade themselves from the rank of Christians to that of unbelievers. See v. 6.

23. ἰδιῶται] Ordinary persons who have not the gift of tongues. The word is here distinguished from, and contrasted with, the πᾶνες, all, in this verse, who have the gift, and are using it together in the Church.

The signification of this word, ἰδιώτης, must always be determined by the context: it is always used πρὸς τί (see Hippocras. ap. Wetstein), i. e. is put in opposition to something else, and intimates that the person called ἰδιώτης is distinguished by a difference of rank, or other quality, from him or them with whom he is compared. Cp. Tertullian (ad Mart. 1), "Non tantum magistri sed etiam idiotæ;" and see the collections of Wetstein here, p. 161, and note on Acts iv. 13. 1 Cor. xiv. 16. 2 Cor. xi. 6. The proper translation therefore of ἰδιῶται here would be *persons not so gifted*. And St. Paul's argument is that the Corinthians, by their abuse of their superior gifts, expose themselves to the

ridicule even of those who have not the gift; and that though they are vain of their intellectual and spiritual powers, they show that they have less common sense than those who have not those powers.

25. τὰ κρυπτὰ] Elz. prefixes καὶ ὁρῶ, not in the best MSS.

26. ψαλμὸν] Every one has a psalm of his own which he is eager to sing. Psalmody was a part of primitive Christian worship, as appears from Pliny's Epistle to Trajan (lib. x. 97), and see Euseb. v. 28: ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσιν τὸν λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνοῦν θεολογοῦντες. Psalms unauthorized by the public sanction of the Church (ψαλμοὶ ἰδιωτικοί), were forbidden to be sung in the Church, by the Council of Laodicea, Can. 59. . . A rule needed now.

29. διακρινέτωσαν] Let the rest discern or discriminate; let them put to the test and sift that which has been said by the several expositors, and reject what is unsound, and authorize what is right. Cp. xii. 10, διακρίσεις πνευμάτων. Heb. v. 14, πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

32. πνεύματα προφητῶν] The Spirits or inner motions of Prophets, who are truly such, are in subjection to Prophets, are controlled and regulated by them; and therefore there is no reason why, on the plea of a prophetic rapture and ecstasy, ye should prophesy in an irregular manner. Ye can (δύνασθε) prophesy in order, as I command you (v. 31). And that which I have enjoined, being, as it is, the command of the Lord (v. 37), can, and will, be obeyed by them who are really Prophets.

They who professed to be moved by the Spirit might allege that they were not and could not be subject to any laws of order and discipline, and therefore the Apostle teaches that this is the very essence of genuine prophecy, as distinguished from that which is spurious, that it is regulated by the person, who has the gift, according to the rules prescribed by God (who is not a God of confusion, but of peace, v. 33), for the good order and edification of His Church.

A principle which, if duly observed, would have checked the aberrations of fanatical pride and lawless enthusiasm, and have prevented the disorders, by which they have disorganized the framework, and marred the efficiency, of the Church.

St. Paul's principle was applied by the orthodox writers of ancient Christendom, who had to contend against the wild ecstasies and rhapsodies of Montanism (as may be seen in Euseb. v. 17, and Routh, Reliq. S. ii. 101), by whom the principle was thus expressed, μὴ δεῖν προφήτην ἐν ἐκστασει λαλεῖν, "that a Prophet ought not to speak in an ecstasy." Indeed by so doing a Prophet would have confounded his sacred office with the phrenzied ravings of the Pythoness of Delphi, and other oracular rhapsodists of heathen superstition. See Chrysostom, and Vales. ad Euseb. v. 17.

Divine Inspiration acts suaviter as well as fortiter; and whatever acts otherwise is not a genuine emanation from the pure fountain of heavenly Wisdom and Love.

³⁴ ^p Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. ³⁵ Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἀνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

³⁶ *^H ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξηλθεν; ἡ εἰς ὑμᾶς μόνους κατήνησεν;

³⁷ ^a Εἴ τις δοκεῖ προφήτης εἶναι ἡ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου εἰσὶν ἐντολαί· ³⁸ εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω.

³⁹ ^r Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

⁴⁰ Πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. ¹ ^a Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, ² ^b δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.

³ ^c Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· ⁴ ^d καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς· ⁵ ^e καὶ ὅτι ὥφθη Κηφᾶ, εἰτα τοῖς δώδεκα· ⁶ ἔπειτα ὥφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ⁷ ἔπειτα ὥφθη Ἰακώβῳ, εἰτα τοῖς ἀποστόλοις πᾶσιν· ⁸ ^f ἔσχατον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὥφθη καί μοι. ⁹ ^g Ἐγὼ

³⁴. Αἱ γυναῖκες—σιγάτωσαν] A precept violated by Priscilla and Maximilla, the followers of Montanus. But, they say, had not Philip the Evangelist four daughters who prophesied? (Acts xxi. 9.) Yes: but not in the public assemblies of the Church. We never hear that Miriam, and Deborah, and Huldah prophesied to the people publicly, as Isaiah and Jeremiah did. It is an unseemly thing for a woman to speak in the Church. Origen in Caten. p. 279.

—οὐ γὰρ ἐπιτρέπεται] So A, B, D, E, F, G, a reading which seems preferable to that of *Elz.*, ἐπιτρέπεται. Οὐκ ἐπιτρέπω is something more than "I do not permit;" it signifies "I forbid." Cp. 1 Tim. ii. 12, γυναικὶ διδάσκειν οὐκ ἐπιτρέπω.

—ὁ νόμος λέγει] The Old Testament by its general tenor, dating from the Creation (Gen. iii. 16; cp. 1 Tim. ii. 11, 12), and by not allowing women to do any ministerial office in the Temple, prescribes silence on their part in the Church.

³⁶. *^H ἀφ' ὑμῶν] The concluding argument. Is your practice to overrule that of the other Churches, and of God's commands given through me? The proof of your spirituality will be—not in your independent and irregular action—but in your dutiful submission to the Word of God and to the Order of the Church.

³⁹. [ζηλοῦτε τὸ προφητεύειν κ.τ.λ.] On this exhortation compare v. 1, and note above on 1 Thess. v. 20.

It is impossible not to recognize the bearing of St. Paul's argument throughout this Chapter on the practice of the Church of Rome in celebrating divine Service in a "tongue not understood by the People." (See Article XXIVth, "Of speaking in the congregation in such a tongue as the people understandeth.")

St. Paul's words seem like a prophetic protest against that practice. And the adoption of that practice, and the perseverance in it, in defiance of these declarations of the Holy Spirit, speaking by the holy Apostle, is a striking trait of the judicial blindness and reckless infatuation of that Power which exalts itself against human and divine authority, and sets itself in the Temple of God, claiming divine honour for itself (2 Thess. ii. 2—4).

CH. XV. 3. Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν] Christ died for our sins. It has been alleged by some, that it is evident from this text, that when it is said in Scripture that Christ died ὑπὲρ ἡμῶν, it is not meant that He died in our stead as our proxy.

But this is a groundless assertion. Christ died ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, on account of our sins, in order to take them away (John i. 29), and so to save us from their penalty, death. See the use of ὑπὲρ, Heb. v. 1. 3.

But He also died, ὑπὲρ ἡμῶν, in our place. On this use of ὑπὲρ, see above i. 13. Mark xiv. 24. Luke xxii. 19, and cp. *Winer*, § 48, p. 342. *Valick.* illustrates this use of ὑπὲρ as signifying a vicarious offering, from profane as well as sacred authors. Thus Alcestis is said by *Hyginus* to have died ὑπὲρ Ἀδμήτου, in his stead. "Tenendum est ἀποθανεῖν ὑπὲρ τινος non tantum in

N. T. sed et apud scriptores profanos significare mori loco alterius." And this is expressed by ἀντὶ, instead of, Matt. xx. 28. Mark x. 45; and St. Paul combines both prepositions, 1 Tim. ii. 6, δοὺς ἑαυτὸν ἀντὶ λυτῶν ὑπὲρ πάντων. Cp. note below, 2 Cor. v. 16.

⁴. ἐγήγερται] "excitatus est et nunc vivit."

This contrast of the permanency of the risen body of Christ, is happily marked by the change of tense into the perfect; while the transitoriness of His burial is expressed by the aorist, ἐτάφη. Cp. *Winer*, p. 243.

⁵. ὥφθη] appeared to, manifested Himself to. See on John xvi. 16. Acts i. 2.

—τοῖς δώδεκα] Mark xvi. 14. John xx. 26.

⁶. ἐπάνω πεντακοσίοις] more than five hundred—probably on the Mountain of Galilee. Matt. xxviii. 16.

—καὶ ἐκοιμήθησαν] have also fallen asleep in Jesus: a pathetic introduction to his discourse concerning the hopes of a Resurrection. Observe this word κοιμάσθαι, four times repeated in this chapter, concerning the Resurrection of the body (v. 6. 18. 20. 51). This word does not apply to the soul, for that does not sleep (see on Luke xvi. 22; xxiii. 43) when separated from the body by death. But it describes the state of the bodies of those who fall asleep in Jesus; and therefore is significantly applied to describe the bodily rest of the first Martyr, St. Stephen, who commended his spirit to Jesus (Acts vii. 59, 60). It implies that the bodies of the faithful sleep in peace until the day when they will be awakened. And it is a declaration of a belief in the Resurrection of the Body. Accordingly, from this word S. Jerome (ad Minervium iv. p. 212) infers the Resurrection of the body in its identity, and says "Omnia qui dormit utique expergiscitur." By this word ἐκοιμήθησαν, he affirms the Resurrection, Chrys. and Bengel here, "ἐκοιμήθησαν obdormiverunt, ut resurrecturi." See the notes above on 1 Thess. iv. 13.

The present chapter, in which St. Paul pleads for the doctrine of the Resurrection of the Body, is a vindication of their hope; it is a divine Apology in behalf of those who are asleep, ὑπὲρ τῶν κεκοιμημένων. (See v. 18. 20.)

⁷. τοῖς ἀποστόλοις πᾶσιν] to the Apostles, every one of them. It has been inferred by some from this text, compared with v. 5, that 'the Apostles' are not the same as 'the Twelve.'

But this inference does not seem to be a sound one;

Our Lord appeared twice at least to the Twelve, or, as they are sometimes called, 'the Eleven' (John xx. 26. Mark xvi. 14, and Matt. xxviii. 16); and the second manifestation may be referred to by St. Paul here. Or it may be that he is speaking of manifestations made separately to every one of the Apostles, whom he would not, in that case, call τοὺς δώδεκα.

It does not appear in any passage of Scripture that ἀπόστολοι, with the article of, as here, means any thing else than the Twelve Apostles.

Indeed, the force of St. Paul's own modest declaration (in v. 9) that he himself is not worthy to be called an Apostle, would

h Rom. 1. 5.
& 15. 18.
2 Cor. 11. 23.
& 12. 11.
2 Cor. 3. 5, 6.
Gal. 2. 8.
Col. 1. 29.

γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ.¹⁰ ἡ χάριτι δὲ Θεοῦ εἰμὶ ὃ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.¹¹ Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

¹² Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; ¹³ Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,

be lost, if "an Apostle" is not understood to signify one of the Twelve, or one on a par with them, but only a disciple with no definite rank, or at least with none defined in Holy Writ.

8. ὥσπερ τῷ ἐκτρώματι ὥφθη καμοί] Observe the order of the words here, which are rendered in the Latin version of Irenaeus i. 8, "Novissime *linguam abortivo visus est ei mihi.*"

St. Paul had just spoken of our Lord's manifestations of Himself to others, particularly to all the Apostles, and then he adds, *Last of all, as it were, to the untimely-born-one of the Apostolic family, He appeared also to me.* He appeared to me *last of all because I am, as it were, the ἐκτρώμα of the family.*

The word ἐκτρώμα (from root ἐκτρώω, ἐκτινέωσκω, *violently to eject*) = Hebr. תר (nephel), *what falls or is cast to the ground*, "*fœtus immaturus, cadivus*," the untimely fruit of a woman (Ps. lvi. 7); and it is explained in the Greek Glossaries by παιδίον ἄμρον, ἐκβολή (Hesych.), and ἐξάμβλωμα, i. e. an abortion. Cp. Herod. iii. 32.

The best account of St. Paul's use of the word is supplied by the LXX in Num. xii. 12, where it is said of Miriam, μή γένηται ὥσπερ τὸν θανάτου, ὥσπερ ἐκτρώμα ἐκπορεύμενον ἐκ μητρὸς, καὶ κατεσθλεί τὸ ἥμισυ τῶν σαρκῶν αὐτῆς, where the word implies an injury done to the mother also, by the violence of the birth. Cp. Philo (i. p. 59, ap. Wetstein), Job iii. 16, and Eccles. vi. 3, where ἐκτρώμα is used with the definite article, as it is here, to distinguish the untimely-born-one, from the other naturally formed children, —ἀγαθὸν, ὑπὲρ αὐτὸν τὸ ἐκτρώμα.

(1) Why, then, is St. Paul called ὥσπερ ἐκτρώμα?

(2) And why τὸ ἐκτρώμα?

(3) And what is the connexion between the two things here mentioned, viz. the appearance of Christ after His Resurrection to him, and the fact of his being τὸ ἐκτρώμα?

(1) As to the word ὥσπερ (as if were) it softens the boldness of the figure, ὥσπερ ἰσχυρὰ τὰ τολμηρὰ, says Longinus, sect. 32.

And St. Paul is called an ἐκτρώμα among the Apostles, because he was not regularly born into the Apostleship, as the Twelve were, by a call from Christ when upon earth, but in a violent and untimely manner, and was indeed, in the true sense of the word, a תר (nephel), being cast to the ground, πρὸς τὴν γῆν (Acts ix. 4) by the vehemence of the concussion from heaven, at his Conversion to Christ.

(2) He was τὸ ἐκτρώμα, the untimely-born-one of the Apostolic family, because he alone of all the Apostles was called in this manner by Christ. (Cp. Winer, § p. 26.)

(3) As to the connexion of the ἐκτρώμα with Christ's appearance to him last of all, it may be observed that an ἐκτρώμα represents a child which is, by the fact of its untimeliness, more diminutive in size, and more feeble in strength than the other children:

"Appellat pullum, malè parvus

Si cui filius est, ut abortivus fuit olim

Sisyphus." Horat. 1 Serm. iii. 46.

In his humility, St. Paul names himself ἐκτρώμα, not only because he was born in an untimely manner, but because in his own opinion he was ἐλάχιστος, the least of the Apostles, as he here calls himself.

Christ appeared to St. Paul last because he was the least. Adopting and explaining St. Paul's word, the blessed Martyr S. Ignatius says of himself (ad Rom. 9), ἐγὼ αἰσχύνομαι ἐξ αὐτῶν (ἐπισκόπων) λέγεσθαι, ὡν ἑσχατος αὐτῶν, καὶ ἐκτρώμα.

(4) We may, perhaps, also be permitted to add, that there is another connexion between Christ's appearance last of all to St. Paul, the ἐκτρώμα of the Apostolic family.

There is (as has been observed by ancient Expositors) a remarkable analogical relation between the Patriarchs of the literal Israel, and the Patriarchs of the spiritual Israel, i. e. the Apostles. See on Matt. x. 1, 2. Acts viii. 17.

It has also been already remarked (on Acts ix. 1) that St. Paul was, as it were, the Benjamin of the Apostolic family. He was of that tribe (Acts xiii. 1). He was like the son of Rachel (Gen. xxxv. 18), at first a Benoni, a child of sorrow, when

he persecuted the Church, but he became a Benjamin, a son of the right hand, after his conversion. Indeed in a special manner was St. Paul a son of the right hand, as being the only one who was called by Christ after His Ascension, and when sitting at God's right hand. He was indeed the spiritual son of the Right Hand of the Father.

The Ancient Fathers apply to St. Paul the prophecy of the dying Jacob concerning Benjamin (Gen. xlix. 27). In the morning he shall ravin as a wolf, i. e. at the beginning of his career he shall tear Christ's sheep as a Persecutor, but in the evening he shall divide the prey, i. e. in the sequel he shall distribute spiritual food to them as a Preacher of the Church. See above on Acts ix. 1.

It has been also observed, that Benjamin is called by the Holy Spirit in the Psalms, "*little*," and yet "*a Ruler*" (Ps. lxviii. 27). So Saul was Paul, Paulus, Parvulus, little, as Augustine and others observe (and see Wetstein ii. p. 16, and note on Acts xiii. 9). And he calls himself the least of the Apostles here (and cp. Eph. iii. 8), and yet he was a Ruler (cp. Ps. xlv. 17), and not a whit behind the chiefest Apostles (2 Cor. xi. 5; xii. 11). Indeed he had a double portion of labour; he laboured more abundantly than they all (1 Cor. xv. 10); and he had a double portion of grace.

Besides, Benjamin was the last born of all the Patriarchs; so Paul of the Apostles; and Benjamin's birth was sudden, on a journey, and, it seems, violent and untimely. It is said of his mother Rachel (Gen. xxxv. 16) that she σκληρῶς ἔτεκε, καὶ ἔδυτο κόπον ἐν τῷ τοκετῷ, and she called her son, therefore, son of my sorrow; and his birth was the cause of her death. Benjamin might almost be called an ἐκτρώμα.

(5) Now, as to the appearance of Christ risen, to St. Paul, ὥσπερ τῷ ἐκτρώματι:

Joseph, when delivered from the bonds of the prison-house, and raised to eminence in the kingdom of Egypt, has ever been regarded as a signal type of Christ's Resurrection. As Prosper says (de Promiss. i. 29), "*Noster Joseph, Christus Dominus, die tertio resurrexit, præsentatur Pharaoni; mundo Resurrectio declaratur.*" (Bp. Pearson on the Creed, Art. v. and vi. p. 475. 515.) And Joseph's appearances to his brethren after his deliverance and exaltation, are beautifully typical of Christ's manifestations to His brethren, as He vouchsafes to call them (Matt. xxviii. 10. John xx. 17) after His Resurrection. And as Joseph after his exaltation appeared last of all to the least and youngest of his brethren, Benjamin (Gen. xlv. 14), so Christ, after his Resurrection, to St. Paul. And as Benjamin was a special object of Joseph's favour (Gen. xliii. 34), so, as he here declares, was St. Paul a special subject and monument of Christ's grace, 1 Tim. i. 16.

10. οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τ. Θ.] Not that St. Paul did not labour, for he has just said that he did labour more abundantly than the rest; but οὐκ here, which denies, is used to bring out more boldly what is affirmed. I laboured more abundantly than the rest; but the superabundance of my labour was as nothing when compared with the far more abundant superabundance of God's grace. On this use of οὐ, derived from the Hebrew idiom, see 1 Cor. x. 23. Acts v. 4, and on Matt. ix. 13, and Winer, p. 439.

12. ὅτι ἀνάστασις νεκρῶν οὐκ ἔστι] That a resurrection of dead bodies has no existence, i. e. is an unreality. The word ἀνάστασις, resuscitatio, is not said of the soul but of the body: τοῦ πρὸς ὄντος ἔστιν ἡ ἀνάστασις. (Chrys.) These false Teachers did not deny the immortality of the soul, but they explained away the divine sayings which had declared the Resurrection of the body, and gave them a mere spiritual meaning, saying that the Resurrection was past already (2 Tim. ii. 18) in the new birth of the Christian soul. In a word, they confounded the First Resurrection (that of the soul) with the Second Resurrection (that of the body).

The Greek disbelief in the Resurrection of the body is expressed by Æschylus, Eum. 655:

ἀνδρὸς δ' ἐπειδὴν αἴμ' ἀνδρασὶν κόνις,
ἄπαξ θανόντος οὐκέτ' ἔσθ' ἀνάστασις.

οὐδὲ Χριστὸς ἐγήγερται· ¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν. ¹⁵ ¹ Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. ¹⁶ Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· ¹⁷ ^k εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται. ¹⁹ ¹ Εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλικιώτεροι ἐσμὲν μόνον, ἔλεωότεροι πάντων ἀνθρώπων ἐσμέν.

²⁰ ^m Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ²¹ ⁿ Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ²² ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. ²³ ^o Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. ²⁴ ^p Εἴτα τὸ τέλος, ὅταν παραδῶ

¹ Acts 2. 24, 32.
& 4. 2.

^k Acts 5. 31.
Rom. 4. 25.

¹ 2 Tim. 3. 12.

^m Acts 26. 23.
ch. ver. 23.

Col. 1. 18.

Rev. 1. 5.

n Gen. 2. 17.

& 3. 6.

Rom. 5. 12, 18.

John 11. 25.

o ch. ver. 20.

¹ Thess. 4. 15—17.

p ch. 2. 6.

Eurip. Alcest. 783 :

οὐκ ἔστι θνητῶν ὅστις ἐξανίσταται.

Cp. Acts xvii. 18.

The popular life at Corinth, where the body was defiled by lusts of the flesh, was very unfavourable to the belief of the doctrine of its Resurrection, preached by St. Paul. Therefore he labours in this Epistle to deliver the body from the shameful debasement to which it was there degraded by sensuality, and specially he does this by means of the doctrine of its Resurrection. See 1 Cor. vi. 13—20.

Tertullian says well, "None live in so fleshly a manner as those who deny the Resurrection of the Flesh. They deny its future punishment, and neglect its present discipline. They despair of its glory hereafter, and debase it in vice here" (de Resurrec. Carnis, 11).

13. οὐδὲ Χριστὸς ἐγήγερται] "Ne Christus quidem resurrexit." Not even has Christ risen.

14. τὸ κήρυγμα ἡμῶν] All that we preach. See i. 21.

17. ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν] Ye are yet in your sins, and liable to the penalty of sin,—everlasting death. (Rom. vi. 23.) For though Christ died for your sins (v. 3), yet the proof that His death was accepted by God, as a propitiation for our sins, arises from the fact of His Resurrection. He died for our sins, and He rose again for our Justification. (See on Rom. vi. 23.) If then His body is still in the grave, we are still in our sins. See further on v. 55.

18. Ἄρα καὶ] Then even. A new argument.

—οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλονται] They who fell asleep in Christ perished. Observe ἀπώλονται, the aorist, they then perished, when they died. Heaven forbid! The truth is, their bodies, weary of the labour of this life, then sank into a sweet slumber, from which they will be awakened to a glorious Resurrection and blessed Immortality. They did not therefore perish when they died. No. Death was not loss to them, but great gain, even as to their bodies. How much more as to their souls! Death to them was birth; birth into endless life.

19. ἡλικιώτεροι ἐσμέν] have hoped, and now hope.

20. Νυνὶ δέ] But now. A glorious contrast. The Apostle bursts forth in a strain of exultation, when he compares the state of the World under the Gospel, with that in which Mankind was before Christ's Passion and Resurrection.

Probably also these words were written at or near Easter. See Introduction, p. 76, 77.

—κεκοιμημένων] Elz. adds ἐγένετο, which is not in the best authorities, and weakens the sense, which is, Christ is risen from the dead,—the Firstfruits of them that slept. There is a special emphasis and beauty in the cadence ἀπαρχὴ τῶν κεκοιμημένων.

22. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ—οὕτως καὶ ἐν τῷ Χριστῷ] The definite articles prefixed to the two names, Adam and Christ, bring out the relationship of contrast more strongly, and point to Adam and to Christ as standing severally alone in the world as the two Heads and Representatives, the one of the Old Creation, the other of the New; the one of the natural, carnal, and lost race, the other of the spiritual, regenerate, and saved race; the one the author of death to all, the other the Author of Life to all.

In the first Adam (says Irenæus, v. 17) we fell by disobedience to God's commandment; but in the Second Adam we were restored by becoming obedient even unto death (ὁρῶκοι μέχρι θανάτου γενόμενοι). Christ cancelled the disobedience of Man, which had been shown in the beginning at the tree, by be-

coming obedient unto death, even the death of the Cross. (Phil. ii. 8.) And thus the disobedience of the first Adam at the tree was healed by the Obedience of the Second Adam on the tree.

Hence it is well said by Augustine (in Joann. Evang. Tract. iii.), "Sicut in Adam omnes moriuntur, sic et in Christo omnes vivificabuntur. (1 Cor. xv. 21, 22.) Qui pertinent ad Adam? omnes qui nati sunt de Adam. Qui ad Christum? omnes qui nati sunt per Christum. Quare omnes in peccato? Quia nemo natus est præter Adam. Non quia voluerunt, nati sunt ex Adam. Omnes qui ex Adam, cum peccato peccatores; omnes qui per Christum, justificati et just, non in se, sed in Illo. Nam in se, si interrogas, Adam sunt: in illo si interrogas, Christi sunt. Quare? Quia ille caput Dominus noster Jesus Christus, non cum traduce peccati venit: sed tamen venit cum carne mortali."

23. See Clem. Rom. i. 37.

24, 25. τὴν βασιλείαν—αὐτοῦ] Christ's Mediatorial Kingdom, which He has by virtue of His humility and obedience as Man. This Kingdom is to be carefully distinguished from that Kingdom which will have no end (Luke i. 33), and which Christ has as God, and which He had from everlasting with the Father. See John xvii. 5, 11, and note on Matt. xxviii. 18, and Bengel here, and the excellent statement of the doctrine by Hooker (V. lv. 8), where he says, Christ as Man hath all power in heaven and earth given Him. (Matt. xxviii. 18.) He hath as Man, not as God only, supreme dominion over quick and dead (Rom. xiv. 9); for so much His Ascension into heaven and His Session at the right hand of God do import. The Son of God, which did first humble Himself by taking our flesh upon Him, descended afterwards much lower, and became according to the flesh obedient so far as to suffer death, even the death of the Cross, for all men, because such was His Father's will. The former was an humiliation of Deity, the latter an humiliation of Manhood. (Phil. ii. 8, 9. Heb. ii. 9.)

For which cause there followed upon the latter an exaltation of that which was humbled; for with power He created the world, but restored it by obedience. In which obedience as according to His Manhood He had glorified God on earth, so God hath glorified in heaven that nature which yielded Him obedience, and hath given unto Christ, even as He is Man, such fulness of power over the whole world (Luke xxi. 27), that He which before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored. (Acts iii. 21.)

He which came down from heaven and descended into the lowest parts of the earth, is ascended far above all heavens (Eph. iv. 9), that sitting at the right hand of God He might from thence fill all things with the gracious and happy fruits of His saving presence. Ascension into heaven is a plain local translation of Christ, according to His Manhood, from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the Manhood of Christ is joined and matched with the Deity of the Son of God. Not that His Manhood was before without the possession of the same power, but because the full use thereof was suspended, till that humility, which had been before as a veil to hide and conceal majesty, were laid aside. After His rising again from the dead, then did God set Him at His right hand in heavenly places (Eph. i. 20—23), far above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come, and hath put all things under His feet (Ps. viii. 6. Heb. ii. 8), and hath ap-

q Ps. 110. 1.
Acts 2. 34.
Eph. 1. 22.
r Rev. 20. 14.
& 21. 4.
s Ps. 8. 6.
& 110. 1.
Matt. 11. 27.
& 28. 18.
Eph. 1. 22.
Heb. 2. 8.
t Phil. 3. 20, 21.
ch. 3. 23.
& 11. 3.

τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν. ²⁵ Δεῖ γὰρ αὐτὸν βασιλεῦν, ἄχρις οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. ²⁶ Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος. ²⁷ πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον, ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ²⁸ Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

²⁹ Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ

pointed Him over all the Head to the Church, *which is His body, the fulness of Him that filleth all in all.*

The sceptre of which spiritual regiment over us in this present world is at the length to be yielded up into the hands of the Father which gave it (1 Cor. xv. 24); that is to say, the use and exercise thereof shall cease, *there being no longer on earth any militant Church to govern.* This government, therefore, He exerciseth both as God and as Man; as God by essential presence with all things, as Man by co-operation with that which essentially is present. *Hooker.*

— *ὅταν καταργήσῃ* "quum evacuaverit." When all kingdoms of this world shall have been swallowed up by the Kingdom of Christ (Rev. xi. 15).

²⁵ Δεῖ γὰρ αὐτὸν βασιλεῦν] *He must reign till He has put all his enemies under His feet. But now we see not yet all things put under Him* (Heb. ii. 8). Therefore He must still continue there; and this necessity is grounded upon the promise of the Father and the expectation of the Son; *Sit thou on my right hand, until I make thine enemies thy footstool* (Ps. cx. 1). Upon this promise of the Father, the Son sat down at the right hand of God; from henceforth expecting till his enemies be made His footstool. (Heb. x. 12, 13.) Our Mediator, therefore, shall exercise the regal power at the right hand of God till all opposition shall be subdued. Then, when all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into His kingdom, when those which refused Him to rule over them shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution shall cease. As, therefore, there shall no longer continue any act of the prophetic part to instruct us, nor any act of the priestly part to intercede for us, there shall be no farther act of this regal power of the Mediator necessary to defend and preserve us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth, when all are made one, because a mediator is not a mediator of one (Gal. iii. 20), so every part or branch of that mediatorship as such must also cease, because that unity is in all parts complete.

Now, though the mediatorship of Christ be then resigned, because the end thereof will then be performed; though the regal office, as part of that mediatorship, be also resigned with the whole, yet we must not think that Christ shall cease to be a King, or lose any of the power and honour which before He had. The dominion which He hath, was given Him as a reward for what He suffered; and certainly the reward shall not cease when the work is done. He hath promised to make us kings and priests, which honour we expect in heaven, believing we shall reign with Him (2 Tim. ii. 12), and therefore for ever must believe Him King. *The kingdoms of this world are become the kingdom of the Lord, and of His Christ, and He shall reign for ever and ever* (Rev. xi. 15), to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity. Lest we should imagine that Christ should ever cease to be King, or so interpret this Article, as if He were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, *Whose kingdom shall have no end*, against the heresy which then arose denying the eternity of the kingdom of Christ. *Bp. Pearson* (on Art. vi. p. 528).

²⁶ Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος] This destruction of Death reacheth no farther than the removing of all power (from Death) to hinder the bringing of all persons redeemed by Christ into the full possession of His Kingdom; for to the reprobate and damned persons, Death will not be destroyed. They will rise again to life, and so the first Death is evacuated (*καταργεῖται*); but that life to which they rise is a second and a far worse Death. *Bp. Pearson* (Art. vi. p. 528).

²⁷ ἐκτὸς τοῦ ὑποτάξαντος] It is well observed by *Theodore*

that this exceptional clause was very necessary as a caution to the Greeks, who might be disposed to imagine, from their heathen Mythology, that when the Apostle spoke of the supremacy of the Son, he was speaking of such a supremacy as was claimed for Jupiter, to the exclusion and dethronement of his Father, Cronus.

²⁸ ὁ Υἱὸς] The Son will deliver up the kingdom to the Father. Hence the Ancient Fathers argue the distinct personality of the Father and of the Son, against the Noëtian and Sabellian Heretics. See *Hippol.* c. Noëtum, § 6, 7.

— *ἵνα ᾗ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν*] On the subjection of Christ as Man, see also *S. Jerome's* comment on this passage (ad Amandum, Vol. iv. p. 163), who refers to *S. Hilary's* remarks upon it in his eleventh book against the Arians, who used this passage as an argument in favour of their tenets. And he observes that St. Paul does not say, "that the Father may be all in all," but that "God may be all in all." "Quod proprium nomen est Trinitatis, et tam ad Patrem quam ad Filium et Spiritum Sanctum referri potest; ut humanitas subjiaciatur divinitati." *Greg. Nyssen.*, in his homily on this text (i. p. 846), explains the subjection here described by St. Paul to mean the subjection of Human Nature, generally incorporated and summed up in Christ, to God; so that all its desires and affections will be conformed to His will.

²⁹ Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν] Since (if this is so), what will they do (or make) who are baptized for the dead?

St. Paul having already shown that they who denied the Resurrection of the Body were guilty of doing dishonour

(1) to the Saints of God, who had fallen asleep in Christ in the hope of a glorious Resurrection, and

(2) to Christ Himself, who was risen from the dead, and had shown Himself alive to His Disciples after His Passion, and Who is the Second Adam, the Head of the New Creation which is quickened in and by Him, and Who ascended into heaven, where as Man He sits in His Risen Body at God's Right Hand in Glory, and rules the World and the Church; and that they were also chargeable with doing injustice

(3) to all who endure bodily afflictions in the hope of a bodily Resurrection, and who teach the doctrine of the past Resurrection of Christ, and of the future Resurrection of all men, in and through Him,—

Now proceeds to show, that they who deny the Resurrection do injury also, and bring contempt on

(4) all Christians generally, and particularly on themselves, as teaching what is at variance with the universal practice of Christians, and with the first principles of Christianity, which they profess.

His assertion is,—that they reduce themselves to an absurdity, by denying the doctrine of the Resurrection of the Body, since (if that doctrine is not true) what shall they do who are baptized in behalf of the dead (as all Christians are, and as even these Corinthians themselves are, if they are Christians)? why are they even baptized in behalf of the dead?

(5) What then is the meaning of being baptized for the dead? (*ὕπὲρ τῶν νεκρῶν*.)

It cannot mean to be baptized as proxies, in the place of those who have died without baptism.

As far as we know, there was no such usage then practised at Corinth, or any where else in the Church of that age.

Some Heretics indeed, misinterpreting the present passage of St. Paul, grounded such a practice upon it, so misunderstood. (See *Chrys.* and *Tertullian*, de Resur. Carnis, c. 48.) The practice was posterior to the words of St. Paul; the words were not produced by the practice. And even if such a practice had existed at Corinth, it would have been unworthy of the Apostle to damage his sacred cause by resorting to a mere *argumentum ad hominem*, and to build any thing on the unsound foundation of a practice which, if he had mentioned, he could not have failed to condemn. Cp. *Rigalt* ad *Tertullian*, de Resur. Carnis, c. 48.

Besides, such imaginary proxies could not be said to be bap-

ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; ³⁰ Ἔτι καὶ ἡμεῖς κινδυνεύομεν ^u 2 Cor. 11. 28.
 πᾶσαν ὥραν; ³¹ Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ^x Rom. 8. 36.
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ³² Εἰ κατὰ ἄνθρωπον ἐθριομάχησα ἐν ² Cor. 4. 10.
 Ἐφείψω, τί μοι τὸ ὄφελος εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, ¹ Thess. 2. 19.
 αὐριον γὰρ ἀποθνήσκομεν. ³³ Μὴ πλανᾶσθε φθείρουσιν ἡθὴ χρηστὰ ^y 2 Cor. 1. 8.
 ὁμιλίας κακαί. ³⁴ Ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε ἀγνωσίαν γὰρ Θεοῦ ^{isa} 22. 13.
 τινὲς ἔχουσιν πρὸς ἐντροπὴν ὑμῶν λέγω. ^z ch. 5. 6.
^a Rom. 13. 11.
^{ch.} 6. 5.
^{Eph.} 5. 14.

tized ὑπὲρ τῶν νεκρῶν, i. e. for the dead, generally and collectively, but only ὑπὲρ νεκρῶν, for dead persons individually, of whom they were the proxies. Compare Winer, p. 112, on the difference of νεκροί, dead persons, and οἱ νεκροί, the dead regarded as a whole, and as distinguished from the living.

The preposition ὑπὲρ is used here after βαπτίζονται, in the same sense as after other verbs, such as πρεσβεύω, 2 Cor. v. 20; λαλῶ, xii. 19.

The words "to be baptized for the dead, and in their behalf," are, therefore, it would seem, to be explained as follows:

Every Baptism which is administered in the Church is an argument for the future Resurrection of the Body. It is a public profession of Belief in that Doctrine. "Know ye not," says St. Paul (Rom. vi. 3), "that so many of us as were baptized into Jesus Christ were baptized into His death? therefore we are buried with Him by Baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And so Coloss. ii. 12: "Buried with Him by Baptism into death, wherein also ye are risen with Him through the faith of the operation of God." Compare the Collect of the Church for Easter Even.

Besides, in every Baptism administered in the Church, a profession is made, by the person baptized, of Belief in Christ's Resurrection, and in the Resurrection of the Body. Every Baptismal Creed contains these Articles of the Faith. (See Chrys. here, and Rigalt ad Tertullian l. c.) Therefore, every one who is baptized, may be well said to be baptized ὑπὲρ τῶν νεκρῶν, in behalf of the dead. And this was specially true at Corinth. There some persons denied the Resurrection (v. 12). They alleged, that those who had fallen asleep in Christ had perished (v. 18). Such unbelieving persons might well be said to speak against the dead, κατὰ τῶν νεκρῶν. They disparaged their condition, impugned their privileges, and derided their hopes. They desecrated the Grave, which had been hallowed by Christ, and were calumniators, revilers, and accusers of the dead. But, in opposition to these heretics, all baptized persons, at their Baptism, pleaded the cause of the dead. Their Baptism was a practical argument ὑπὲρ τῶν νεκρῶν, for the dead. They were baptized in behalf of the dead, and in their vindication. They justified them from the charge of folly in grounding their hopes on a vain and false foundation.

Every baptized person was an apologist of the dead; he vindicated them from the calumnies of the sceptic, he was baptized in their behalf. He declared by his public profession before Baptism, that Christ was risen, and that the dead would rise; that their state was therefore a hopeful and a blessed one. His Baptism itself was a public representation of the Resurrection. It was spiritually "a death unto sin, and a new birth unto righteousness." And therefore the Sacrament of the New Birth is called in Scripture the First Resurrection. (See note on Rev. xx. 5, 6.) And the immersion of the catechumen in the water, and his emersion from it, was a visible figure of the Resurrection.

Thus all Christians, even these Corinthians themselves, if they were Christians, were baptized ὑπὲρ τῶν νεκρῶν: and if they denied the Resurrection, they denied their own Christianity; they renounced the primary principle by which they had been engrafted into the Christian Church.

Well then might the Apostle say, If there is no Resurrection of the dead, what henceforth will they be able to do (Acts iv. 16; xxii. 10. Matt. xxvii. 22. Mark x. 17. Luke iii. 10; x. 25) who are baptized in behalf of the dead? What other principle of action can they have? Their foundation will have been destroyed. What then will they be able to effect? (Cp. Winer, p. 229, note on the sense of ποιεῖν, and ibid. p. 259.) What other foundation will they be able to lay? What superstructure of Christian faith and practice will they be able to build? Why do they even take the pains to lay a foundation which is to be destroyed as unsound? Why are they even baptized for the dead?

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We may confirm what has been here said on this important text by the following words from S. Chrysostom:

When we have instructed the catechumen in the divine Mysteries of the Gospel, and are about to baptize him, we command him to say, 'I believe in the Resurrection of the Body.' And he is baptized in this faith. For, after he has made confession of this article of the faith, he descends to the fountain of those sacred waters. This is what St. Paul recalls to their memory. If there is no Resurrection of the Body, why are you baptized for the dead? Why are you baptized in the profession that they will rise from the grave? You, on your part, proclaim their Resurrection; and the Priest, on his side, represents it. For your immersion into the water at Baptism, and your emersion from it, is a figure of the Resurrection of the Dead. God raises you from the grave of sin by the 'laver of Regeneration' in Baptism; and thus gives you a pledge of the Resurrection which you profess. If then there is no Resurrection of the Body, all that is done in Baptism on behalf of the dead is a mere theatrical show. What then will they do, who are baptized for the dead, and in the profession on their behalf that they will arise from the grave? They will have been cheated by an idle delusion.

31. Καθ' ἡμέραν ἀποθνήσκω] See S. Polycarp, frag. 11, p. 533: "Apostolus Paulus quotidie inquit morior; quoniam ad mortem jugiter erat preparatus."

— νῆ τὴν ὑμετέραν καύχησιν] by my glorying in you (see on Luke xxii. 19) and your faith (Theodoret), as hoping for a future reward at the general Resurrection for my labours endured among you and for you, in body and soul.

This form of speech is sometimes called an adjuration, but improperly; for it is essential to an Oath, that a superior Being, believed to be divine, should be invoked in it as a witness. See Sanderson, De Juram. v. c. 6, and i. c. 4, Vol. iv. pp. 245. 316.

32. κατὰ ἄνθρωπον ἐθριομάχησα] as far as man was concerned (see on 1 Cor. ix. 8. Rom. iii. 5); as far as my adversaries were able to make me do it, and as far as I myself was concerned, and independently of God's supernatural interposition (κατὰ Θεόν) to deliver me, I fought with beasts at Ephesus; which some interpret in a figurative sense, as Ignatius ad Rom. c. 6, says, ἀνδρὶ Σουλᾷ μέχρι ῥώμης θηριομαχῶ; and Ecumen. and others here, and Bp. Sanderson, i. p. 225, "he fought with beasts in the shape of men."

But the words may well be taken literally: As far as my human will and agency was concerned, and apart from divine intervention (see 2 Cor. i. 8, 9), I fought with beasts at Ephesus. (See Chrys. here, and Tertullian, de Res. Carnis, c. 48.) The literal sense is also supported by Ignatius: "who fought with beasts at Rome" (Ephes. i.), ἐντυχεῖν ἐν ῥώμῃ θηριομαχῶσαι. Cp. Traill. 10; and Christian Martyrs, contemporaries of Polycarp, fought with beasts at Smyrna. Martyr. Polyc. 3, cp. c. 12; and this sense seems to be confirmed by St. Paul's own history. See on 2 Tim. iv. 17.

There is also more propriety in the literal sense here. The Apostle is pleading for the Resurrection of the Body. Bodily afflictions were endured by him in the hope of a bodily reward. It was very apposite therefore to his purpose to say, that in will, if not in deed, he gave his body to be torn by wild beasts, and his bones to be ground by their teeth, in order that he might have in his body a more glorious Resurrection. Compare the fervent language of S. Ignatius panting for martyrdom, ad Rom. 4: "I beseech you hinder me not, suffer me to be the food of wild beasts, who may send me to God. Corn I am of God. Let me be ground by their teeth, that I may be clean bread of Christ." See also ibid. c. 5.

St. Paul refers to this peril at Ephesus because he was now there, and that was his most recent danger.

— φάγωμεν καὶ πίωμεν] let us eat and drink. "Bibamus, moriendum est," quoted by Seneca, Controv. 14. See other expressions of this Epicurean sentiment in Wetstein, p. 169.

Such language as this shows what the popular feeling was, and gives us some notion of what the world owes to Christianity.

33. φθείρουσιν—κακαί] An Iambic senarius from Menander's

T

b Ezek. 37. 3.

c John 12. 24.

d Gen. 1. 16.

e Phil. 3. 21.
Matt. 13. 43.
Dan. 12. 3.f Gen. 2. 7.
Rom. 5. 14.
John 5. 21.
& 6. 33, 39.
Col. 3. 3, 4.
g Gen. 3. 19.
John 3. 13, 31.h Gen. 5. 3.
John 3. 31.
Rom. 8. 29.
2 Cor. 3. 18.
& 4. 11.
Phil. 3. 21.
1 John 3. 2.

³⁵ b Ἄλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;
³⁶ c Ἀφρον, σὺ δ' σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ ³⁷ καὶ δ' σπείρεις, οὐ
τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος
τῶν λοιπῶν. ³⁸ Ὁ δὲ Θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν
σπερμάτων τὸ ἴδιον σῶμα. ³⁹ Οὐ πᾶσα σὰρξ ἡ αὕτη σὰρξ ἀλλὰ ἄλλη μὲν
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ πτηνῶν, ἄλλη δὲ ἰχθύων. ⁴⁰ d Καὶ
σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα,
ἑτέρα δὲ ἡ τῶν ἐπιγείων ⁴¹ Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ
ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. ⁴² Οὕτω καὶ ἡ ἀνά-
στασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. ⁴³ e σπείρεται
ἐν αἰμιᾷ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει ⁴⁴ σπεί-
ρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν,
ἔστιν καὶ πνευματικόν. ⁴⁵ f Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄν-
θρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν.
⁴⁶ Ἄλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἔπειτα τὸ πνευματικόν.
⁴⁷ g Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ Κύριος ἐξ
οὐρανοῦ. ⁴⁸ Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι
καὶ οἱ ἐπουράνιοι. ⁴⁹ h καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν
καὶ τὴν εἰκόνα τοῦ ἐπουραίου.

Thais (Meineke, p. 75), and translated into a Latin Iambic verse by Tertullian (ad Uxorem, i. 8), who calls it "a verse sanctified by the Apostle,"—

"Bonos corrumpunt mores congressus mali."

The best MSS. have *χρηστὰ*, not *χρηστῶ*. Cp. Winer, p. 40.

On other like verses quoted in N. T., see on Acts xvii. 28, and Winer, p. 563.

³⁶. Ἀφρον] A reading altered by some editors to Ἀφρων, on the authority of A, B, D, E, G. But in such matters as this, where the similarity of sound and of writing led to confusion, the external evidence of MSS. is of less weight. See v. 49, and above, iv.

St. James uses the same case in a similar manner, ὁ ἐν-
θρῶν κενός. (James ii. 20.)

³⁷. γυμνόν] bare, naked seed, not yet clothed with the beauty which it will have after its death when it sprouts in the blade and the ear. Theodorēt.

So we ourselves, when we die, are sown in the earth as naked, bare grain. For "naked came we out of our mother's womb, and naked shall we return" (Job i. 21). But we hope to be hereafter clothed-upon with our glorified body, and then we shall not be naked. See 2 Cor. v. 3. Cp. Tertullian, c. Marcion. v. 10, where is an exposition of St. Paul's words; and the vigorous language of Tertullian's Apology (c. 48), "Semina non nisi corrupta et dissoluta fecundius surgunt; omnia pereundo servantur, omnia de interitu reformantur. Tu, homo, tantum nomen, ad hoc morieris, ut percas?"

The hopes of the Christian, derived from this view of the vegetable world, form a striking contrast to the dreary notions of Heathenism, as expressed in the melodious lines of Moschus on the death of his contemporary pastoral poet, Bion, v. 105:—

αἶ, αἶ, τὰ καλὰ χαῖαι μὲν, ἐπὶ κατὰ κῆπον δλωνται,
ἢ τὰ χλωρὰ σέλινα, καὶ εὐθαλὲς ἵγρην ἀνηθον,
ὑστερον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φύοντι,
ἔμμεσ δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ὅποτε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κολῶ
εὐδομεν εὖ μάλα μακρὸν, ἀτέρμονα, νήγρετον, ὕπνον.

See above on 1 Thess. iv. 13.

³⁸. τὸ ἴδιον σῶμα] its own body. Wheat does not become barley, nor is barley changed into wheat. Each single grain among the millions that are sown preserves its identity, and rises to life in a more beautiful form.

^{39—41}.] St. Paul's argument is, If God can create such a variety of animal and vegetable genera, surely He can revivify any one genus in a changed, glorified, form. (Greg. Nyss. i. 842.) If He can create, and has created, bodies terrestrial, and also bodies celestial, He can make the terrestrial body to shine with celestial glory. And this is what our Lord Himself promises when He says, "Then shall the righteous shine as the Sun" (Matt. xiii. 43).

³⁹. ἄλλη—ἰχθύων] So the best MSS., and it is observable this is the Psalmist's order, Ps. viii. 8, κτήνη, πετεινά, ἰχθύας. And St. Paul had evidently this Psalm in his mind, and quotes it in v. 27. Els. has ἰχθύων before πτηνῶν.

⁴¹, ⁴². Ἄλλη δόξα ἡλίου—Οὕτω κ.τ.λ.] This text has been used by many of the Fathers in confirmation of the doctrine that there will be different degrees of glory in heaven. So Aug. (Serm. 132), "Comparata est Resurrectio mortuorum stellis in cœlo lucentibus. Stella a stella differt in gloria; splendor dispar, cœlum commune." So S. Jerome. Cp. on Luke xix. 17.

—σπείρεται] "Verbum amœnissimum pro sepulturâ." (Bengel.)

⁴⁴. ἔστιν καὶ πνευματικόν] a spiritual body. Not a spirit, but a true body with flesh and bones (Luke xxiv. 39), such as Christ's Body is since the Resurrection. See on John xx. 19, 20. 27. Phil. iii. 21. Els. omits εἰ at the beginning of the sentence, but it is in A, B, C, D*, F, G.

⁴⁷. χοϊκός] of dust, χοῦς. See Mark vi. 11, ἐκτινάξατε τὸν χοῦν. Rev. xviii. 19, ἔβαλον χοῦν. Compare Gen. ii. 7, where the creation of man is thus described by LXX, ἐκλάσεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ γῆς. Καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

This word χοϊκός is happily adopted by the Apostle, because it contains an argument in behalf of the doctrine of the Resurrection of the body, for which he is pleading. If God could create man from mere χοῦς, loose, flowing dust (root χέω), surely He can restore the work He has created, however that work may moulder in the ground, or be scattered to the wind, or dissolved in the waves.

—ὁ Κύριος] Omitted by B, C, D*, E, F, G, and some recent Editors; but these two words are found in A, D***, I, K, and in many Cursive Versions, and Fathers; and are certainly as old as the age of Origen and Tertullian, who quotes them, c. Marcion. v. 10, "Primus homo de humo terrenus, secundus Dominus de cœlo." Indeed, the word ὁ Κύριος = JEHOVAH, adds much to the force of the statement. The first man was of the earth, χοϊκός, the second man is the Lord from heaven. The one, the creature; the other, the Creator. Therefore, the one the cause of death, the other of life, to all.

⁴⁹. φορέσομεν] So Els. with B alone of collated uncial MSS., and many Cursive MSS. But this is undoubtedly the true reading, and is generally acknowledged so to be, although another reading, φορέσωμεν, is supported by A, C, D, E, F, G, K, and very many Cursive MSS. and Fathers, e.g. Tertullian, p. 356. 474, de Res. Carnis, c. 49; c. Marcion. v. 10.

It has been said by some, that the change to φορέσωμεν is to be ascribed to a desire on the part of the Copyists to improve an assertion into an earnest ethical exhortation; but such suppositions as these have a tendency to destroy the credit of the ancient MSS.; and if such surmises were true, those MSS. would hardly be worth the pains of collating them.

Nothing is more common in MSS. than the confusion of s

⁵⁰ Ἰ τοῦτο δὲ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι ἰ ch. 6. 13.
οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ⁵¹ Ἰδοὺ, μυστήριον ἰ 1 Thess. 4. 15—
ὑμῖν λέγω πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. ⁵² ἐν ἰ 1 Thess. 4. 16.
ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ
ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. ⁵³ Ἰ δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἰ 2 Cor. 5. 4.
ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ⁵⁴ Ὅταν ἰ m Isa. 25. 8.
δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἰ Hos. 13. 14.
ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς ἰ Heb. 2. 14.
νίκος. ⁵⁵ Ποῦ σοῦ, θάνατε, τὸ κέντρον; ποῦ σοῦ, ῥῆδη, τὸ νίκος; ἰ Rom. 5. 12.
⁵⁶ Ὅ τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος· ἰ 3. 20. & 7. 5.

and *ω*. See above v. 36 and iv. 2. This change affords a proof, among others, that the best MSS. are not to be implicitly relied on without reference to other considerations,—such as those afforded by the study of Palæography, and a knowledge of ancient Pronunciation.

⁵⁰. *σὰρξ καὶ αἷμα—οὐ δύνανται*] *Flesh and Blood cannot inherit the Kingdom of God*. On the error derived by some from these words, as if they were at variance with a belief in the Resurrection of the *Flesh*, see *Irenæus*, v. 9, where he shows that the Apostle's meaning is, that *flesh, as flesh*, cannot inherit the kingdom of God; and that *fleshly lusts exclude* from that kingdom; and that the *Flesh* needs the regenerating, renewing, and sanctifying influence of the *Spirit*, in order to qualify it for heaven.

S. Irenæus thence draws this practical lesson: Since we cannot be saved without the *Spirit of God*, the Apostle exhorts us carefully to keep and cherish (*συντηρεῖν*) the *Spirit*, by a sound faith and holy life, in order that we may not be bereft of the *Spirit*, and so forfeit the kingdom of God (v. 9. 3).

See also *ibid.* v. 10, where he says, St. Paul teaches us that they who live in the *flesh* cannot please God (Rom. viii. 8), and that *flesh* cannot inherit the kingdom of God. The Apostle does not reject the *substance* of the *flesh*, but invites the *infusion* of the *Spirit*.

And again (c. 11), We were cleansed in Baptism, not from the *substance* of our bodies and from the image of the creature, but from our former *vain conversation*; and in the same body as that in which we were dying, when we did the works of corruption, in that body are we made alive, when we do the works of the *Spirit*.

See also *ibid.* v. 13, 14. Indeed these chapters of the great work of *Irenæus* form one of the most interesting early Comments on this portion of St. Paul's Epistle. Compare also *Tertullian*, c. Marcion. v. 10, "*Operibus carnis, non substantiæ carnis, denegatur regnum Dei*," and de Resurrect. Carnis, c. 50.

See also *S. Jerome* in his eloquent Epistle ad Pamphiliū, Vol. iv. p. 319—329, where he comments on this passage of St. Paul, and shows the necessity of confessing the Resurrection of the *Body*, "Nos post resurrectionem eadem habebimus membra, quibus nunc utimur, easdem carnes et sanguinem et ossa; quorum in Scripturis opera, non natura, damnantur. Hæc est vera Resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem."

The Resurrection of the *Flesh* is not due to the *Flesh*, but to the *Spirit* dwelling in the *Flesh*. See on Rom. viii. 11.

—*οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ*] *Nor does Corruption inherit Incorruption*. Will then the *flesh* be raised again? Yes; certainly. St. Paul does not say that *flesh and blood* will not arise from the grave, but that they will not inherit the kingdom of God. "*Tamdiu regnum Dei non possidebunt, quamdiu caro tantum sanguisque permanserint. Quum autem corruptivum induerit incorruptionem, quæ prius gravi pondere premebatur in terram, acceptis spiritalis pennis, et immutationis non abolitionis novâ gloriâ, volabit ad cælum*" (*Jerome*, ad Pamph. Vol. iv. p. 329). See Rom. viii. 11, and the homily of *Methodius*, de Resurrectione, in *Amphilochii Opera*, p. 283—336.

⁵¹. *πάντες μὲν—ἀλλαγησόμεθα*] *We shall not indeed all die, but we shall be changed*. *Lachmann* has adopted the reading of some ancient MSS. and *Fathers*, especially *Wetstein*, *πάντες [μὲν] κοιμησόμεθα—οὐ πάντες δὲ ἀλλαγησόμεθα*, the evidence for which is given by *Wetstein*, p. 173, and *Dean Alford* in his valuable collection of Various Readings. But the received reading is supported by B, D*, E, by the *Syriac*, *Coptic*, *Arabic*, and *Gothic* Versions, and many *Cursives* and *Fathers*, and, above all, by the context. And so *Tisch.*, *Alford*, *Meyer*, with the omission of *μὲν*.

The objection which was made by some in ancient times to the received reading was, that the *wicked* would not be changed, namely, glorified; but St. Paul is here speaking only of the Resurrection of the *Just*. See vv. 42—49. 53.

See note above on 1 Thess. iv. 17, and the excellent remarks on the various readings of this passage in *Bp. Pearson* on the Creed, Art. vii. p. 564, where, after summing up the evidence on the subject, he says, "we have no reason to doubt or question the received reading."

⁵². *ἐσχάτῃ σάλπιγγι*] *S. Jerome* (*ibid.*) connects this Trumpet with the *seventh Trumpet* in the Apocalypse (viii. and ix.), "In Apocalypsi Joannis septem describuntur Angeli cum tubis; *Novissimo*, i. e. *septimo* claro tubæ strepitu, *mortui suscitantur*." And so *Theodor. Mopsuest.* and *Severian*, who observe that the Apostle speaks of the *last trumpet*, with some reference to the *other trumpets*.

⁵⁴. *Κατεπόθη ὁ θάνατος εἰς νίκος*] The word in Isa. xxv. 8 for *vikos*, *victory*, is *נצח* (*netsah*), *eternity*, as *prevailing over time*, and conquering all things, and sometimes used to signify *victory* (1 Chron. xxix. 11); and therefore the representation of the word by *vikos*, *victory*, was natural and easy. See *Surenhusius*, *καταλλ.* p. 552.

⁵⁵. *Ποῦ σοῦ, θάνατε, τὸ κέντρον*] *Where, O Death, is thy sting?* The *sting* of Death, which is *sin* (v. 56), has been taken away by the obedience and passion of Christ. The sting of the old *Serpent of fire* has been healed by the *lifting up* of the *Serpent of brass*, looked at with the eye of Faith. See on John iii. 14.

—*ῥῆδη*] B, C, D, E, F, G have *θάνατε* repeated here, which has been received by some Editors, who suppose that *ῥῆδη* is a correction of the copyists to suit the Septuagint Version of the passage here cited of Hosea xiii. 14.

But copyists might have been inclined to alter *ῥῆδη* also, as appearing to give countenance to the heathen notion of a personal *Deity* bearing the name of *Hades*. The Latin Fathers, such as *Tertullian*, who repeated the word *Mors* (c. Marcion. v. 10), would have shrunk from the use of *Orcus*, or *Dis*. And the form of this eloquent appeal and magnificent pæan of victory seems to be weakened by the repetition of the word *θάνατε*. And an assertion of victory over the *Grave*, *Ἄδης*, *ἡνέφ* (*Sheol*), seems specially appropriate in this divine plea for the Resurrection of the *Flesh*.

We find a similar combination in the Apocalypse, xx. 13, *ὁ θάνατος καὶ ὁ ῥῆδης*. And again, xx. 14.

And *ῥῆδης* is found here in A*, J, K, and in most of the *Cursive MSS.*, and as early as *Origen*, and also in the *Syriac*, *Gothic*, and *Arabic* Versions. It is, therefore, retained in the text.

⁵⁶. *ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος*] *The strength of sin is the Law*. For, where *no Law* is, there is *no sin*, for *sin* is the *transgression of Law* (see on Rom. iv. 15; vii. 7. 1 John iii. 4), and the nature of *Law* is to impose and exact a *penalty* for *disobedience* to it. *Law* does not *make* sin, but *declares* it; and no child of Adam is without some *Law* (see on Rom. i. 18; ii. 9), and no one lives up to the *Law* under which he lives. Every one, therefore, is *by nature* subject to condemnation, and under a curse. But Christ by His perfect obedience to the requirements, and by His submission to the penalties of *Law* in our Nature, has delivered us from the *curse* of the *Law* (Gal. iii. 13), has given us new powers of obedience, and has promised us infinite rewards for it. See below, *Introduction* to the Epistle to the Romans.

But why was mention made in this place by St. Paul of the *Law*, as the *strength of sin*? What is its connexion with his subject?

He is arguing against those who denied the *Resurrection*

o 1 John 5. 5.
Rom. 7. 25.
& 8. 37.

57 ° Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

58 ° Ὡστε, ἀδελφοί μου ἀγαπητοὶ, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

a Acts 11. 29.
Rom. 12. 13.
2 Cor. 8. 4.
& 9. 1.
b Acts 20. 7.
Rev. 1. 10.

XVI. 1 ° Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. 2 ° Κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησανρίζων ὃ τι ἂν εὐδοῶται ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. 3 ° Ὅταν δὲ παραγένωμαι, οὓς ἂν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 4 ° Ἐὰν δὲ ᾗ ἀξίον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

d Acts 19. 21.
2 Cor. 1. 16.
e 2 Cor. 1. 15.
Rom. 15. 24.
f Acts 18. 21.
ch. 4. 19.
James 4. 15.

5 ° Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· 6 ° πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἥ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἂν πορεύωμαι· 7 ° οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ Κύριος ἐπιτρέψῃ. 8 ° Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· 9 ° θύρα γάρ μοι ἀνέσχετο μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

h ch. 4. 17.
1 Thess. 3. 2.
i 1 Tim. 4. 12.
3 John 6.

10 ° Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ· 11 ° μὴ τις οὖν αὐτὸν ἐξουθενήσῃ. Προ-

of the Body, and he had already said that if dead bodies cannot rise again, neither is Christ risen (v. 16), Christ's Body is still in the grave. And if that is so, then ye are still in your sins (v. 17). And why? Because the Resurrection of Christ is the proof that His sacrifice for your sins has been accepted by God. His Resurrection is the evidence of your Justification. (See on v. 16, and below on Rom. iv. 25.)

If then there is no such thing as a Resurrection of the body, then your sins yet live and prevail; then the Law, which is the strength of sin, rises up against you with all its curses for disobedience.

But, God be praised, there is a Resurrection. Christ is risen. Ye have been justified. Thanks be to God Who giveth us the Victory through Jesus Christ our Lord!

This argument of the Apostle is a proof of the Resurrection. For, if Sin was the cause of Death, and if Christ loosed the bonds of Sin, and delivered us from it in our Baptism, and has taken away the curse of the Law, in the transgression of which is the essence of Sin, why should we doubt of the Resurrection? How can Death have any power over us? From the Law? No; Christ has destroyed its curse. From Sin? No; Christ has taken it away. Chrys.

57. Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κ. ἡ. 1. X.] Christ has conquered Death, and enables us to conquer it. S. Athanasius argues for the triumph of Christ over death, from the joy with which Christian Martyrs, even young women and boys, have welcomed the most agonizing deaths for Christ, as contrasted with the fear with which men recoiled from Death before the Incarnation and Passion of Christ. See his Treatise de Incarnat. § 27—30, p. 56, and cp. Clem. Rom. § 6, where for γυναῖκες, θανατῶδες, καὶ δίκαι we may read γυναῖκες, νεανίδες, καὶ δίκαι, so Athanas. l. c. οἱ ἐν Χριστῷ παῖδες καὶ νέοι κέραι παρορῶσι τὸν ἐνταῦθα βίον, καὶ θανατῶν μελετῶσι, and Aug. Serm. 143, p. 999.

58. ἐν τῷ ἔργῳ] The practical result of the Doctrine of the Resurrection, and of God's Grace in Christ, is the duty of abounding in the work of the Lord.

CH. XVI. 1. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους] Concerning the collection of alms for the poor Christians at Jerusalem, suffering then under special privations (cp. on Acts ii. 44) from the hatred of the Jews and the distresses of that age of afflictions which preceded the Fall of Jerusalem. See Gal. ii. 10. 2 Cor. ix. 1, 2. 12.

After St. Paul had written his two Epistles to the Corinthians, he came through Macedonia to Corinth, whence he wrote to the Church of Rome on the same subject, when he was on the point of setting out to Jerusalem through Macedonia, and by Philippi and Thess., and so along the coast of Asia to Jerusalem (Acts xx. 4—xxi. 17) with the contribution. See Rom. xv. 25, where he says I am now going unto Jerusalem to minister

unto the Saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor Saints at Jerusalem.

On the occasion of that visit he was arrested by some of the Asiatic Jews in the Temple, and so eventually came to Rome. See Acts xxiv. 17, 18.

— ὥσπερ διέταξα—Γαλατίας] probably in a recent visit to the Galatian Churches.

— ταῖς ἐκκλησίαις τῆς Γαλατίας] to the Churches of Galatia—who had therefore now been retrieved from their disaffection to the Apostle. See above, Introduction to the Epistle to the Galatians.

2. σαββάτου] So A, B, C, D, E, F, G. Elz. has σαββάτων. For the use of the singular σαββατον, in the sense of week, see Mark xvi. 9. Luke xviii. 12.

As to the primitive observance of the First Day of the week, see on Acts xx. 7.

And on this text, as regarded in primitive times as an authority for the Weekly Offertory on the Lord's Day, see Joseph Mede's Works, p. 273. Cp. Justin Martyr, Apol. i. 88, where he says, "Each of those who are willing, gives according as he is minded, and offers what is contributed to the Minister; and he succours therewith the orphan and widow, and those who are sick and in prison, and strangers, and in a word, is the guardian of those who are in need."

3, 4. οὓς ἂν δοκιμάσητε] whom ye may have approved. St. Paul himself was desired by the Churches of Achaia and Macedonia to go with their alms to Jerusalem (see on v. 1). A practical proof of their confidence and affection; the more honourable to him and to the Corinthians, after the stern rebukes of his two Epistles to them.

— δι' ἐπιστολῶν] by your letters to the Church at Jerusalem. The Corinthians were to certify their own sanction of the parties sent with the alms, in order that those parties might not seem to have taken the office upon themselves, and in order that their mission might have proper credentials and due authority.

5. Μακεδονίαν γὰρ διέρχομαι] I am now intending to pass through Macedonia. He had not yet left Ephesus, nor would do so before the ensuing Pentecost (v. 8).

As to the Chronology of this time, see the "Chronological Table," and the Introduction to this Epistle.

7. οὐ θέλω] it is not my will. On St. Paul's desires and designs in regard to a visit to Corinth, see on 2 Cor. i. 16—23.

— γὰρ—ἐπιτρέψῃ] So the best MSS. Elz. has δὲ καὶ ἐπιτρέψῃ.

8. Πεντηκοστῆς] Pentecost—mentioned as a Christian Festival by Tertullian, together with the Lord's Day (De Idol. c. 14).

11. μὴ τις οὖν αὐτὸν ἐξουθενήσῃ] on account of his youth, 1 Tim. iv. 12. (Theodoret, Paley.)

πέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

¹² Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

¹³ ^k Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε ¹⁴ ^l πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

¹⁵ ^m Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς, ¹⁶ ⁿ ἵνα καὶ ὑμεῖς ὑποτάσσῃσθε τοῖς τοιοῦτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. ¹⁷ Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν ¹⁸ ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν ἐπιγινώσκετε οὖν τοὺς τοιοῦτους.

¹⁹ ^o Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ ²⁰ ^p ἀσπάζονται ὑμᾶς καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· ²¹ ^q ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

²² ^r Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ²² ^r Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα· μαρὰν ἀθά·

— ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτόν] Timothy had rejoined St. Paul when he wrote his second Epistle (2 Cor. i. 1).

— μετὰ τῶν ἀδελφῶν] with the brethren, probably, who had been sent from Corinth by the Corinthians with the letter of questions addressed to the Apostle (vii. 1), and who would be the bearers of this Epistle in reply.

¹² Περὶ δὲ Ἀπολλῶ] concerning Apollos. Do not imagine, therefore, from my language in this Epistle (i. 10), that there is any rivalry between us.

¹⁷ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ κ. φ. κ. Ἀ.] who, it is probable, brought the letter of the Corinthians (vii. 1), and carried back this reply. (Theodoret.) The name of a Fortunatus occurs in the Epistle of S. Clement (c. 59) as one of the bearers of it to the Church of Corinth.

— ὑμέτερον] So the best authorities. *Els. ὑμῶν.* Cp. Phil. ii. 30.

— αὐτοί] So the best MSS., a reading preferable to that of *Els. οἱτοί.*

St. Paul means that Stephanas and the others, αὐτοὶ ἱψοί, i. e. in their own persons, of their own accord and free-will, supplied what was lacking on the part of the Corinthian community.

Though St. Paul did not exact maintenance from the Corinthians, yet he did not excuse them for not offering to supply it. See on Acts xviii. 5, and cp. 2 Cor. xi. 8, 9, which is the best commentary on this passage, παρὼν πρὸς ὑμᾶς (i. e. at Corinth) καὶ ὑστέρηθαι οὐ κατενόησα οὐδένος· τὸ γὰρ ὑστέρημα μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας.

This interpretation is confirmed by the character here given to Stephanas and his companions, that they gave themselves to acts of Christian beneficence, εἰς διακονίαν τοῖς ἁγίοις.

Some expositors interpret ὑστέρημα as absence; but this is a sense in which it is not used in N. T. And cp. Luke xxi. 4. 2 Cor. viii. 13, 14. Phil. ii. 30. 1 Thess. iii. 10.

¹⁸ ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν] They refreshed my spirit, and yours. Observe the aorist here. St. Paul does not say that Stephanas and his friend have now done so by their visit to him; but he refers to their former conduct, i. e. to what they did when he was at Corinth.

They were benevolent and charitable persons; and they were something more, they were fellow-labourers in preaching the Gospel, συνεργοὶ καὶ κοπιῶντες (see v. 16). Hence he might well say, they refreshed my spirit by acts of kindness, and they refreshed yours by spiritual comfort. Hence St. Paul exhorts the Corinthians, ἐπιγινώσκετε, to acknowledge and love them—a duty to be paid specially to Pastors. See 1 Thess. v. 12.

¹⁹ Ἀκύλας καὶ Πρίσκιλλα] Aquila and Priscilla. See on Acts xviii. 18. Rom. xvi. 3. 2 Tim. iv. 19.

— τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ] the Church that is in their house. See Rom. xvi. 5. Col. iv. 15.

²⁰ ἀσπάσασθε ἀλλήλους] Salute one another with a holy kiss.

The words ἀσπάσασθε ἀλλήλους were uttered by the Deacon in the Ancient Liturgies. See the Liturgy of St. Mark, p. 15 (ed. Neale), and note above, 1 Thess. v. 26, and below, 2 Cor. xiii. 12. Rom. xvi. 16.

²¹ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου] The salutation by the hand of me Paul. Having dictated the former part of the Epistle to an amanuensis, he now takes the pen into his own hand, and concludes it. See above on 1 Thess. v. 28.

²² οὐ φιλεῖ τὸν Κύριον] Observe the word φιλεῖ. Φιλῶ is rarely, if ever, applied to Almighty God in the New Testament; and yet the words οὐ φιλεῖ are not equivalent to μισεῖ. See 2 John 10, and Winer, § 55, p. 425. And φιλῶ here represents the love which Christians are permitted, and encouraged, and even required, to pay to Christ, who is Man as well as God.

And yet, lest any one should presume on this love, and pervert it into an occasion of familiarity and irreverence, the Apostle adds the solemn words *Maran-atha*. See on John xxi. 15—17. Matt. x. 37.

There is something therefore remarkable in the word φιλεῖ, expressive as it is of tender affection, and to a Greek ear signifying to kiss (Luke xxii. 47, 48), and therefore so rarely and reverently used by the Evangelists in regard to the Divine Being, and yet introduced here in relation to Christ immediately after the exhortation to salute one another, as the primitive Christians did, especially at the Holy Eucharist (see v. 20, and 1 Thess. v. 26, and Rom. xvi. 6), with an ἅγιον φίλημα, a holy kiss. These words were full of meaning to the men and women of Corinth, and were fraught with warning against unholy sins. Shall I take the members of Christ, and make them the members of a harlot? (1 Cor. vi. 15.) Shall I pollute the lips which have been sanctified by the eucharistic reception of His most Blessed Body and Blood?

— ἦτω ἀνάθεμα· μαρὰν ἀθά] let him be Anathema: the Lord cometh. On the form ἦτω for ἔστω, see James v. 12. Winer, p. 73.

A pause is to be made after "Anathema." Let him be accursed (Acts xxiii. 14; Rom. ix. 3. Gal. i. 8, 9. 1 Cor. xii. 3): not, however, by man. For, the Lord, ἦτω (maran), πᾶς (atha), cometh to execute judgment on him. Cp. Jude 14, 15.

Perhaps the Apostle uses two Aramaic or Syro-Chaldaic words here, *maran, atha*, in this imprecation, and joins them to the Greek, *Anathema*, in order to remind the Greeks that there were treasures of divine Knowledge in other languages, which they regarded as barbarous (cp. Chrys. here), and that Greek and Jew are accountable to Christ the Lord and Judge of all. Compare the notes on the combination of the words Ἀββᾶ, πατήρ in Mark xiv. 36. Gal. iv. 6. Rom. viii. 15.

Perhaps also he does it with an allusion to the Hebrew form of *Cherem*, or Imprecation, uttered in the Name of God: and called *Shem-atha*, i. e. "the NAME," the ineffable Name (viz.)

s Rom. 16. 20.

23 * Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

JEHOVAH, "cometh" to execute judgment (see *Lightfoot*); thus reminding his readers that *our* Lord Jesus Christ, Whom they are required φιλεῖν, to love as *man*, is no other than God, in whose Name Blessings and Curses are pronounced, and that He will come hereafter to execute Judgment on all Nations and Tongues.

Subscription to the Epistle.

In the *Gothic Version* of *Ulphilas*, it is rightly noted that although some persons say that this Epistle was written from Philippi in Macedonia, yet, according to the Apostle's own intimation, it was rather written from Asia.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

On the Date of Time and Place of the SECOND EPISTLE to the CORINTHIANS.

THE Second Epistle to the Corinthians was written soon after the First Epistle. This appears from the language in chapter ii. 13, where St. Paul describes his disappointment at not finding Titus, whom he expected from Corinth, to report what impression had been made on the Corinthians by the First Epistle; and also from chapter viii. 6—13, where he describes the joy he felt at the coming of Titus to him in Macedonia, with a good report of the salutary effect produced at Corinth by that Epistle.

The First Epistle was written in the *Spring* of A.D. 57. See above, *Introduction* to that Epistle.

St. Paul had announced in that Epistle his intention to *winter* at Corinth (1 Cor. xvi. 6). It appears from Acts xix. 21, 22, that St. Paul, when at *Ephesus*, where he wrote his First Epistle to the Corinthians, "purposed in his spirit to pass through Macedonia and Achaia, and thence to go to Jerusalem," with the alms which he had collected for the poor Christians.

It appears also, from Acts xix. 21, that he sent *Timothy* and *Erastus* from Ephesus into Macedonia.

He himself remained some time longer at Ephesus, and there wrote his First Epistle to the Corinthians, in which he announces to them that he *had* sent *Timothy* to them (1 Cor. iv. 17; xvi. 10).

Then arose the tumult excited by Demetrius the silversmith (Acts xix. 24—41). After which St. Paul left Ephesus and came by Troas (2 Cor. ii. 13) into Macedonia, and passed through those regions (Acts xx. 2), and preached the Gospel in a westerly direction, as far as *Illyricum* (see note on Acts xx. 2, Rom. xv. 19).

Soon afterwards he came to Corinth, and spent there three months; and thence returned by Macedonia and Troas, and came by Miletus to Caesarea and Jerusalem, where he arrived at the Pentecost of A.D. 58. (See Acts xx. 2; xxi. 17.)

The Second Epistle to the Corinthians was written *soon after* the First Epistle, and it was written *before* this *latter* visit to Corinth.

For, it is evident (from 2 Cor. i. 23; ii. 1) that he had not been at Corinth after the date of the former Epistle, and that he was in Macedonia when he wrote this Second Epistle, and was intending shortly to come to Corinth. (See 2 Cor. ix. 1—4.)

From these facts it may be concluded that the Second Epistle to the Corinthians was written by St. Paul late in the summer or in the autumn of A.D. 57, when he was in Macedonia.

Hence he reports, in this Second Epistle to the Corinthians, what the Churches of Macedonia had done and were doing towards the collection of alms which he was about to carry to Jerusalem (2 Cor. viii. 1—6; ix. 2), and to which the Corinthians had already contributed (2 Cor. ix. 2). And he announces to them as probable that some Christians of *Macedonia* will come with him to *Corinth* (2 Cor. ix. 4); which proved to be the case, as we find in the Acts (xx. 4). These Macedonians who accompanied St. Paul to Corinth were Aristarchus and Secundus, of *Thessalonica* (Acts xx. 4). Perhaps the Epistle was written from that city, or from *Philippi*.

Had St. Paul been *more* than *once* at Corinth when he wrote this Epistle?

This question has been answered in the *affirmative* by some learned recent expositors, who suppose that he had crossed over from Ephesus to Corinth in the interval of the three years mentioned Acts xx. 1. The arguments in behalf of this opinion are derived from 2 Cor. ii. 1, *ἐκρίνα μὴ πάλιν ἐν λύπῃ εἰσελθεῖν πρὸς ὑμᾶς*, and from 2 Cor. xiii. 1; and it will be examined in the notes on those passages.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β'.

Ι. ¹ ΠΑΤΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ ² Τιμό-
θεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι
τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ³ χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

⁴ Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ
τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως, ⁵ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ
τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς
παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. ⁶ ὅτι καθὼς περισσεύει
τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ
παράκλησις ἡμῶν. ⁷ Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ
σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς
πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν εἴτε παρακαλούμεθα, ὑπὲρ τῆς
ὑμῶν παρακλήσεως καὶ σωτηρίας, ⁸ εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημά-
των, οὕτω καὶ τῆς παρακλήσεως.

a Phil. 1. 1.
b Acts xvi. 1.
Rom. 16. 21.
1 Cor. 16. 10.
c Rom. 1. 7.
1 Cor. 1. 3.
Gal. 3. 16.
Eph. 1. 2.
& 16. 23.
Phil. 1. 2.
Col. 1. 2.
1 Pet. 1. 2.
d Eph. 1. 3.
1 Pet. 1. 3.
e ch. 7. 6, 7.
Isa. 12. 1.
& 49. 10.
& 51. 3, 12.
& 52. 9.
& 66. 12, 13.
f ch. 4. 8-12.
Col. 1. 24.
g ch. 4. 15. 18.
h Rom. 8. 17.
2 Tim. 2. 11.

Πρὸς Κορινθίους Β'.] So A, B, and several Cursive MSS.

CH. I. 1. Τιμόθεος ὁ ἀδελφός] *Timothy our brother*, who had been with St. Paul on his first visit to Corinth (Acts xviii. 5. 2 Cor. i. 19), and had lately been sent by him from Ephesus to Corinth (1 Cor. iv. 17), whence he had now returned to St. Paul.

How was it then, that *Timothy* had not brought back a report to St. Paul of the impression made at Corinth by his first Epistle? Or if he had brought back a report, how is it that St. Paul does not refer to *him*, but only to *Titus*, as his intelligence in this respect? 2 Cor. vii. 6-13.

The reason seems to be, that *Timothy* rejoined St. Paul in Macedonia soon after *Titus* had come to him, or they may have come back together; and he does not refer to *Timothy* for this report, but associates *Timothy* with himself in writing the Epistle; and thus the report is virtually adopted by *Timothy*. And the Corinthians in reading this Epistle, to which *Timothy's* name is prefixed, would understand that he had concurred with *Titus* in the favourable representation there given of the manner in which the former Epistle of St. Paul had been received by them.

Silas and *Timotheus* are represented in the Acts of the Apostles as St. Paul's associates at Corinth. (Acts xviii. 5.) In harmony with this statement, we find *Silas* and *Timotheus* mentioned as his fellow-labourers there in this chapter (v. 19), and here he associates *Timothy's* name with his own in the address of this Epistle.

— ἐν ὅλῃ τῇ Ἀχαΐᾳ] in all Achaia. See 1 Cor. i. 2.

3. ὁ Πατὴρ τῶν οἰκτιρμῶν] *the Father of mercies*; the most merciful Father (*Theophyl.*), according to the Hebrew idiom, in which the *genitive case* expresses the *quality*, and the *plural number* indicates *abundance*. See on Luke xvi. 8, 9, and *Vorst. de Hebr. N. T.*, p. 248. And the definite article of the Greek language denotes the special mercy, which exceeds all other mercy. *Οἰκτιρμός* = Hebr. רַחֲמִים (*rachem*); literally σπλάγχνα, the *bowels*, hence *pity* and *love*; and is used in this sense in the

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plural in numerous places by the LXX; e. g. Isa. lxiii. 15. Dan. ix. 9.

5. τὰ παθήματα τοῦ Χριστοῦ] *The afflictions which Christ endures in His members*, who suffer for Him. See on Acts. ix. 4, and Col. i. 24. Phil. iii. 10. Heb. iv. 15. *Chrys.*, *Theoph.*, *Æcum.*; and so *Winer*, p. 170.

It is indeed alleged by some interpreters here, that this exposition is inconsistent with the doctrine of Christ's exaltation. But this is erroneous. See Heb. vi. 6, where men are said to *crucify afresh the Son of God*. All things are not yet put under His feet. (1 Cor. xv. 25.) He has enemies who rebel against Him, even though He is seated in glory at God's right hand. (Ps. ii. 9-12.) And so intimate is His union with His members, by reason of His Incarnation, and their baptismal Incorporation into Him, that whatever may be predicated of His members in the way of suffering, may, by virtue of that mystical union, be said of Him, even though He is exalted to the Right Hand of God.

Still it must be remembered (by way of caution against the Romish doctrine, which makes the sufferings of the Saints to be meritorious, and associates them in this respect with the sufferings of Christ), that Christ our *Head* made a *plenary satisfaction* on the cross for the sins of the whole world, and He no longer suffers as our *Head*, but He suffers in His *members*. But their sufferings are not *propitiatory*, as His own proper sufferings were. See on Col. i. 24.

6. Εἴτε δὲ θλιβόμεθα—ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν] *If we are afflicted, it is for your sake. We might escape afflictions, if we did not preach the Gospel; but we preach it, in order that you may be saved; and in preaching it we endure affliction for your sake, and this salvation which we preach operates in you in the patience which it produces in you, who bear similar afflictions for the Gospel which you receive. Theophyl.*

The reading in the text is that of the greatest number of uncial and cursive MSS. and best Editions.—*Elz.* has καὶ ἡ ἐλπίς—ὑμῶν after σωτηρίας.

U

1 Acts 19. 23, &c.
1 Cor. 15. 32.
& 16. 9.

1 Jer. 17. 5—7.
Ezek. 33. 13.
Luke 18. 9.
k ch. 4. 13, 14.
Ezek. 37. 1—14.
Rom. 4. 17—25.
Heb. 11. 19.
12 Pet. 2. 9.
m Rom. 15. 30—
32.
Phil. 1. 19.
Col. 4. 3.
1 Thess. 5. 25.
ch. 4. 15.
n ch. 2. 17.
1 Cor. 2. 4, 13.
ch. 4. 2.

o ch. 5. 12.
Phil. 2. 16.
& 4. 1.
1 Thess. 2. 19, 20.

p Rom. 1. 11.
1 Cor. 16. 5.
q 1 Cor. 16. 6.

r 1 Cor. 16. 5—7.

s Acts 9. 20.

⁸ Ὁ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· ⁹ ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιοῦντες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκροὺς, ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται, εἰς δὴν ἡλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, ¹¹ συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

¹² Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

¹³ Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλὰ ἡ ἀναγινώσκετε, ἡ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἔως τέλους ἐπιγινώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον ἐλθεῖν πρὸς ὑμᾶς, ἵνα δευτέραν χάριν ἔχητε, ¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

¹⁷ Τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἡ ἀβουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; ¹⁸ Πιστὸς

8. ὑπὲρ] concerning. As Latin *super*, Hebr. *ὑ*. See 2 Thess. ii. 1, ὑπὲρ τῆς παρουσίας: below, viii. 23, ὑπὲρ Τίτου. *Winer*, p. 342. Some MSS. have *περὶ* here, but this is probably a correction of the copyists.

— ἐν τῇ Ἀσίᾳ] in Asia. See Rom. xvi. 3, where he speaks of Aquila and Priscilla—who were at Ephesus when he wrote his First Epistle to the Corinthians (1 Cor. xvi. 19)—as having laid down their necks for his own life.

Whether the peril to which he here refers was consequent on the popular tumult excited by Demetrius against him (Acts xix. 26), as *Theodoret* and others suppose, is not certain. *Tertullian* (de Resur. Carnis, c. 28) connects this passage with 1 Cor. xv. 32, “I fought with beasts at Ephesus.”

9. ἀλλὰ—τὸ ἀπόκριμα τοῦ θανάτου] but (ἀλλὰ), more than this, we not only were in an ἀπορία, or extremity, without means of life, but we had also in ourselves the sentence of death; ἀπόκριμα = ψῆφον. *Theodoret*, *Chrys.* When we asked ourselves the question, whether we had any hope of life in ourselves, we ourselves pronounced ourselves to be lost.

Ἀπόκριμα differs from Ἀπόκρισις. Ἀπόκριμα is that which is the substance of the ἀποκρισις.

— ἐσχήκαμεν] we have had; a stronger word than ἔσχομεν, as showing duration of suffering, and intimating that its moral effect would be more permanent. We have had this trial and distress, and are still exposed to it, in order that we may feel our own weakness and dependence, and may rely wholly on God. See below, vii. 6.

In order to understand fully the force of the perfect tense as used here, it must be remembered, that wherever St. Paul was, he was exposed to plots and persecutions from the Jews. Cp. Acts xx. 3; below, iv. 8.

— ἵνα] in order that. He thus marks the providential reason for which he was permitted by God to give himself up as lost. See 1 Cor. i. 15. 2 Cor. iv. 7, and below on Rom. iii. 4.

11. συννυπουργούντων—ὑπὲρ ἡμῶν] You also succouring us by your prayers, in order that the free gift (of God) to us, evoked by many persons, may be acknowledged on our behalf by means of many; and so God may be more glorified by public praise for His goodness to me.

A precept that we should not only pray God for blessings on others, but also praise Him for them. *Theoph.*

12. καύχησις] glorying (not καύχημα, or subject-matter of glorying). Our glorying is nothing more than the witness of our conscience, that we have not preached to you with the wisdom of the world, but with the simplicity and sincerity of God. The genitive Θεοῦ indicates the author and source from which it comes. See 1 Cor. iii. 6. Col. ii. 19, αἰξίσις τοῦ Θεοῦ.

— ἀπλότητι] simplicity. A, B, C, K, have ἀγιότητι, which is perhaps due to want of right apprehension of the meaning of

ἀπλότης Θεοῦ. Compare 2 Cor. xi. 3. Eph. vi. 5, for this use of ἀπλότης, which is more direct opposition to σοφία σαρκική than ἀγιότης, and is confirmed by the authority of D, E, F, G, J, and *Vulg.*, *Syriac*, and *Arabic* Versions, and *Chrys.*, *Theodoret*, and others.

13. Οὐ γὰρ] For we have practised no disguise or reserve in our preaching. Cp. Acts xx. 27. We are not like the Philosophers of your ethical Schools, who make a difference between their exoteric and esoteric teaching. We preach one and the same Gospel to all. We have no secret correspondence with any; we write nothing to you that you do not read publicly in the Church, or that you do not openly acknowledge in your public professions of faith.

14. ἀπὸ μέρους] in part. See below, ii. 5. Rom. xi. 15. *Winer*, p. 376. I say ‘in part,’ for although you have complied generally with my commands, yet some of you have not recognized my Apostolic authority, and you have not altogether rejected those who impugn it. *Theodoret*.

— καύχημα] subject-matter of boasting. 1 Cor. v. 6; ix. 25. 2 Cor. v. 12; ix. 3. Gal. vi. 4. Phil. i. 26; ii. 16.

15. ἐβουλόμην] I was desirous. He does not say that it was his settled purpose, βούλευμα, nor yet his θέλημα, or will, to do so. See on v. 17, and below, Philem. 13, where ἐβουλόμην in like manner signifies a wish, which is controlled and overruled by the will; and see note above, 1 Thess. ii. 18.

He does not say, I wrote to you, saying that I was resolved to pass through you to Macedonia, but only I was wishing (imperfect) to do so.

— ἵνα δευτέραν χάριν ἔχητε] That you may have a second benefit, by a second visit from me. See below on xiii. 1.

17. βουλόμενος] wishing. So A, B, C, F, G.—*Elz.* βουλεύομενος. But St. Paul does not say that he purposed, βουλεύσατο, after mature deliberation and counsel, to come; but that only he had a wish to come.

In fact, there is a contrast here between βούλομαι and βουλεύομαι: and he defends himself from the charge of levity, by asserting that his wishes were controlled by his will, which was regulated by right reason and by the will of God; so that his βουλήματα were duly subject to his βουλεύματα. Cp. ii. 1, where his resolve is expressed by ἐκρίνα κ.τ.λ.

— τῇ ἐλαφρίᾳ] did I therefore at all act with the fickleness and lightness (κουφότητι, *Heysch.*) which some of you impute to me, as veering from one purpose to another, altering my plans merely from caprice or fear?

— ἡ ἀβουλεύομαι] He answers here a second and very different imputation, and says: or, as to those things which I purpose (i. e. resolve, βουλεύομαι distinguished from βούλομαι, I desire), do I purpose them with carnal wilfulness, in order that with me (and not with God) the yea should be yea, and the nay

δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὐ¹⁹ ὁ τοῦ Θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῶν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν²⁰ ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, διὸ καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.²¹ Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς, Θεός²² ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

²³ Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν τῇ γὰρ πίστει ἐστήκατε.

II. ¹ Ἐκρίνα δὲ ἐμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² Εἰ,

t Exod. 3. 14.
Matt. 24. 35.
John 8. 58.
Heb. 1. 11, 12.
& 13. 8.
Rev. 1. 8, 11, 17.
u ch. 5. 5.
1 John 2. 20, 27.
v Eph. 1. 13, 14.
& 4. 30.
x Rom. 1. 9.
1 Cor. 4. 21.
ch. 13. 2, 10.
y 1 Cor. 3. 5.
& 15. 1.
1 Pet. 5. 3.
Rom. 11. 20.
a ch. 7. 5—8.
& 12. 20, 21.
& 13. 10.
1 Cor. 4. 21.

should be nay: that is, so that my determinations to do or not to do a thing, should be decided by my own fleshly will, irrespectively of God's guidance, and the directions of the Holy Spirit?

Do I so determine matters, that (whatever may be the providential order of circumstances subsequent to my determination) I will make my own will to be of more account than the will of God? Am I so obstinately fixed in my own purposes, or so vainly enamoured of my own resolves, as, in a headstrong spirit, to arrogate to myself the determination of my own conduct, and the shaping of my own plans, without any regard to the divine disposition of events? Do I say, "Sic volo, sic jubeo; stet pro ratione voluntas?"

No: God forbid! I not only subject my own wishes to my reason, and frame my resolves accordingly; but I submit my resolves also to God's good pleasure, as intimated to me by the illuminations of His Holy Spirit. Cp. *Chrys.*, *Theophyl.*, who rightly point to Acts xvi. 6, 7, for evidence that St. Paul's wishes were controlled by the Holy Ghost.

Thus the Apostle in these two verses disposes of two objections;

The first, charging him with capricious fickleness in his wishes:

The second, imputing to him arbitrary imperiousness of will.

St. Paul's uniform resolve was, to conform his own will to God's will, and to make his actions subservient to God's glory and the salvation of others. And in this resolve he never wavered. As *Theodoret* well explains the passage, St. Paul's conduct is exemplary, in that he neither wavered in his mind, nor yet was resolved to follow his own choice at any rate. See above on 1 Thess. ii. 18.

18. Πιστὸς δὲ ὁ Θεός] But God is to be believed that, &c. If you do not believe me, believe Him, Whose Son is preached by me, and Who has accredited my word, and has given us His Spirit. See vv. 19—23.

—ἐστίν] So the best authorities.—*Elz.* ἐγένετο.

19. ναὶ ἐν αὐτῷ γέγονεν] Observe the perfect γέγονεν. It has become yea, and remains yea in Him. There may be changes in the ordering of my own purposes to preach the Gospel; for my purposes are human. But there is no variableness in the Gospel, which is the subject of our preaching, for that is divine. It is fixed for ever in Christ, the Rock of Ages. It is not sometimes "yea and sometimes nay;" but it is an eternal yea, and an everlasting Amen, in Him.

He thus obviates another objection, viz. that his own avowal of a modification in his purposes of preaching implied also a possibility of change in the substance of what he preached. (*Theophyl.*, *Ecumen.*)

20. διὸ καὶ δι' αὐτοῦ] So A, B, C, F, G. *Elz.* καὶ ἐν αὐτῷ. The sense is, How many and great soever are the promises of God, their Yea (i. e. their confirmation of them) is in Him, i. e. in Christ, wherefore through Him is the Amen (or verification of them) for God's glory, through the instrumentality of us His Ministers, and through our Ministry. Therefore, since we are the appointed Ministers of God's Truth to men, you may be sure that the promises made by us, who have been sent by Christ, and are guided and strengthened by Him Who is the Word and Truth of God, are not fickle or illusory.

22. ἀρραβῶνα] from Heb. אַרְבָּעָה, Gen. xxxviii. 17, 18, 20, where LXX have ἀρραβῶν. It is cited from *Menander* by *Elymol.* M. See authorities in *Weststein*. The root is Heb. אָרַב (arab), to give in pledge. Hence the Latin *arraha* and the modern word *arrhes*, an earnest, something given as a *πρόδομα* (*Heesych.*), as present and part payment, and as a pledge for

future and full payment, or for the performance of a covenant. Cp. Eph. i. 14, where the gift of the Holy Spirit is called the *arrhabon*, or present earnest of the future heavenly inheritance.

If the part of the payment has been given us by God, He will not fail to give the whole. Εἰ τὸν ἀρραβῶνα ἔδωκεν ἡμῶν ὁ Θεός, καὶ τὸ πᾶν δώσει πάντως. *Theophyl.*

23. τὸν Θεὸν ἐπικαλοῦμαι] I call God to witness. A solemn adjuration. "Jurat Apostolus" (*Bengel*). See *Bp. Sanderson*, as quoted on 1 Cor. xv. 31.

In two places in this Epistle St. Paul calls God to witness; here, and xi. 31. And with good reason. For in both places he is speaking of what God only knew, viz., the inner workings of his own heart.

24. οὐχ ὅτι] depends on φειδόμενος, sparing you, I say, not thereby implying that I am lord of your faith, but am a helper of your joy. (2 Cor. iii. 5.)

—τῇ γὰρ πίστει ἐστήκατε] for by Faith ye stand. By it ye hold fast to Christ, your only foundation (1 Cor. iii. 11). Do not think then that I tamper with that because I make changes in my plans of preaching to you. See v. 19.

CH. II. 1. Ἐκρίνα δέ] The δὲ connects this sentence with ἐβουλόμην, i. 15. I was wishing (imperfect) to come by a direct course to you from Ephesus, and to pass by you to Macedonia; but, knowing in what an unhappy state you were, and not knowing what effect my Epistle would produce upon you, I *ἐκρίνα*, resolved (aorist) not to come to you again while I was in grief on your account. Therefore, as I said before, it was because I would spare you (i. 23) that I came not as yet (οὐκέτι ἤλθον) to you.

He was wishing to come to them, but was restrained from coming to them by considerations of love towards them (*Chrys.*), and by the guidance of the Holy Spirit. See i. 17.

St. Paul had announced to the Corinthians this resolve in his former Epistle. (See 1 Cor. xvi. 5.) I will come to you when I have passed through Macedonia, for I am now going to pass through Macedonia.

But he had not disclosed to the Corinthians the inner workings of his own mind and heart (see here i. 23), which led him to frame this resolve.

—πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν]. So A, B, C. And some MSS. (D, E, F, G) have ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς. *Elz.* has ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.

The words πάλιν ἐν λύπῃ ἐλθεῖν do not mean (as has been alleged) that he had already come once to them in sorrow, and that therefore he had been already twice at Corinth before he wrote his first Epistle.

It is clear, and is generally allowed, that he did not come to them in the interval between the writing of his First and of his Second Epistle. See below, vii. 5—8, and Introduction to this and to the First Epistle;

As *Theodoret* says, πάλιν is not to be construed with ἐν λύπῃ, but with ἐλθεῖν;

No such second visit, as is supposed by some to have taken place before the date of the First Epistle, is mentioned in the Acts of the Apostles. Only one visit before that date is recorded there, the visit described Acts xviii. 1—18. Besides, if the Apostle had been with the Corinthians in sorrow, before he wrote his first Epistle, he would have referred to that visit in his first Epistle, and would not have grounded his censures of them on information received from others, e. g. those of Chloe (1 Cor. i. 11), and common hearsay (1 Cor. v. 1; xi. 18), but on his own personal observations.

If, also, he had been recently there, it is by no means probable that such excesses and abuses would have grown up in the

b ver. 12.
Gal. 5. 10.
Philém. 21.
c ch. 7. 8, 9.

d 1 Cor. 5. 1—5,
12, 13.

e 1 Cor. 5. 4, 5.

f Gal. 6. 1, 2.
g 6. 1, 2, 10.
Jude 22, 23.

g ch. 7. 12—15.
h 8. 24.

h Luke 22. 31.
i Pet. 5. 8.

i Acts 16. 8.
j 1 Cor. 16. 9.

k ch. 7. 5, 6.
l Rom. 8. 37.
m Cant. 1. 3.

γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
³ ^b Καὶ ἔγραψα τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πε-
ποιθῶς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἔστιν ⁴ ^c ἐκ γὰρ πολλῆς
θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-
θῇτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

⁵ ^d Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ
πάντας ὑμᾶς. ⁶ ^e Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων
⁷ ^f ὥστε τὸνναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισ-
σοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. ⁸ Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν
ἀγάπην ⁹ ^g εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
ὑπήκοοι ἔστε. ¹⁰ ^h Ὡς δέ τι χαρίζεσθε, καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἰ τι
κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ¹¹ ⁱ ἵνα μὴ πλεονεκτῇθῶμεν ὑπὸ τοῦ
Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² ^j Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι
ἀνεωγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἀνεῖναι τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με
Τίτον τὸν ἀδελφόν μου ¹³ ^k ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

¹⁴ ^l Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν

Corinthian Church, or that such heresies would have been pro-
pagated there as he describes in his first Epistle;

Further; there is not the least intimation in that Epistle of
any recent visit to them, or of any other visit than *that one* which
he had paid to Corinth four years before, viz. A. D. 53, 54, and is
described in Acts xviii. 1—18;

On the contrary, the whole tenour of that Epistle is in har-
mony with the conclusion that he had not been at Corinth since
that first visit;

He also says in the present Epistle (2 Cor. i. 15) that he
had been desirous to come to them, that they might have a *second*
benefit, i. e. from a *second* visit, and not a *third* benefit from a
third visit.

Besides, the abuses and excesses to which he refers in his
Epistle, were notorious and inveterate. He could not but have
heard something of them when at Ephesus. And the same
reasons which *restrained* him from visiting them in grief *now*,
would have restrained him from visiting them in *grief* then.

His mode of dealing with them was to try first what could
be done by a *Letter*, and then to come in *person*.

"In tristitia antè scripserat, non venerat." Bengel.

Compare the remarks on the similar case of the Galatians
above, Introduction to that Epistle, § 19—23.

On the objections from 2 Cor. xiii. 1, *τρίτον τοῦτο ἔρχομαι*,
see note there.

As to the position of *πάντων*, see Bengel here, and cp. *σχεδόν*,
in Heb. ix. 22; and *εὐθέως*, Mark i. 10; ix. 15. And see Winer,
p. 488. These adverbs are to be combined, as *πάντων* here, with
the principal word in the sentence, generally the *verb* or *participle*;
and so *πάντων* seems to be used in 2 Cor. xii. 21, *μὴ*
πάντων ἐλθόντα με ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς.

2. *εἰ μὴ ὁ λυπούμενος*] *he who is hurt by me*, i. e. you your-
selves.

5. *ἀλλὰ ἀπὸ μέρους—ὑμᾶς*] He has not grieved me (i. e. not
so much *me* personally and individually, or *me* only or mainly;
cp. Luke x. 20. Acts v. 4. 1 Cor. xv. 10. Winer, p. 439) but *in*
part, i. e. in my relation *to you*, and in the *share* which I take
in *your* griefs, in order that I may not lay the load of grief on
you all (for what has been done by *one* among you), and yet
take no share of the sorrow's burden on myself, your spiritual
Father.

No; do not suppose on the one hand, that in my reproofs I
vented the bitter feelings of a *personal* grief; nor yet imagine on
the other, that I would lay the *whole* burden on you all for the
sin of *one* among you, and not bear *any part* of it myself.

The sinner, the incestuous person mentioned above, 1 Cor.
v. 1—5, who was excommunicated for his sin, and has been
now brought to repentance, has indeed grieved *me* by *his* sin in
particular, as distinguished from the rest of you, to whom he
belongs; and he has grieved me *in part* as sharing in *your* sorrow
for the sin of one of your members.

Thus the words *ἀπὸ μέρους*, *in part*, appear to have a two-
fold relation; first, to the sinner as regarded with reference to
the *sinners*, of whom he was a part; and next to the Apostle as
participating in all that concerned his spiritual flock. And this

double relation of *ἀπὸ μέρους* is brought out by the words *ἵνα μὴ*
ἐπιβαρῶ πάντας ὑμᾶς.

The passage is rightly rendered by Tertullian, de Pudicit.
c. 13, "Non me contristavit, sed ex parte, ne vos onerem
omnes."

10. *ὁ κεχάρισμαι, εἰ τι κεχάρισμαι*] So A, B, C, F, G. *Elz.*
has εἰ τι κ. ὅ κεχ.

St. Paul does not here rest his pardon on the grounds of re-
gard and relation to the party pardoned; he had considered that
point in v. 7; but he now says, that whatsoever pardon he has
granted, he has granted it for the sake of *all*.

Tertullian (l. c.) rightly renders the words, "Ego si quid
donavi, donavi in persona Christi."

11. *ὅπῃ τοῦ Σατανᾶ*] *by Satan*, to whom he had been delivered,
in order that by the exercise of godly discipline he might be de-
livered *from* Satan. 1 Cor. v. 5. See note there.

12. *δέ*] This conjunction marks the end of the parenthesis
(vv. 5—12), and connects what follows with the narrative in v. 4,
interrupted by it. Cp. Meyer here, and Winer, p. 402.

—*οὐκ ἔσχηκα ἀνεῖναι*] *I have not had rest*. The Perfect
takes the reader back to the time specified, and makes it present
to him, and marks a longer *duration* than the aorist *ἔχον* would
have done. Cp. above i. 9, and below vii. 5.

—*Τίτον*] *Titus*, whom I expected to come from you.

14. *θριαμβεύοντι*] rendered by some, *making* us to triumph.
Similarly other neuter verbs are sometimes used in an *active*
sense, as Ps. cxviii. 49, 50, *μνησθητι τῶν λόγων σου ὡς ἐπύλ-
πισάς με . . . ὅτι τὸ λόγιόν σου ἐζήσέ με*. So *μαθητεύειν*
ἐθνη, Matt. xxviii. 19; and 1 Sam. viii. 22, *βασιλεύσαν αὐτοῖς*
Βασίλειά. See Winer, p. 22, and Meyer here.

But St. Paul uses the word *θριαμβεύειν* in another place,
Col. ii. 15, *θριαμβέσας αὐτοὺς*, where the sense is, to *display*
them publicly in *triumphal pomp* and *pageantry* in that very
thing, the cross, which was the instrument of shame. As the
Fathers say, The Cross of Christ became to Him like a Triumphal
Car, in which He rode as a Conqueror, and exhibited to the world
His glory, by the subjection of His foes, and by the glorious re-
wards which He procured for, and distributed to, His faithful
soldiers, the partners of His Victory and Triumph. See Barrow's
words (vi. p. 595) as quoted below on Col. ii. 15.

This being the sense in which St. Paul uses the word *θριαμ-
βέω* in Col. ii. 15, it seems most probable that it is employed in
a not dissimilar meaning here;

Thanks be to God, Who *displays* us to the world as trophies
of His Triumph in Christ.

St. Paul does not lay any stress here on the *hostile* character
of those who were led in triumph by *earthly* conquerors, of whom
they were said *θριαμβεύειν*. See *Plutarch*, Romul. p. 38, D;
Coriolan. p. 231, A; Arat. p. 1052, C; and other passages quoted
by Wetstein here. And see also the leading incidents of a
Triumph, to which the Apostle here refers, in *Plutarch*, *Æmil.*
§ 32; *Josephus*, B. J. vii. 5; *Juvenal*, Sat. x. 38—45; *Grævius*,
Thesaurus Ant. Vol. xxx.; *Dr. Smith's Dict. of Antiq.* p. 1008.

Indeed, it may rather be said, that there is a *contrast* here
between the savage barbarity of *earthly* Conquerors toward

ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. ¹⁵ Ὅτι Χρισ- ^{m 1 Cor. 1. 18.}
τοῦ εὐωδία ἐσμέν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ^{2 Thess. 2. 10.}
ὁσμὴ θανάτου εἰς θάνατον, ^{n Luke 2. 34.} ¹⁶ οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν. ^{John 9. 39.}
καὶ πρὸς ταῦτα τίς ἱκανός; ^{ch. 3. 5, 6.} ¹⁷ οὐ γὰρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες ^{o ch. 4. 2.}
^{& 11. 13-15.}
^{Jer. 5. 31.}
^{& 23. 27-32.}
^{Matt. 24. 24. 1 Tim. 1. 19, 20. & 4. 1-3.}

those whom *they* lead in triumph, and the mild yoke which Christ places on the neck of those whom He *subdues* to Himself. Earthly Victors lead their captives in triumph, in order to put them to death, but Christ leads us in triumph, in order that we may have everlasting life. Our Heavenly Conqueror, Christ, in His infinite love to us, leads us in triumph in order that we, *His captives*, may become His *soldiers*, partners of His *Victory*.

St. Paul's thoughts are absorbed in contemplating the Triumph of Him Who rides on the White Horse, going forth conquering and to conquer (Rev. vi. 2); and he exults in regarding himself as an instrument used for the *display* of Christ's triumphal glory in the march of His Gospel through the world.

This is the sense which, with more or less clearness, is assigned to these words by ancient Expositors. Thus *Theodoret*, "In all things we sing hymns to God (does he refer to the triumphal psalm?), Who leads us hither and thither, *displaying us* to the world, and *diffusing by us* the knowledge of His truth." So *Chrys.*, "The Apostle has been speaking of his *afflictions*. But do not think, he says, that I am distressed by them. No; they are my *glory*. These trials are our triumphs. Thanks be to God, Who *triumphs us*, that is, makes us illustrious (*περιφανείς*) in the eyes of all. Our persecutors are the trophies which we erect in every land. We triumph in Christ, and in His Gospel. And since we are engaged in a triumph, we must bear the trophy aloft, the Cross, in the eyes of the world."

And so *Theophyl.* And so *Jerome*, ad Heb. qu. 11, "Triumphat nos Deus in Christo. Triumphus enim Dei passio Martyrum pro Christi nomine, cruoris effusio, et inter tormenta letitiae." And thus he well connects this verse with what follows: "Cum enim viderit quis tantā perseverantiā stare Martyres, et in suis persecutionibus gloriari, odor notitiæ Dei disseminatur in gentes, et subit tacita cogitatio, quod, nisi verum esset Evangelium, nunquam sanguine defenderetur."

St. Paul, in writing these words, doubtless refers to the fact in his mind, that *he himself* had once been, in a special degree, an *Enemy* of Christ (indeed, *who* had not been an *Enemy* once? see Rom. v. 10), and that he had formerly taken up arms against Christ, and that he had been thrown prostrate on the ground, as a soldier in a field of battle, by Christ's victorious power and glory, in his mad career to Damascus, and that he had been led by Him in triumph as a captive by a Conqueror. His mind is also filled with an awful sense of Christ's majesty, and with joy and gratitude that he himself, *once* the furious *enemy* of Christ, and proud rebel against Him, is now one of His *soldiers*, accompanying Him *always*, and in every place (*πάντοτε*, and *ἐν παντί τόπῳ*), in the triumphal progress of the Gospel (as the laurelled legions of the Roman Cæsars followed them on their victorious career through the streets of the cities of the world), and showing forth His praise, and chanting a sacred "IO TRIUMPHÈ" to Christ, and proclaiming peace and safety to all who receive Him, and submit to His victorious way.

Hence the Metaphor which follows;

14-16. τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι—*eis* [ζωήν] These verses may best be considered together.

¹ Ὁσμὴ = odor, smell; εὐωδία, sweet smell, fragrance, perfume.

Some MSS. (A, B) prefix *ἐκ τοῦ θανάτου* and to *ζωῆς*, which is received by some Editors. But the reading in the text seems preferable, and is found in D, E, F, G, I, K; and is confirmed by *Vulg.*, *Syriac*, *Gothic*, and *Æthiopic* Versions, and *Cod. Augiens.* and *Boerner.*, and by the majority of Ancient Interpreters.

The sense is, *we diffuse the odour of His knowledge in every place*. They who follow an *earthly* conqueror in his triumphal march through the cities of this world, cause the citizens of those cities to kindle incense on the altars of those cities, in sacrificial praise, on the approach of the conqueror, and so a perfume is every where diffused by his arrival, and ascends in a fragrant cloud to heaven. See *Plutarch*, *Æmil.* § 32, p. 272 (quoted by *Macknight* here), *Dio Cassius*, lxxiv. 1, who speaks of the streets as full of θυμύματα, or aromatic exhalations from the altars; and *Horat.* Od. iv. 2. 50,

"Tuque dum procedis, Io Triumphe!
Non semel dicemus, Io Triumphe!
Civitas omnis, dabimusque Divis
Tura benignis."

So we, the preachers of the Gospel, cause the incense of prayer and praise to be kindled on sacred altars erected to God, which breathe forth a sacrificial odour, and waft a sweet perfume to heaven. Cp. Rev. viii. 3, 4.

The *ὁσμὴ*, or odour, diffused by the incense on the altars in the streets of the cities of this world at the approach of the *earthly* Victor in his triumph, was a signal of *death* to some, and of *life* to others.

It was a signal of *death* to those who had rebelled against the victor, and would not submit to him, and who were then *slaughtered*. See *Josephus*, B. J. vii. 24. *Livy* xxvi. 13.

It was a signal of *life* to others, whom he delivered by his Victory, and who welcomed the Victor with joy.

So the Gospel which we preach in our progress through the world; so the incense which we cause to be kindled on Christian altars. It is an odour of death unto death to those who reject Christ, and it is an odour of life unto life to all who receive Him.

Compare what he had said 1 Cor. i. 18, where the preaching of the Gospel is described as *foolishness* to them that *perish* (*ἀπολλυμένοις*, as here), but the *power of God* to the *σωζόμενοι*. See also below, iv. 3, *If our Gospel is hid, it is hid to the ἀπολλυμένοις*.

On this use of *σωζόμενοι*, see Acts ii. 47. St. Paul adopts and improves upon a mode of expression which was common to Jewish Teachers, who called the Law an "*aroma vitæ*" to the good, and "*aroma mortis*" to the evil. See the passages quoted from the *Talmud* by *Wetstein*.

St. Paul's words, "an odour of death unto death, and of life unto life," are to be explained by reference to the *regenerating* power of the Gospel, "*à partie antè*," and to the *immortality* which it bestows, "*à partie post*." Christ gives the vivifying odour of the *new birth* in Baptism; and the *new life*, then bestowed, will, if duly cherished in the soul, lead on to *life eternal*: and so the Gospel is an odour of life to life—of life spiritual to life immortal.

But to those who reject it, it is an odour of death, that is, of the death of *sin*, which the Gospel declares, and in which it finds all men; and this state of spiritual death will lead those who *refuse* the Gospel to what is called in Scripture the *second death*, viz. *death eternal* (Rev. ii. 11; xx. 14; xxi. 8).

And therefore *S. Irenæus* says (iv. 28), "Quibus est odor mortis ad mortem nisi qui non credunt neque subjecti sunt Verbo Dei? . . . Qui autem sunt, qui salvantur (οἱ σωζόμενοι) et accipiunt vitam æternam? Nonne hi qui diligunt Deum et pollicitationibus ejus credunt et malitiā parvuli effecti sunt?"

In this statement of St. Paul we have an inspired declaration of the *Freedom* of the *human Will*. As *S. Jerome* says (ad Heb. iv. p. 183), The name of Christ is ever fragrant: but because *men* are left to *their own freedom* of will,—in order that if they believe they may be saved, and if they reject Him, they may be lost,—therefore the fragrance of our preaching of Christ, which in *itself* is sweet, is rendered either deadly, or else "*salvific*," by the sin or faith of those who reject or receive it. So Christ Himself was "set for the fall of some, and for the rising up of others in Israel" (Luke ii. 34).

Indeed we may add here, that in the Christian scheme nothing that God has done is indifferent. Every thing is as a two-edged sword. All Christian privileges, all the means of Grace, Scriptures, Sermons, Sacraments, Sundays, Churches, Chapels, Liturgies, and all things that Christ's ministers do and teach in His Name, are—according as they are used—either blessings or banes, either physic or poison; either for weal or woe, either an odour of life unto life eternal, or of death unto death eternal, to the souls of all to whom they come. Cp. *Aug.* Sermon. 4 and Sermon. 273.

16. τίς ἱκανός] *who is sufficient?* See iii. 5, where he answers this question.

17. οἱ πολλοί] *The many*, at Corinth, as distinguished from the *few* who do not so. Cp. Titus i. 11. Phil. ii. 21. 1 Tim. vi. 5, where St. Paul deprecates the practice of many among Christian Teachers to seek their own personal ends in preaching the Gospel, and to adulterate it for the sake of advantage or to accommodate it to the taste of men, for popular applause, or for lucre's sake (2 Pet. ii. 3).

This might be expected to be a prevalent practice at Corinth from the example and influence of Greek Philosophers, Rhetoricians, and Sophists in that city. See next note.

τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

a ch. 5. 12.
& 10. 8, 12.
& 11. 19.
1 Cor. 5. 10.
& 4. 5. & 10. 33.
b 1 Cor. 9. 2, 3.

c Exod. 24. 12.
& 34. 1.
Jer. 31. 33.
Ezek. 11. 19.
& 36. 26.
Heb. 8. 10.

d ch. 2. 16.
Phil. 2. 13.

e Jer. 31. 31.
Heb. 8. 6, 8.
Rom. 7. 6.
ch. 5. 18.

III. ^{1 a} Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν, εἰ μὴ χρῆζομεν, ὡς τινές, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ ὑμῶν; ^{2 b} Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων, ^{3 c} φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναίς.

⁴ Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν ^{5 d} οὐχ ὅτι ἱκανοὶ ἐσμεν λογισασθαί τι ἀφ' ἑαυτῶν, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, ^{6 e} ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

— καπηλεύοντες] “Adulterantes” (Iren. iv. 26). The meaning of καπηλεύω, “cauponari,” is

- (1) To deal by retail.
- (2) To make a gain of.

(3) To adulterate—especially wine. See LXX, Isa. i. 22, οἱ κάπηλοι σου μίσγουν τὸν οἶνον ὕδατι, and Greg. Nazian. Orat. 2. p. 34, οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύειν δυνάμενοι τὸν λόγον τῆς ἀληθείας καὶ ἀναμιγνύοναι τὸν οἶνον ὕδατι, ὥστε αὐτοὶ τι παρακερδαίνειν ἐκ τῆς καπηλείας ὁμιλοῦντες πᾶσι πρὸς χάριν, ὡς ἂν μάλιστα εὐδόκιμοι μὲν παρὰ τοῖς πολλοῖς.

Cp. Bentley's excellent remarks on the word at the beginning of his Sermon on this text (Works iii. p. 242), “καπηλεύειν, besides the sense of adulterating, has an additional notion of unjust lucre; and here signifies to corrupt the word of God for gain.”

Thus Plato speaks of those Teachers who go like pedlars from city to city, and sell and huckster their sciences to any one who has an appetite for them (καπηλεύοντες τὰ μαθήματα τῷ ἀεὶ ἐπιθυμοῦντι); and Lucian (Hermotim. c. 59) says, the Philosophers retail their theories like chapmen (καπηλοὶ), the most of them having mixed them up together, and adulterating them, and fraudulently measuring them out.

See other similar passages concerning the Greek Sophists in Wetstein.

The reference to this subject, as illustrated by Greek Philosophy, and as treated with reference to Christian Doctrine by the Apostle St. Paul here, can hardly fail to inspire the English reader with feelings of thankfulness to God, that through the provision of settled endowments by the piety of his Christian Forefathers, for the maintenance of Christian Teachers in the Parishes of England and in her Seats of Learning, He has delivered the Clergy of England, and her Academic Instructors, from that fascinating lure and dangerous temptation to which some are exposed, of vending paradoxical speculations and heterodox novelties for the sake of popular applause and personal emolument, and of adulterating the purity of the Gospel by corrupt admixtures, in order to gratify a vicious appetite and diseased taste, and of retailing poison to the People instead of saving their souls.

CH. III. 1. Ἀρχόμεθα] Are we beginning again to commend ourselves (as some charge us with doing), if indeed, forsooth, we do not even require, as certain others do (and as some may think that we also do) commendatory letters from you! We, your Apostle and Teacher, from you, our flock! An answer to an objection; and also a censure on the false teachers who sent themselves, and commended themselves. See xi. 4.

Εἰ μὴ is the reading of A, B, I, K, and so Meyer. Cp. 2 Cor. xii. 13, where εἰ μὴ introduces similarly an hypothesis put ironically, as here, only to be exploded as absurd. See also xiii. 5.

C, D, E, F, G, have ἡ μὴ, which has been received by Griesb., Scholz., Lach., Tisch., Alford. But the ἡ seems to be a confusion from similarity of sound with εἰ. See 2 Cor. xii. 1.

— ὁμῶν] Elz. adds συστατικῶν, not in A, B, C.

This sentence obviates an objection, supposed to proceed from a Corinthian hearer or reader of what the Apostle had been saying concerning himself.

Do not imagine, from what I have stated concerning my afflictions and the success and integrity of my ministry, that I am conscious of any need of commendatory letters to you or from you. No; we dare not commend ourselves. (2 Cor. v. 12; x. 12.) You yourselves are our testimonial; you are our letter of

recommendation. (Chrys.) Cp. 1 Cor. ix. 1, 2, “The seal of my Apostleship are ye in the Lord.”

There is also an emphasis on ἑαυτοὺς. Do we commend ourselves? No; but we do magnify our office. Cp. Rom. xi. 13. See what follows.

2. Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε] Cp. S. Polycarp ad Philipp. c. 11: “Nihil tale sensi in vobis in quibus laboravit beatus Paulus, qui estis in principio Epistolæ ejus.” The original is lost here. S. Polycarp probably wrote ὅτι ἐστὲ ἐν ἀρχῇ ἐπιστολῶν αὐτοῦ. See on Phil. iv. 15; and above, 2 Thess. i. 3.

3. ἐστὲ ἐπιστολὴ Χριστοῦ] ye are an Epistle of Christ, written by Him with the finger of the Holy Ghost, who has engraven His Law on your hearts by the instrumentality of our Ministry, which He has blessed to you, and so made you to be the credentials of our Apostleship, and to be our Letter of recommendation.

— καρδίας] A, B, C, D, E, F, G, have καρδίας here, received by Lachmann and others. Another proof that the most ancient MSS. are sometimes disfigured by blemishes, and agree in erroneous readings.

The reading in the text is authorized by the early testimony of Origen, Irenæus (v. 13), and Hilary, and by the great body of Cursive MSS. and ancient Versions, and is adopted by Tisch. and Meyer.

But how are we to account for καρδίας here in so many uncial MSS.?

It is not impossible that the true reading may be simply ἐν πλαξὶ σαρκίναίς, and that the substantive καρδίας was only an explanatory gloss, imported from v. 2, ἐγγεγραμμένοι ἐν ταῖς καρδίαις ὁμῶν, and that this was corrected by other copyists into καρδίας.

Though the theory of explanatory interpolations of marginal glosses into the text of the New Testament has been sometimes carried too far (e. g. by Wassenberg in Valcken. Scholæ in N. T. tom. i.), yet probably this has been the most fertile source of error in some MSS. of the Sacred Volume.

5. οὐχ ὅτι] not as if we thought that. Cp. i. 24, οὐχ ὅτι κυριεύομεν. Winer, p. 490.

6. ἰκάνωσεν διακόνους] enabled us for ministers; ἐνεδύναμωσεν. (Theoph.) So διδάσκειν σοφῶν, αὐξάνειν μέγαν. Matth. G. G. § 414, 3.

— καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος—γράμμα ἀποκτείνει, —Πνεῦμα (ζωοποιεῖ)] Of a New Covenant (as distinguished from the Old); not of letter, but of Spirit; for the letter (as far as it is the letter, and is without the Spirit) killeth.

Καινὴ διαθήκη here does not signify the “New Testament” (it is hardly necessary to say) considered as a Book, and as distinguished from the “Old Testament” (i. e. the Hebrew Scriptures), called by that name by St. Paul here (v. 14).

For this is a name posterior to the Apostolic age; and when St. Paul wrote to the Corinthians, only a portion of the New Testament was as yet in existence.

Besides, the words καινὴ διαθήκη stand here without the definite article ἡ, and mean a New Covenant, with an allusion to the words of Jeremiah, xxxi. 31 (or as it is in LXX, xxxviii. 31), διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατέράσιν αὐτῶν . . . δώσω νόμους εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς. And Ezekiel, xi. 19: δώσω αὐτοῖς καρδίαν ἑτέραν, καὶ Πνεῦμα καινὸν δώσω ἐν αὐτοῖς, καὶ ἐκπύσω τὴν καρδίαν τὴν λιθίνην τῆς σαρκὸς αὐτῶν, καὶ δώσω αὐτοῖς καρδίαν σαρκίνην, ὥπως ἐν τοῖς προστάγμασί μου πορεύωνται, καὶ τὰ δικαιώματά μου φυλάσσωνται, καὶ ποιῶσιν αὐτά . . . And see St. Paul's own words, Heb. viii. 8—10.

7^f Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασι ἐντετυπωμένη λίθοις ἐγενήθη^f ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋ-^f

^f Deut. 4. 13. & 27. 26.
^e Exod. 34. 29—35.
^f Heb. 9. 4.
^g Luke 9. 29—31. Acts 6. 15.

The connexion of the sentences therefore is: I do not need letters of commendation. Ye are my Apostolic credentials. Your conversion to Christianity wrought by my instrumentality, and the gifts of the Holy Spirit poured upon you, through my ministry, are my testimonials, "known and read" by the eyes of all. Ye are Christ's Epistle ministered by me,—an Epistle written by the hand of the Holy Ghost, who has inscribed the Gospel by my means, not on tables of stone, but on *your hearts*. Not that I therefore claim any honour to myself. I am a mere *didaskalos*, a *servant*. Christ is the Master; He the only Source. I am a mere channel; He is the divine Agent. I am a mere instrument. But He has been pleased to employ and enable me to fulfil His promises and prophecies, and to write by me a New Covenant, not of Letter, but of Spirit; that is, not of a Law written on stone, but of a *Spirit writing* on the heart; and teaching and enabling you to perform it, by the gracious outpourings of the Holy Ghost, shed upon you through my Apostolic ministry.

Thus, in passing, he reprehends the *Judaizers at Corinth* (as *Chrys.* observes), who did not regard the Gospel as the *fulfilment* of the Law, but only as an *appendage* to it; and teaches that the *Letter* of the Law only serves to *condemn*, unless they who receive it are regenerated by the vivifying *Spirit* of the Gospel.

On this subject the reader may consult *S. Augustine's* Treatise, "De Spiritu et Litera," Vol. x. p. 311—363, where he compares the two Dispensations, and asserts the Dignity of the New, against the Pelagians.

It may be requisite to observe, that there is no disparagement here of the *Levitical Law* as has been alleged by some in ancient times, e. g. by the *Marcionites* (see *Tertullian* c. Marcion. v. c. 11) and the *Manicheans* (see *Augustine* contra Adversarium Legis, ii. 24), and by others in modern times; nor any depreciation of the *letter* of Holy Scripture, as distinguished from the inner working of the Spirit.

One and the same Immutable God wrote the Law on the Tables of Stone, and writes His Law by the Spirit on the Heart (*Tertullian* l. c.). And the Language of Holy Scripture is from the Holy Ghost. Holy men spake of old as they were moved (*φερόμενοι*) by the Holy Ghost (2 Pet. i. 21); and St. Paul says that he himself speaks in words which the *Holy Ghost* teacheth. (1 Cor. ii. 13.) And he declares, that the *λεγόμενα γράμματα* are the things which are able *σοφίαι εἰς σωτηρίαν*, through faith in Christ. (2 Tim. iii. 15.) And as God Himself had proclaimed by the Prophets (see Ezek. xi. 20), to whom he refers here, the very end for which the *Spirit* was to be given in the New Covenant, was, that they to whom it was given might be *enabled to do* the moral Law, enounced in the Old Covenant, and explained and spiritualized in the New. See further in next note.

— τὸ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα (ῥωποιεῖ) the *Letter* killeth, but the *Spirit* giveth life.

The letter of God's Law,—without the Spirit,—killeth; but the Spirit quickeneth.

This is no disparagement of the Letter of the Law, but only shows the corruption of the Nature of Man, to whom the Law is given, and proclaims the blessedness of the Gospel.

The dignity of the Ministry of the New Covenant as distinguished from the *Old*, is that it bestows the *Holy Ghost*, Who enables to fulfil the Law, which is perfectly *holy, just, and good* in itself (Rom. vii. 12—14), but by reason of man's corrupt nature *killeth*; i. e. brings with it *condemnation* (*ἀποκτείνει*) for man's disobedience to it. See on 1 Cor. xv. 56; and *Augustine*, de Doctr. Christ. iii. 4; and *Chrys.* and *Theophyl.* here.

In this New Covenant, the Holy Ghost, in virtue of Christ's sacrifice for sin, bestows new life in the laver of Regeneration in Holy Baptism (*Theoph.*), and dispenses gifts of comfort and peace to the penitent; and so *quickens* those who were morally dead, and raises them by a spiritual *Resurrection* to a life of Grace here, and to a glorious Immortality hereafter.

The *moral Resurrection*, of which he speaks, is exactly analogous to the *bodily Resurrection*, of which St. Paul had spoken in the First Epistle; and St. Paul uses the same mode of speech with regard to both.

In his First Epistle he had said that "*Flesh and blood cannot inherit the kingdom of God.*" (1 Cor. xv. 50.) That is, as far as they are *flesh and blood*, and are not *vivified* and renewed by the *Holy Spirit*, Whom God has promised to *pour out on all flesh* (Joel ii. 28. Cp. Acts ii. 17), they have no hope of heaven;

But yet (as he had there affirmed against all who deny the

Resurrection of the Body) the *Flesh*, when it has been quickened by the Spirit, will arise to Everlasting Glory.

So here, the *Letter* of the Law taken by itself *killeth*. Unless it be read by the aid of the same *Spirit* Who wrote it, and Who alone *can enable to understand* and to *do* it, it brings with it, not life, but death; not salvation, but condemnation.

But, if it be so read as it ought to be, if the Spirit acts in the Letter on the heart, then the Word of God is a '*lively oracle*,' and brings *life* to the soul. (Acts vii. 38: James i. 21.)

As our Blessed Lord had said in words which are applicable to both these Resurrections,—"It is the Spirit that quickeneth, the *Flesh* (i. e. alone) profiteth nothing; the words which I have spoken to you, they are Spirit and they are life." (John vi. 63.)

Here then is a warning against placing confidence on Systems of Education which give instruction in the *Letter* of Scripture, but do not afford those *means of Grace* by which the Holy Spirit works on the soul; such as Public Prayer, the Sacraments, the Ministry of Reconciliation, Benedictions, and laying on of Apostolic hands in Confirmation, and writes the Law of God with His divine Finger on the heart. Cp. *Theophyl.* here.

On this subject the Editor may perhaps be permitted to refer to No. xx. of *Occasional Sermons*, "On the Office of the *Holy Ghost* in Education."

7—15.] The words δόξα, δεδοσται τὸ δεδοσμένον, κάλυμμα περιαιρείται, as used here (vv. 7—15), are derived from the *Mosaic* narrative in the *Septuagint* Version of Exodus xxxiv. 29—35, of his own appearance when he came down from Sina, and when he talked with the people, and went in again to converse with God.

Indeed, the language of the *Septuagint* here, as in many other places, affords the best commentary on that of St. Paul.

For a preparatory illustration of the Apostle's words, let the reader compare the two placed side by side.

Exod. xxxiv. 29—35.

2 Cor. iii. 7—18.

Ὅς δὲ κατέβαινε Μωϋσῆς ἐκ τοῦ ὄρους καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν, . . . οὐκ ᾔδει ὅτι δεδοσται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλῆν αὐτὸν αὐτῷ· καὶ εἶδεν Ἀαρὼν, καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ, τὸν Μωϋσῆν, καὶ ἦν δεδοσμένη ἡ ὄψις τ.χ.τ.π.α. καὶ ἐφοβήθησαν ἐγγίσι αὐτῷ καὶ ἐκλάσεν αὐτοὺς Μωϋσῆς καὶ ἐπειτρόφησεν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς.

Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασι ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην πᾶς οὐχὶ μάλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶν μάλλον περισσέυει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. Καὶ γὰρ οὐδὲ δεδοσται τὸ δεδοσμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς υπερβαλλούσης δόξης. Εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶν μάλλον τὸ μένον ἐν δόξῃ.

Καὶ μετὰ ταῦτα προσήλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ (αἱ πρεσβύτεροι) Ἰσραὴλ, καὶ ἐνετείλατο αὐτοῖς πάντα ὅσα ἐνετείλατο Κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινά.

Καὶ ἐπειδὴ κατέπαυσε λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. Ἦνικα δ' ἂν εἰσεπορεύετο Μωϋσῆς ἑναντί Κυρίου λαλεῖν αὐτῷ, περιηρείτο τὸ κάλυμμα, ὥς τοῦ ἐκπορεύεσθαι, καὶ ἐξελθὼν ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο αὐτῷ Κύριος, καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ τὸ πρόσωπον Μωϋσέως ὅτι δεδοσται, καὶ περιέθηκε καὶ Μωϋσῆς κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ ὥς ἂν εἰσελθὼν συλλαλῇ αὐτῷ.

Ἐχόντες οὖν τοιαύτην ἐλπίδα, πολλὴ παρρησία χρώμεθα καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου ἀλλ' ἐκπρόθευ τὰ νοήματα αὐτῶν ἕχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. Ἀλλ' ὥς σήμερον, ἡνίκα ἀναγινώσκειται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ πνεῦμα ἐστὶν οὐδὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. Ἡμεῖς δὲ πάντες ἀνακαλυμμένοι προσώπῳ τῆς δόξης Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

7. ἐγενήθη ἐν δόξῃ] was made to be in glory for a time. See

h Exod. 19. 12—19.
 & 20. 18, 19.
 Rom. 1. 18.
 & 8. 3, 4.
 Gal 3. 10.
 Heb. 12. 18—21.
 i Rom. 1. 17.
 j Eph. 6. 18.
 k Exod. 34. 33, &c.
 Rom. 10. 4.
 Gal. 3. 25.
 l Isa. 6. 10.
 & 20. 10—12.
 & 42. 18—20.
 Ezek. 12. 2.
 Matt. 13. 14.
 Acts 28. 26.
 Rom. 11. 7—10, 25.

σέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, ⁸ πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; ⁹ Ἐἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. ¹⁰ Καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης. ¹¹ Ἐἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

¹² Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, ¹³ καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου, ¹⁴ ἀλλ' ἐπωρώθη τὰ

below on v. 11; and contrast here the word *ἔσται*, shall be permanently in glory, spoken of the Gospel.

9. δικαιοσύνης] righteousness. As Chrys. says here, The Ministry of the Law showed men to be sinners, and denounced on them the curse for sin; but the Ministry of the Spirit does not inflict punishment, but imparts righteousness. This is the Gift in Baptism, τούτο τὸ βάπτισμα ἐχαρίζετο. See below on Rom. iii. 21—26.

10. ἐν τούτῳ τῷ μέρει] in this respect. See ix. 3. 1 Pet. iv. 16. These words are introduced to guard the reader against the notion that he is disparaging the Mosaic dispensation. *Theophyl.* That was δεδοξασμένον, glorified; but glorious as it was, it was not glorified in one respect,—that is, it was not glorified relatively to, and in comparison with, the Evangelical Ministry, which far transcends its glory, and absorbs it.

11. τὸ καταργούμενον] that which is now in course of being done away. Cp. 1 Cor. ii. 6.

— διὰ δόξης] If that which is now evanescent (i. e. the Levitical Dispensation) was invested with glory. *Διὰ* denotes the quality with which a thing is endued, particularly in a state of transition. So δι' ὑπομονῆς, Rom. viii. 25; διὰ πίστεως, 2 Cor. v. 7. See *Winer*, p. 339. 376, and next note.

— ἐν δόξῃ] in glory, i. e. permanently; and so distinguished from διὰ δόξης, through glory, i. e. transitorily. *Chrys.*, *Beng.*

The glory of the Mosaic Dispensation was shown in the irradiation of the face of Moses (Exod. xxxiv. 29, 30); but that illumination, which was only for a time, indicated the transitory character of the glory of his dispensation.

But Christ is the 'Light of the World,' and He enlighteneth every man that cometh into the world. (John i. 9; viii. 12; ix. 5.) The light which shone on the face of Moses was only a passing gleam reflected from the countenance of Christ.

This relation of Moses to Christ, and of the glory of his ministry as compared to that of the Gospel, was visibly displayed at the Transfiguration. There Moses and Elias (i. e. the Ministers of the Law and of Prophecy, see on Matt. xvii. 2, 3) are brought into juxtaposition with Christ. They appeared in glory. (Luke ix. 31.) But their conversation is concerning Christ and His death, ἔθρονον,—the true Exodus of the spiritual Israel. (See on Luke ix. 31.) He is the centre to which their thoughts converge, and from which their δόξα radiates. The Brightness of His Raiment is described. The lustre of His face is mentioned in the Gospel-history of the Transfiguration. (Matt. xvii. 2. Mark ix. 3. Luke ix. 29.) And the voice from heaven came to Him alone,—“This is My beloved Son, hear ye Him.” (Matt. xvii. 5. Mark ix. 7. Luke ix. 35.)

Hence St. Peter, one of the witnesses of the Transfiguration, says (2 Pet. i. 17), He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory. And see the expressive words of the three Evangelists after this declaration from heaven; they saw no man (οὐκ ἔτι) but Jesus left alone, μόνον, and Jesus εὐρέθη μόνος. The Law passes, the Prophets pass, διὰ δόξης, through glory, but the Gospel remains, ever remains, ἐν δόξῃ, in glory.

13. οὐ, καθάπερ Μωϋσῆς] We do not [i. e. put a veil on our faces], as Moses did. On this ellipse see Matt. xx. 23; xxvi. 5. Rom. i. 21; ix. 32; xiv. 23. 1 Cor. ix. 12. 26; xi. 16. Phil. iii. 5. *Winer*, p. 514.

— ἐτίθει] was placing; i. e. when he had delivered his message to the people; but he removed it when he went in to converse with God. (Exod. xxxiv. 34. See above on v. 7.)

St. Paul here states another proof of the transcendent glory of that Evangelical Ministry, with which he was invested.

He had shown its dignity and glory in its gracious and vivifying spirit, as contrasted with the condemnatory rigour of the Law (vv. 6—9), and in its permanence as compared with the transitory character of the Law (vv. 7—11).

He now declares its exceeding dignity and glory in two other respects;

(1) Inasmuch as the Law had a veil on its countenance; that is, it was veiled in dim types and shadows; as St. Paul himself had taught the Corinthians in his former Epistle, where he shows, that whatever things happened to the Israelites in the Passover, the Passage of the Red Sea, the Manna, the smitten Rock, were τύποι ἡμῶν, figures of us Christians (1 Cor. x. 1—6; v. 7), shadows of good things to come, but the substance is Christ. (Col. ii. 17. Heb. x. 1.)

(2) Inasmuch as the only mode by which the Law itself can be understood, is by the reception of the Gospel. It is the Spirit of Christ in the Gospel, which illuminates the Law, and takes the veil from its face, and makes its true features discernible; and which also takes the veil from the hearts of the readers of the Old Testament, and enables them to see its true beauty and glory, illuminated by the light of Christ's actions, sufferings, and exaltation, as shown in the Gospel. The Gospel is the unveiling of the Law; and it is the unveiling also of the hearts of its readers, and qualifies them to read it aright.

See then the transcendent glory of the Evangelical Ministry, with which I (says the Apostle) have been entrusted.

And in this respect St. Paul's interpretation of the figurative meaning of the veil on the face of Moses, as typical of the veil on the hearts of the people, and his prophecy of its removal by the Spirit of God, is happily illustrated by the language of Isaiah xxv. 7. He will destroy in this Mountain (the Christian Sion) the face of the covering cast over all people, and the veil that is spread over all Nations.

13—16. πρὸς τὸ μὴ ἀτενίσαι—περιαιρεῖται τὸ κάλυμμα] in order that the children of Israel might not steadfastly look, or penetrate with the glance of their eyesight (see Acts i. 10; iii. 4; vii. 55), to the end of that dispensation which was evanescent.

The force of the expression πρὸς τὸ, in order that, and of what follows, cannot be understood without reference to the facts of the history. (Exod. xxxiv. 30—35.)

After the making of the golden calf (Exod. xxxii. 1—6), and the breaking of the Two Tables of Stone written with the finger of God (xxxi. 18; xxxii. 15, 16, 19), and the murmuring of the people (xxxiii. 4, 5), and the hewing of two other Tables of Stone which Moses took up with him into the Mount (xxxiv. 1—5), and the fast of forty days and forty nights, and the writing of the Commandments upon them by the hand of Moses (xxxiv. 27, 28), Moses came down from Mount Sina, and was not conscious of the glory of his countenance, and Aaron and the children of Israel were afraid to come near him. But he called them to him, and Aaron and the rulers returned to him, and he talked with them; and afterwards the children of Israel came nigh, and he declared to the people all that God had spoken with him in the mount. See the passage in the LXX, as cited on v. 7.

It was not till he had ceased speaking to them that Moses put a veil on his face (see v. 33 as it is in the original Hebrew, and in the Septuagint quoted on v. 7). And when he returned to speak to the Lord he drew off the veil, and kept it off till he came back to speak to the people; and they saw that his face shone, and Moses drew on the veil till he went back to God.

It is evident, therefore, that after he came down from Sina with the Two Tables, Moses spoke to Aaron, the Rulers, and People without any veil on his face, and that he did not put the veil on till he had rehearsed to them the Commandments.

They received the Decalogue from him while his face shone brightly with the glory reflected from the vision of God. The Law was given in glory. It was a glorious Revelation from God. But they to whom it was given were a rebellious and stiffnecked people (see Exod. xxxiii. 5; xxxiv. 9), as he himself knew and said. If they had been pure in heart, if they had been obedient to God, they would have been able to see the divine glory, they would not have been dazzled by the brightness of his countenance. It was the God of this world who blinded their minds (τὸ νοή-

νοήματα αὐτῶν, ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται, ¹⁵ ἀλλ' ἕως σήμερον, ἡνίκα ἀναγνώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται, ¹⁶ ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. m Rom. 11. 23, 26.

¹⁷ Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν οὗ δὲ τὸ πνεῦμα Κυρίου ἐκεῖ ἐλευθερία.

n John 4. 24.

ματα) because of their unbelief. See what St. Paul himself says in the next chapter, iv. 4. Satan, whose service they preferred to God's, blinded their eyes that they could not look at the glory of God.

Moses therefore punished them for their hardness of heart. After that he had declared God's Law, with his face uncovered, and showing by its brightness the glory of that Law of which he was a Minister, and the glory of that God Whose Law he declared, and Whose glory beamed in his countenance, he put a veil on his face, in order to reprove and condemn the people for their moral and spiritual blindness, and in order that they might not see to the end of that which was evanescent; in order that they might not see his own entrance into God's presence, when his countenance would be uncovered by the removal of the veil from his face, and God's glory would beam upon it.

This act of Moses was prophetic and typical;

It showed that there was no reserve or disguise on the part of God.

He sent the Lawgiver down from the mountain with the Two Tables in his hand, and his face resplendent with divine glory. Moses did not then veil his countenance of his own accord; no, he wist not even that it shone. But the people were dazzled with its glory. They were blinded by that brightness, of which Moses himself was unconscious; and were unable to look on the reflection of that which he had seen face to face. A proof of their unholiness and disobedience. No wonder, for they had just been guilty of idolatry and impurity (Exod. xxxii. 6—9).

However he proclaimed to them the Law, in the first instance at least, without any veil on his face. But when he had done so, he put on a veil, to denote their blindness in not discovering, and their stubbornness in disobeying, the Law, and in order to punish that blindness and stubbornness. He did so in order that they might not see to the end of the Law. He punished them for their blindness by darkness, according to the words of God to the prophet (Isa. vi. 9, 10), "Hear ye but understand not, see ye but perceive not, make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears, and understand with their heart, and be healed." He put the veil on his face that they might not see to the end of his revelation in the presence of God, — ἵνα μὴ βλέπωσιν (says Chrys.), οὐ γὰρ ἐχάρουν, ὥστε ἐκείνων ἐλάττωμα τοῦτο, — and thus intimated that they would be punished for their blindness by not being able to pierce with their spiritual eyesight, and to discern (says Theodoret) the end of the Law which is CHRIST (Rom. x. 4. Col. ii. 17); for to Him the Law tends, and in Him it terminates and is fulfilled. There was no failing in God, nor in Moses, nor in the Law. The Apostle (says Chrys.) does not disparage the Law, nor Moses, but he censures the unbelief of the Jews. God illumined the countenance of Moses with His own Glory, and Moses delivered the Law, and his countenance shone while he held the Tables in his hand, and rehearsed them to the People. But (ἀλλὰ, v. 14) their minds (νοήματα, cp. iv. 4) were blinded (ἐπαρώθησαν), veiled with a thick and callous film of spiritual blindness (see Mark iii. 5; vi. 52), because of their unbelief. The Veil, therefore, which Moses put on his face, was typical of their sin and punishment. It was significant of the veil which was on their hearts, and which still remains, even to this day, on the hearts of the Jews in reading the Old Testament, because they do not believe, and because they do not read it illumined by the light of the Gospel. Cp. Clem. Alexandrin. Strom. iv. p. 541, ἄχρι τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῆς ἀναγνώσεως τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον κατὰ τὴν πρὸς τὸν Κύριον ἐπιστροφήν.

But Moses drew off the veil from his face when he returned to God, and entered the presence of the Lord, and his countenance shone with His glory; and thus he typically showed that when the people would return to God, the veil would be drawn off from their hearts, and they would be able to see steadfastly (ἀτενίσαι) to the end of the glory of the Law, consummated and glorified in Christ.

How transcendently glorious, therefore, is the Ministry of the Gospel (argues the Apostle), which is not only luminous in itself, but irradiates the Law with its splendour!

VOL. II.—PART III.

— οὐ γράμματος—τοῦ καταργουμένου] On reviewing these verses it may appear to be not unnecessary to insert a caution against the perversion of them into a depreciation of the Old Testament;

The abuse of them by the Marcionites has been exposed and confuted by Tertullian (v. 11); and S. Augustine has vindicated and explained their true sense against the Manichæans in his Treatise "Contra Adversarium Legis et Prophetarum" (iv. 24), where he says that "the blasphemers of divine Oracles have alleged that the Law given by Moses was evil, because St. Paul calls it a *Ministration of death*; not perceiving that St. Paul said this to those who imagine that the Law is sufficient for their own will, and who, not being aided by the Spirit of Grace, were held captive by the guilt of disobedience under the Letter of the Law. But (he adds) that disobedience itself would not be evil, if the Law, which they disobeyed, had not been good."

The Law (he adds) is distinguished by St. Paul from the Gospel, in that the one commands what is good, the other confers what is good; the one makes man a hearer of righteousness, the other a doer. Why then should we be surprised that St. Paul calls the Law a *ministration of death*, in that it forbids that which we do, and commands what we cannot do; and that the Gospel is a *ministration of the Spirit*, which quickens and enables us to rise from the death of sin?

And what does the Apostle mean in saying that the veil was on the face of Moses in order that they might not see steadfastly to the end of that which was being done away? What was that end? Christ; the end of the Law to every one that believes. (Rom. x. 4.) But what kind of end? An end which perfects, not destroys. "Finis quippe dicitur, propter quem fiunt omnia, quæcumque aliquo fiunt officio." The glorified face of Moses, on which the veil was, signified Christ. And that glory was to pass away, because all significations pass away, when that which is signified by them is revealed. As the Apostle says that all earthly knowledge will pass away (1 Cor. xiii. 10, 12) when we are admitted to see God face to face, so those things which were foreshown in shadows to the Jews in the Old Testament, have passed away, now that the substance has been revealed to us in the New.

But that the Law itself is good, although it is called a *Ministration of death*, is obvious from what the same Apostle says in his Epistle to the Romans. (Rom. vii. 6—13, where see note.) See also S. Augustine, contra Faustum Manichæum, xix. 7.

On the perversion of this doctrine of St. Paul by the Antinomians and Anabaptists, and others of later days, see the Seventh Article of the Church of England, "The Old Testament is not contrary to the New," &c., and the Expositions of Dr. Hey, Professor Browne, and others on that Article.

¹⁶ περιαιρεῖται] the veil is being removed. By the present tense he indicates what is always going on; and the certainty of the future total removal of the veil from the Jewish heart; when it will turn to Christ. Rom. xi. 26.

¹⁷ Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν] The Lord Jehovah, with whom Moses spake, is the Holy Ghost, Who writes the New Covenant, of which we are Ministers, on the heart. A proof of the Divinity of the Holy Ghost. He is speaking of the Paraclete, and calls Him God. (Chrys.) The Spirit is here plainly said to be the Lord, that is, Jehovah, with Whom Moses spake. See Bp. Pearson (Art. viii. p. 590), and Barrow (Serm. xxxiv. Vol. v. p. 161).

— πνεῦμα Κυρίου] The Spirit of the Lord. The Holy Ghost is called the Lord in this verse, "The Lord" Jehovah, with whom Moses spake, "is the Holy Ghost," and now He is called "the Spirit of the Lord." The reason is because the Holy Ghost is God, and also proceeds from God. (John xiv. 16; xv. 26.) He is the Lord, and He is the Spirit of the Lord. Cp. Bp. Pearson, Art. viii. p. 590—609.

— ἐκεῖ ἐλευθερία] there is Liberty. We are not like the Jews under a Law (says Augustine, de Continentiâ, c. 3) which commands what is good, but does not enable to do it; but we are under Grace, which makes us love what the Law commands, and is the Law of those who are Free. And see Aug. de Spirit. et Literâ, c. 10, de Naturâ et Grat. c. 57. (A Lapide.)

Our Liberty, whether of Glory or Grace, whether from the

a 1 Cor. 13. 12.
ch. 5. 7.

18 ο 'Ημεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτρίζομενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

a 1 Cor. 7. 25.
b ch. 2. 17.
1 Thess. 2. 3, 5.
ch. 6. 4.

IV. ¹ Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐγκακοῦμεν, ² ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν παν-

guilt of sin in our Justification, or from the dominion of sin in our Sanctification, is purchased for us by the Blood of Christ, and is revealed to us in the preaching of the Gospel, which is therefore called the *Law of Liberty*, and is conveyed to us invariably and effectually by the Spirit of God and of Christ, which is therefore called a *free Spirit* (Ps. li. 12); for where the Spirit of the Lord is, there is Liberty. *Bp. Sanderson*, iii. p. 276.

18. 'Ημεῖς δὲ πάντες] Under the Law Moses alone partook of the glory, his face alone shone; but under the Gospel, not only the faces of its Ministers, but of *all the people* who believe through their Ministers, shine with divine glory. (*Theodoret*.) Πάντες, Antitheton ad unum Moysen. (*Bengel*.) As Isaiah says (lx. 1) to the Church Universal, "Arise, shine, thy Light is come, and the glory of the Lord is risen upon thee."

— κατοπτρίζομενοι] Beholding the glory of the Lord Jehovah as in a glass. Κατοπτρίζομενοι signifies—

(1) To look into a glass and see *one's self*. See *Artemidor*. ii. 7. *Diog. Laert.* in *Socr.* ii. 33, ἡλίου νόους συγχῶς κατοπτρίζεσθαι, and other passages in *Wetstein*.

(2) To look in a mirror, and see *any object* reflected in it. See *Philo*, Alleg. p. 79, μηδὲ κατοπτρισαίμην ἐν ἑλλῶ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. *Loesner*, p. 304; and *Meyer*, p. 77; and *Winer*, p. 227.

And this is the sense here. As *Augustine* says (*de Trin.* xv. 8), "Per speculum videntes, in speculo intuentes."

But where do we all see the glory of the Lord reflected as in a κάτοπτρον or glass?

The Answer is, In CHRIST; He Whom we preach. In Him we see the Glory as of the only begotten of the Father. (*John* i. 14.) He that hath seen Him, hath seen the Father. (*John* xiv. 9.) He, as the Apostle says in the next chapter (which explains this passage) is the Image of God (2 Cor. iv. 4), εἰκὼν τοῦ Θεοῦ. He is the Image of the Invisible God. (*Col.* i. 15.) The brightness (ἀπαύγασμα) of His Father's Glory, the express Image of His Person. (*Heb.* i. 3.) And He is our "Emmanuel," "God with us," "God manifest in our Flesh."

This is the sense in which St. Paul's words here were understood by his fellow-labourer, *S. Clement*, Bishop of Rome, who adopting the Apostle's language, thus writes in his Epistle to the Corinthians, c. 36:—

By means of Christ we gaze stedfastly (ἀνελίζομεν, St. Paul's word here, *vv.* 7. 13) into the depths of heaven; by means of Him we see in a glass (ἐνοπτρίζομεθα, *cp.* St. Paul's κατοπτρίζομενοι) His pure and majestic countenance; by His means the eyes of our hearts have been opened, and our foolish and darkened mind sprouts upward (ἀναθάλλει) to His glorious Light; the Lord of all wills us to taste by Him of His immortal knowledge, for He is the brightness (ἀπαύγασμα) of His Majesty.

Therefore the Apostle says, As Moses with face unveiled went into the presence of Jehovah, so we all, the veil being taken off from our hearts by the Spirit, behold the glory of Jehovah reflected, as in a mirror, in Christ revealed to us in the Gospel. And, as the Apostle himself explains his meaning in the next chapter, v. 6, God shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, Who is the Image of God. (*iv.* 4.)

And not only so, but by reason of His Incarnation and of our baptismal Incorporation into Him, we are transfigured (μεταμορφούμεθα) into the same image of God that we see in Him (on the accusative εἰκόνα after μεταμορφούμεθα, see *Meyer*, and compare *Rom.* viii. 29); we are made partakers of the divine Nature in Him (2 Pet. i. 4); being baptized into Him, we have put on the new man which after God is created in righteousness and true holiness (*Eph.* iv. 24), and are transformed by the renewing of our mind (*Rom.* xii. 2), and have put on the new man, and are renewed after the Image of Him who created Him (*Col.* iii. 10); and labour and pray for grace to follow His example (*John* xiii. 15. 1 Pet. ii. 21), that the same mind may be in us as was in Him (*Phil.* ii. 5). And we have hope that He will change our vile body also, so as to be fashioned (σύμμορφον) like unto His glorious body (*Phil.* iii. 21); and that when He shall appear we may be like Him (1 John iii. 2).

The Jews were not able to gaze at the divine glory even when reflected in Moses; they were dazzled and blinded by it, and could not ἀνελίσαι its splendour. But we all are enabled by

the Spirit to see the Glory itself. And, besides, we are transfigured into it. This was more evident when miracles and supernatural spiritual gifts were vouchsafed to the Church. But even now the eyes of the faithful may see gleams of the divine glory. When we are baptized the soul receives new rays from heaven, being cleansed by the Spirit; and we not only see the glory of God, but receive some lustre from it, as silver receives the rays of the Sun and reflects them. *Chrysostom*.

St. Paul shows that the veil on the face of Moses was a type of the veil on the hearts of the Jews; for Moses is not now discerned by them with the heart, as he was not then with the eye... The Jews did not understand their own Sacraments (the Passover, the Manna, the smitten Rock, &c.), because the veil was on their hearts, which did not see Christ. But when the Jew turns to God, the veil will be removed. He has now on his heart the veil typified by that of Moses, but he will perceive Christ to have been preached by Moses, when he turns to the faith of Christ. But we, with eyes unveiled, that is, of the heart (which is veiled to the Jew), contemplate Christ, and are transfigured by the same image from glory (i. e. from that glory by which Moses was transfigured) to glory, i. e. of Christ, or (it may be) from the glory of the life of grace on earth, to the glory of the life immortal in heaven. *Tertullian* (c. *Marcion*. v. 11).

— καθάπερ ἀπὸ Κυρίου Πνεύματος] as from the Lord, the Spirit; i. e. as might be reasonably expected from the divine energy, and vivifying power, and gracious loving-kindness of Him Who is no other than the Almighty and Everlasting Lord JEHOVAH (the Everlasting I AM, the Author of all life and being), and therefore able to do all things, and Who is also the Holy Spirit, whose special office it is, by His own blessed effusion, to regenerate, renew, sanctify, and transform us into the image of God in Christ.

Observe how the Apostle here calls the Spirit Lord, τὸ Πνεῦμα Κύριον καλεῖ. *Chrys.*

It is hence evident that in the previous place also (*v.* 17) he called the Spirit Lord. *Theodoret*.

St. Paul had said above (*v.* 6) that the Spirit is the "Giver of Life" (ζωοποιεῖ). He had said also that the Lord Jehovah Who spake to Moses is the Holy Ghost.

See also *Basil* on the word Κύριος, the LORD JEHOVAH, predicated by St. Paul of the Holy Ghost, as cited by *Bp. Pearson*, note (*Art.* viii. pp. 591, 592).

St. Paul says also that the process of transformation and transfiguration of the Christian into the divine Image, is operated by the energy of God the Holy Ghost. *Cp.* *Rom.* viii. 15—17; *Gal.* iv. 6. 1 Cor. vi. 17; xii. 11. 2 Cor. i. 22.

These important statements concerning the Nature and Office of the Holy Spirit deserve careful consideration.

The Holy Spirit is Κύριος = ᾤον, Jehovah, the "I AM that I AM," the ὁ ὢν, the self-existing First Cause. He is the Author and Giver of Life to the soul, ζωοποιός.

The Church Universal has embodied (against the Macedonian Heretics, the πνευματόμαχοι, who denied the Godhead of the Holy Ghost, *Epiphanius*. *Heret.* 84. *Aug.* *Hæres.* 52) these two great truths in her Creed, Πιστεύω εἰς Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ ζωοποιόν, "I believe in the Holy Ghost, the Lord, and GIVER of LIFE."

CH. IV. 1. ἐγκακοῦμεν] So A, B, D*, F, G. *Els.* has ἐκκακοῦμεν. The same variety is found in *Luke* xviii. 1. 2 Cor. iv. 16. *Gal.* vi. 9. *Eph.* iii. 13. 2 *Thess.* iii. 13.

The former seems more appropriate here. The metaphor is from military life. (See above ii. 14, and below iv. 7.) We do not act as cowards (κακοί) and deserters; we do not swerve from the post of service in which we have been stationed by the Captain of our Salvation, Who enlisted us under His banner (2 Tim. ii. 4) at our baptism; however hard, painful, and perilous the service may be (i. 8), we do not abandon our colours, οὐκ ἐκκακοῦμεν, no, nor do we faint in and under our afflictions, οὐκ ἐγκακοῦμεν, but we remember that when He enlisted us, we renounced the hidden things of darkness, and so far from deserting our standard, or fainting under it, we fight boldly against our spiritual foe.

2. ἀπειπάμεθα] Observe the aorist and middle voice; we renounced them at our Baptism; we put them far away from ourselves, ἀπεβρίψαμεθα. (*Heeych.*)

ουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ.

³ ° Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον, ⁴ ° ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ. ⁵ ° Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. ⁶ ° Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκοτῶντος φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

⁷ ° Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ἀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ

e 1 Cor. i. 18.
ch. 2. 15.
d Isa. 6. 10.
John 12. 31, 40, 45.
& 14. 9, 30.
ch. 3. 8, 9, 18.
Col. 1. 15.
Heb. 1. 3.
e ch. 1. 24.
f Gen. 1. 3.
& 14. 15.
Ps. 74. 16.
& 136. 7—9.
Acts 7. 55, 58.
Eph. 5. 8.
1 Pet. 2. 9.
g ch. 5. 1.
1 Cor. 2. 5.
2 Cor. 3. 5.
& 12. 9.

We cast them off from ourselves when we enlisted under Christ's banner. On the force of this middle voice, see *Winer*, p. 227.

—μηδὲ δολοῦντες] See ii. 17.

3. κεκαλυμμένον] *veiled*. He keeps up the type of the κάλυμμα, the veil on the face of Moses.

—ἐν τοῖς ἀπολλυμένοις] See on ii. 15.

4. ὁ θεὸς τοῦ αἰῶνος τούτου] The Devil. (*Æscumen*.) See John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2; vi. 12.

—τὰ νοήματα] See iii. 14, and notes.

How wretched, therefore (argues the Apostle), is the condition of the *Infidel* under the Gospel. Far worse than that of the Jews under the Mosaic Dispensation, "whose carcasses fell in the wilderness." (1 Cor. x. 5.) See the comparison here with their case, as described before, iii. 14. The eyes of the Jews were blinded by Satan, that they could not see the *glory of Moses*; the eyes of the *Infidel* are blinded by Satan, that they cannot see the *Glory of Christ*, Who is the Image of God, Whose Glory reveals itself to the eyes of the faithful in the countenance of Jesus Christ. (v. 6.)

And therefore the case of the Jew rejecting Christ is far more desperate than that of those who rebelled against Moses, and perished in the desert. See this comparison more fully developed in the Epistle to the Hebrews, ii. 1—3; xii. 18—25.

This intellectual and spiritual blindness of Unbelief is the punishment inflicted by retributive justice on the moral pravity of those who do not use their faculties, whether of mind or body, in obedience to the Law of God Who gave them, and to His glory.

"Deus his qui non credunt sed nullificant (ἀθετοῦσιν) Eum, infert cæcitatem" (*Irenæus*). And he quotes this passage of St. Paul, and Rom. i. 28, Because they would not retain God in their knowledge, He gave them up to a reprobate mind; and 2 Thess. ii. 10—12.

As *S. Augustine* says (c. Julian. Pelagian. v. 3), "Cæcitas cordis, quam solus removet Illuminator Deus, et peccatum est, quo in Deum non creditur, et pœna peccati, quâ cor superbum dignâ animadversione punitur, et causa peccati cum mali aliquid cæci cordis errore committitur." And in Ps. ii., "Ira Dei est mentis obscuratio, quæ consequitur eos qui legem Dei transgrediuntur." And in Sermon 117, "Vindicat Deus in animâ aversâ à se exordio poenarum, ipsâ cæcitate; qui enim avertit se à lumine vero, jam cæcus efficitur. Nondum sentit poenam, sed jam habet."

The origin of spiritual blindness is *Disobedience*. Disobedience to God's will, however made known to men, whether by Reason and Conscience (the Law written in our hearts), or in Holy Scripture, is always punished by Him with spiritual blindness.

This Disobedience shows itself in two ways;

(1) By *lusts of the flesh*, such as uncleanness, covetousness, and the like; and

(2) By *intellectual and spiritual sins*, such as pride of reason, want of attention to evidence, wilfulness, self-love, self-conceit, self-sufficiency, restless eagerness for self-display, desire of worldly glory and pre-eminence, impatience of neglect, resentment, and contempt of others.

Here was the cause of the fall of Angels, who disobeyed the law of their being, which was obedience to God. Here was the cause of the blindness of Heathenism: *The prince of the power of the air worked in the children of disobedience*. (Eph. ii. 2. Cf. Rom. i. 21. Eph. iv. 18.) Their blindness was the judicial penalty inflicted upon them for turning away their eyes from the true light, which is God.

Here was the cause of the blindness of the Israelites in the wilderness; they would not rejoice in the light which shone from the pillar of fire, but took up the *tabernacle of Moloch*, and the

star of their god Remphan, whose name is *Blindness*. (See on Acts vii. 43.)

The practical conclusion from these facts is:

In all systems of Morals and Theology, there must be the fundamental principle, that God is the only source of light to the soul. As in the natural world, it is not so much the *eye* which is the cause of vision,—for it cannot see in the dark,—but it is the *sun* in the heavens, which by its luminous beams paints pictures on the retina; and these pictures are the only means by which the mind is enabled to hold converse with the visible world; so is it in the spiritual universe. Christ, the *Sun of Righteousness*, illumines the spiritual iris with His divine rays, which pass through the lens and penetrate the pupil of the inner eye, and delineate images on the camera obscura of the soul. But unless He does this work, and unless the spiritual organ and optic nerve of the heart is rightly disposed by obedience, and quickened by the Spirit of God to receive this illumination, all is dark within. *The commandment of the Lord is pure, and giveth light unto the eyes*. (Ps. xix. 8.) *When Thy word goeth forth, it giveth light and understanding unto the simple*. (Ps. cxix. 130. Prov. vi. 23.) *Open Thou mine eyes, that I may see the wondrous things of Thy law*. (Ps. cxix. 18.)

This spiritual illumination is vouchsafed only to those who obey God: *If any man will do His will, he shall know of the doctrine*. (John vii. 17.)

If this light is not vouchsafed, spiritual darkness prevails. The inner eye is blinded by the evil one; it cannot see the things of the Spirit, which are *spiritually discerned*. (1 Cor. ii. 14.)

—εἰκὼν τοῦ Θεοῦ] the Image of God. On this phrase as applied to Christ, see on Col. i. 15.

7. ἐν ἀστρακίνοις σκεύεσιν] in earthen vessels,—vases of terra cotta,—κεραμικά.

On the word σκεῦος see Mark xi. 16. John xix. 29. Rom. ix. 21. 2 Tim. ii. 20. σκεῦη κεραμικά, Rev. ii. 27. Cp. Rev. xviii. 12. The human body is fitly so called, being formed from the earth, χοῖκον (1 Cor. xv. 47. 49. Gen. ii. 7; iii. 19), and feeble and fragile as a vessel of clay, and destined for the dust (Job iv. 19; xiii. 12).

As to the treasure in vessels of clay, earthenware, cp. *Pers.* ii. 10:

"O si

Sub rastro crepet argenti mihi seria!"

It may be, that St. Paul, in describing the progress of the Gospel preached by his Ministry, still keeps up the *military metaphor* (see above, iv. 1), and has here in his mind the circumstances of a *Triumphal Procession* (ii. 14), in which it was usual to carry vessels (θησαυροί) filled with gold and silver coin ('stips'), which were dispensed by the conqueror. See the description in *Plutarch* of the Triumph of *Paulus Æmilius*, where he says: "Next went those who carried the gold coin in vessels which held three talents each, like those that contained the silver, and which were to the number of seventy-seven."

We (says the Apostle) carry the treasure of Christ; we bear it through the world, in its triumphal progress; we dispense it to the people; but we bear it, not in vessels of gold and silver,—like those in which the treasure of earthly conquerors is borne,—but in vessels of clay; in order that the excellency of the power of what we dispense in the Ministry of the Word and Sacraments may be, and be seen to be, of God, and not of men.

—ἵνα] in order that. The conjunction ἵνα marks God's providential design, in committing His spiritual treasure to frail men, as its depositories and dispensers. On this use of ἵνα, see 1 Cor. i. 15, and *Winer*, p. 408; and cp. *Philem.* 13.

God chose Fishermen and Publicans to be the first Preachers of the Gospel; in order that it might be seen, by the weakness

τῆς δυνάμεως ἧ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν, ⁸ ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, ⁹ διωκόμενοι ἀλλ' οὐκ ἐγκαταλείπομενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, ¹⁰ πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. ¹¹ ^k Αἰ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ¹² ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ¹³ ^m Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, ¹⁴ εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. ¹⁵ ^o Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. ¹⁶ ^p Διὸ οὐκ ἐγκακοῦμεν ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα. ¹⁷ ^q Τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης κατεργάζεται

of the instruments used, and by the greatness of the work done by their means, that the effect was not due to the human instruments, but to the Divine Agent Who wrought by them. See 1 Cor. i. 27—29.

Herein is the power of God magnified, when He works mighty things by weak means. His strength is perfected in our weakness. (2 Cor. xii. 9.) *Chrys.*

God is pleased to work by human means, even in the most signal manifestations of His mercy,—such as the reception of Saul into the Church at Damascus, and of Cornelius, the first-fruits of the Gentile world at Caesarea. Although He had called the one by the mouth of Jesus Christ Himself from heaven, and the other by an Angel, yet He sent them both to hear the Word, and receive the Sacrament of Baptism from the hands of men. See above on Acts ix. 6.

So, in the ordinary dispensations of His gifts to the soul, He uses the simplest elements; the element of Water in Baptism, the creatures of Bread and Wine in the Holy Communion. He consigns the golden treasure of Regeneration and Renewal to those earthen vessels—those fictile urns—in order that from the greatness of the gift bestowed, and from the simplicity of that in which it is conveyed, all may see and confess that the excellency of the Gift is from God.

8. θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι.] See below Rom. ii. 9; viii. 35.

10. πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐ. τ. σ. περιφέροντες] always bearing about the putting to death of Jesus: “mortificationem Jesu.” *Iren.* v. 13. Cp. *Tertullian* c. Marcion. v. 11, and see *Primasius* here.

Observe, he does not say τὸν θάνατον, the death of Jesus, but τὴν νέκρωσιν, the putting to death, the Crucifixion.

We who die daily (1 Cor. xv. 31) for Christ, and are being killed all the day long (Rom. viii. 36) for His sake, and are in deaths oft (xi. 23), and are crucified to the world (Gal. vi. 14), and by the world, and are conformed to the likeness of Christ's death, in order that we may also be conformed to the likeness of His Resurrection (Rom. vi. 5), we bear about and display to the world the Crucifixion of Christ in our own body: we bear it about, not as a thing of which we are ashamed, but in which we glory, as the very cause of all our hope and joy.

What is the putting to death of Jesus which the Apostle bare about with him? It is the death by which he died daily, by which he also preached the Resurrection. Christ's power is shown by the ability He gives us to die daily, and by the deliverances which He works for us. *Chrysostom.*

— ἵνα καὶ ἡ ζωὴ] that the life also of Jesus may be made manifest in our body. For if we suffer with Him, we shall also reign with Him. (2 Tim. ii. 12. Rom. viii. 17; ix. 36. 2 Cor. vi. 9.)

S. Irenaeus hence proves the doctrine of the Resurrection of the Body. The sufferings which the Apostle endured in the Body, preached his belief in its future glory. Cp. on 1 Cor. xv. 32; and *Tertullian* c. Marcion. vii.: “*Hæc fictilia vasa, in quibus tanta nos pati dicit Apostolus, in quibus etiam mortificationem circumferimus Domini, hanc substantiam Deus resuscitaturus est, in qua pro fide Ejus tot tolerantur, in qua mors Christi circumfertur.*”

11. οἱ ζῶντες] we that live are daily being delivered, παραδιδόμεθα (present); the very essence of our life is to die daily for Christ.

12. ὁ θάνατος ἐν ἡμῖν—ἡ δὲ ζωὴ ἐν ὑμῖν] The Death of Martyrs is the Life of the Church; the Blood of Martyrs is the Seed of the Church. *Tertullian.* See on Acts viii. 1—4.

13. κατὰ τὸ γεγραμμένον] according to what is written. The Psalm which St. Paul here quotes (Ps. cxvi. 10) is one of thanksgiving, in which David praises God for his own deliverance. As David returns thanks to God for his marvellous rescue from his enemies when he was in despair, so we for our surprising deliverances from our perils.

It is one of the Psalms chosen by the Church for the religious use of women on their deliverance from the pain and peril of childbirth.

14. σὺν Ἰησοῦ] with Jesus. So B, C, D, E, F, G, and *Lachm.*, *Tisch.*, *Meyer*, *Alf.* *Elz.* has διὰ Ἰησοῦ, with D***, I, K, and many Cursive MSS. and Fathers.

Some Expositors interpret the words of a spiritual Resurrection, but this seems to be erroneous.

Some MSS. have ΕΤΙΠΕΙ here, but the future, ἐγερεῖ, was the reading of MSS. in the second century.

Hence *Tertullian* (de Resur. Carnis, c. 44), arguing for the future Resurrection of the Body, thus quotes this passage: “*Scientes quod qui suscitavit Jesum, et nos suscitabit cum Iesu, qui jam resurrexit à mortuis. Qui ‘cum Iesu,’ nisi quia ‘cum Iesu’ ‘sicut Iesum,’ sapit? (i. e. σὺν αὐτῷ is equivalent to ὡς αὐτόν). Si vero sicut Iesum, non utique sine carne.*”

And so *Primasius* understands the words σὺν Ἰησοῦ, ‘similiter Jesu, si cum eo moriamur.’

Compare 1 Cor. vi. 14, Θεὸς καὶ τὸν Κύριον ἡγεῖρε, καὶ ἡμᾶς ἐγερεῖ; and St. Paul says, Eph. ii. 5, ἡμᾶς συνήγειρεν ἐν Χριστῷ.

And hence *S. Polycarp*, ad Phil. c. 2: ὁ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἵνα ποιῶμεν αὐτοῦ τὸ θέλημα.

On comparison of those passages with the present, we cannot entertain any doubt of St. Paul's meaning, which is expressed concisely so as to affirm,

(1) That we shall be raised in our bodies; and
(2) That our future Resurrection will be due to Christ's past Resurrection (see 1 Cor. xv. 20, 21), and to the fact of our being incorporated in Him, and dwelling in Him, and dying with Him. See *vs.* 10, 11.

(3) That He will raise us, so as to be with Jesus (cp. 1 Thess. iv. 17), and so shall we be ever with the Lord. Hence he speaks of those who are laid asleep in peace through Jesus (διὰ Ἰησοῦ), being brought together with Him (σὺν αὐτῷ). (1 Thess. iv. 14.) They who are buried with Him in baptism (Rom. vi. 4. Col. ii. 12); they who have died with Him, will live with Him (Rom. vi. 8); they who suffer with Him (Rom. viii. 17), they will also reign with Him (2 Tim. ii. 11, 12).

18. ἡμέρα καὶ ἡμέρα] *Hebraismus.* Esther iii. 4. Ps. lxxviii. 19. *Wetstein.*

17. καθ' ὑπερβολὴν] ὑπερβολή, from ὑπερβάλλω, to shoot beyond; and καθ' ὑπερβολὴν εἰς ὑπερβολὴν is to be joined with the verb, as in Gal. i. 13, καθ' ὑπερβολὴν ἐδίωκον, and 2 Cor. i. 8, καθ' ὑπερβολὴν ἐβαρύνθημεν.

The light affliction, by its lightness, as placed in the opposite scale, and by its nature as affliction, makes the scale of glory and reward to mount high into the air, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, so as more than to reach the examen, or beam, of the balance. Cp. Rom. viii. 18. Matt. v. 11, 12. 1 Pet. i. 6, 7.

ἡμῶν, ¹⁸ μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα; ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. V. ¹ Οὐδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνούς καταλυθῇ, οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτον, αἰώνιον, ἐν τοῖς οὐρανοῖς. ² Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, ³ εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα. ⁴ Καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεῖ στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

⁵ Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεὸς, ὁ δὸς ἡμῖν τὸν ἀρράβωνα τοῦ Πνεύματος.

⁶ Θαρρύνοντες οὖν πάντοτε καὶ εἰδότες, ὅτι ἐνδημῶντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου, ⁷ διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους, ⁸ θαρρύνοντες δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημήσαι ἐκ τοῦ σώματος, καὶ ἐνδημήσαι πρὸς τὸν Κύριον. ⁹ Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημῶντες εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ εἶναι. ¹⁰ Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.

r Rom. 8. 24.
Heb. 11. 1.
a Job 4. 19.
& 19. 25, 26.
Ps. 56. 9.
2 Tim. 1. 12.
2 Pet. 1. 13, 14.
b Rom. 8. 23.
2 Esdr. 2. 45.
c 1 Cor. 15. 53—55.
Rev. 3. 19.
& 16. 15.
Wisd. 9. 15.
d Isa. 29. 23.
ch. 1. 22.
Eph. 1. 13.
& 4. 30.
e Heb. 11. 13.
f Rom. 8. 24, 25.
1 Cor. 15. 12.
ch. 3. 18.
g Phil. 1. 23.
h Ps. 62. 12.
Jer. 17. 10.
& 32. 19.
Matt. 25. 32.
Rom. 2. 6, 7.
& 14. 12.
1 Cor. 22. 12.
& 4. 5.
Gal. 6. 5.
Col. 3. 24, 25.
Rev. 2. 23.

18. μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα] Observe the words here used for *seeing*. Things, which are looked at and discerned by the bodily eye, are not the *scope* of our spiritual vision. He does not say τὰ δρώμενα, but τὰ βλεπόμενα, which is something more.

— τὰ γὰρ βλεπόμενα—αἰώνια] Quoted by *S. Ignatius*, in his Epistle to the Romans, c. 3, where he introduces the passage with the words οὐδὲν φαινόμενον αἰώνιον, and thus marks the difference between the objective οὐ and the subjunctive μὴ, as here used by St. Paul: μὴ σκοπούντων ἡμῶν—μὴ βλεπόμενα. Cp. *Winer*, p. 429.

We who walk by faith and not by sight (v. 7. Rom. viii. 23—25. Heb. xi. 1—27), contemplate with our *inner eye* those objects which we cannot look at with our *outward eye*; for we *know* that those things which we can look at with our outward eye are temporal, but those things which we cannot so discern are eternal. Therefore he adds, v. 1, οὐδαμεν γὰρ κ.τ.λ.

As was expressed by the Author of the "Night Thoughts," in the Inscription placed at the end of the arcade in his garden, "Invisibilia non decipiunt."

CH. V. 1. τοῦ σκηνούς] of the *tabernacle*, in which we now dwell. See v. 4; and *Ep. Middleton* here, p. 472; and *Winer*, p. 98. The σκῆνος, or *temporary tent*, of the natural body on earth, is contrasted with the *eternal mansion* of the glorified body in heaven.

2. ἐπενδύσασθαι] to put on (ἐν) in addition.

The glorified body will not only be an ἔνδυμα, or *indumentum*, but an ἐπ-ένδυμα, or *super-indumentum*. See v. 3, and above on 1 Cor. xv. 35, and *S. Jerome* ad Pammachium (tom. iv. p. 323), who says: St. Paul declares that this mortal will put on immortality; that is, that the *flesh* will not be annihilated, but be spiritualized, glorified, and beautified; as the *human body* of Christ was at the Transfiguration, when He was still recognized as before, "ut eadem membra solis fulgore rutilantia Apostolorum oculos præstringerent."

Therefore (he adds) St. Paul does not desire to be *unclothed*, but to be *clothed upon*: that is, not to lose his mortal flesh, but to have it *super-invested* with heavenly glory. "Nemo super-induitur, nisi qui antè vestitus est." And in another place he says: "Dicit Apostolus, Nolumus exspoliari sed (volumus) super-vestiri, ut absorbeat mortalitas hoc à vitâ, ne scilicet corpus ab animâ deseratur, sed, animâ inhabitante in corpore, fiat inclytum, quod antè inglorium erat." *S. Jerome* ad Marcell. (tom. iv. p. 166).

3. εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα] yes truly,—if when we have even put on our bodies again we shall be found to be not naked.

The body itself is called here an ἔνδυμα, *indumentum*; but the future *glory* of the risen body is called an ἐπ-ένδυμα (see v. 4), *super-indumentum*: and they who rise with the ἔνδυμα of their bodies, but without the ἐπ-ένδυμα of that *glory* which is prepared for the *Saints*, are properly called γυμνοὶ, *naked*, to their endless *shame*. (Dan. xii. 2.) See above on 1 Cor. xv. 37, which is the best exposition of this text.

Similarly the word γυμνός in the Apocalypse describes the absence of *spiritual clothing*. (Rev. iii. 17, 18; xvi. 15.)

Hence *Tertullian* (de Res. Car. c. 4) well interprets ἐπενδύσασθαι by "superinducere virtutem coelestem immortalitatis;" and *C. Marcion*. v. 12: "Mortui recipient corpus super quod induant incorruptelam de celo . . . uti devoretur mortale hoc à vitâ, dum eripitur morti per superindumentum demutationis."

Similarly *Chrys.*, *Theodoret*, and *Theophylact* explain γυμνός here to mean, *not clothed with the garb of glory and immortality*,—the *marriage garment* of the heavenly nuptials of Christ and His Bride the Church glorified (*Iren.* iv. 36. 6), which will be given to the *Righteous only*, and which will be like that of Christ's glorified body (Phil. iii. 21. *Iren.* v. 13. 3, 4. 1 Cor. xv. 53); whereas the *Wicked* will be *despoiled* even of that corporeal beauty and grace which they had as *men* upon earth, and will be made like to Evil Angels and Fiends in the lake of fire.

Hence therefore we groan and labour here on earth, in order that we may not be despoiled by fire with the Wicked, but be *superinvested* with Immortality with the Righteous. *Primasius*.

4. τῷ σκηνεῖ] the tabernacle of our body. See v. 1.

5. ἀρράβωνα τ. Π.] See i. 22.

6. ἐνδημῶντες—ἐκδημοῦμεν] we being at home in the body are absent from the Lord. An assertion of the separate existence of the disembodied spirits of the righteous, in a state of peace and happiness in the interval between their Death and the Resurrection. See above on Luke xxiii. 43.

7. διὰ πίστεως] by faith as the means,—the way, which we pass through, and by which we are guided, as a traveller is by a road. Cp. Rom. viii. 25. *Winer*, p. 339.

10. φανερωθῆναι] to be made manifest. However now we may endeavour to disguise ourselves from the eyes of men; or however much we may be misconceived and misrepresented by them, we shall then be all displayed in our true colours, and all the secrets of all hearts will be made known, in the presence of men and angels, at the Judgment-seat of Christ.

—ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ] Hence *S. Polycarp* ad Phil. 6, ἀπέναντι τῶν τοῦ Κυρίου καὶ Θεοῦ ἔσμεν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι.

—ἵνα κομίσηται ἔ. τὰ διὰ τοῦ σώματος] in order that each man may then receive what he has laid up in store for himself by means of his body; according to the things which he did or practised (ἔπραξεν) by the same body's instrumentality when he was upon earth. See on Eph. vi. 8. Col. iii. 25. Gal. vi. 8. 2 Cor. ix. 6.

The *so*rist ἔπραξεν happily marks the earthly life past, as appearing then to be only like a single moment of time, compared with eternity.

That which shall then be received will be either a reward or punishment; a reward for the good, a punishment for the evil done in the body: and that which shall receive the reward, and be liable to the punishment, is not only the soul but the body. It stands not, therefore, with the nature of a just retribution, that

1 ch. 4. 2.
Jude 23.

k ch. 1. 14.
& 10. 8. & 3. 1.
1 ch. 11. 1, 16, 17.
& 12. 6, 11.
m Rom. 5. 15.
& 6. 11, 12.
& 14. 7.
Gal. 2. 20.
1 Thess. 5. 10.
1 Pet. 4. 2.

¹¹ Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερῶ-
μεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

¹² Οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-
ματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

¹³ Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν· ¹⁴ ἡ γὰρ ἀγάπη τοῦ
Χριστοῦ συνέχει ἡμᾶς, ¹⁵ κρίναντας τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ἅρα

he which sinned in one body should be punished in another, or that he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall *destroy both their soul and body in hell* (Matt. x. 28), but they which *glorify God* in their *body* and their *spirit*, which are *God's* (1 Cor. vi. 20), shall be glorified by God in *their body* and their *spirit*; for they are both *bought with the same price*, even the blood of Christ. (1 Cor. vi. 20.) The *bodies* of the Saints are the *members of Christ* (1 Cor. vi. 16), and no members of His shall remain in death; they are the *temples of the Holy Ghost* (1 Cor. vi. 19), and therefore if they be destroyed, they shall be raised again. For *if the Spirit of Him that raised up Jesus from the dead dwell in us*, as He doth, and by so dwelling maketh our bodies temples, *He which raised up Christ from the dead, shall also quicken our mortal bodies by His Spirit that dwelleth in us*. (Rom. viii. 11.) *Bp. Pearson.*

Furthermore, the *identity* of the dying and rising *body* will appear by those bodies which shall never rise, because they shall never die. This may be considered not only in the translations of *Enoch* and *Elias*, but also in those whom Christ shall find alive at His coming, whom He shall not kill, but change. *The dead in Christ shall rise first; then they which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall they ever be with the Lord.* (1 Thess. iv. 16, 17.) If those which are alive shall be caught up as they are alive with the same bodies, only changed into glorified and spiritual bodies, that is, with the same bodies spiritualized and glorified, certainly those which were dead shall rise out of their graves to life in the same bodies in which they lived, that they may both appear alike before the *Judge of the quick and the dead*. (Acts x. 42.) Otherwise the saints, which shall be with God and with the Lamb for evermore, would be chequered with a strange disparity, one part of them appearing and continuing with the same bodies in which they lived, another part with others. *Bp. Pearson* on the Creed, Art. vi. p. 709.

Because it is here said that every one would be *judged* according to what he *has actually done in the body*, the Pelagians hence argued that *Infants* are sinless, and that there is no such thing as *Original sin*, or, at least, that it has no *guilt*, and is not liable to punishment.

But, if for argument's sake it be allowed that St. Paul's assertion here respects *Infants*, which may be doubted (see viii. 12), then we may say with *Aug.*, Epist. 217, p. 1220, "*Scimus etiam parvulos secundum ea quæ per corpus gesserunt recepturos vel bonum vel malum. Gesserunt autem non per se ipsos, sed per eos quibus pro illis respondentibus et renuntiare diabolo dicuntur et credere in Deum, unde et in numero fidelium computantur, pertinentes ad sententiam Domini dicentis, 'Qui crediderit et baptizatus fuerit salvus erit.'*" (Mark xvi. 16.) And by nature we are all in Adam, and we all sinned in him, and are guilty before God. See Rom. v. 12. Eph. ii. 2.

¹³ ἐξέστημεν, Θεῷ] *If we were beside ourselves* in boasting of ourselves, and so, in *your eyes* are chargeable with folly (see xi. 1—19; xii. 6, 11, γέγονα ἄφρων), it was not for the sake of any glory to ourselves, but to God, Whose Ministers we are, and Whose grace has made us what we are, and to Whom therefore be all the praise. (1 Cor. xv. 10. 2 Cor. iii. 5, 6.)

¹⁴ ἡ ἀγάπη τοῦ Χριστοῦ] *The love which Christ showed* in dying for us constrains us to suffer gladly, even death, for you. (See Eph. v. 2.) Walk in love, as Christ also hath loved us, and given Himself for us (ὅτι ἡμῶν) an offering and a sacrifice to God. (1 John iii. 16.) He laid down His life for us, and we ought to lay down our lives for the brethren. (John xv. 12.)

¹⁵ κρίναντας τοῦτο, ὅτι εἰς—ἅρα οἱ πάντες ἀπέθανον] *The Love of Christ constraineth us, having formed this judgment, viz., because One died in the stead of all mankind, then all Mankind died in Him.*

Els. has *ei* after *ὅτι*, but this arose from a misunderstanding of *ὅτι*, which means *because*, and is not found in the best MSS.

— *εἰς ὑπὲρ πάντων ἀπέθανον*] *One* (i. e. Christ) *died for all, as their Proxy and Substitute, in their stead.*

Christ, the Second Adam, summed up all Mankind in Himself. He died for all, and all died in Him; and since He is also the Everlasting Word, the Co-eternal Son of God, and rose again

from the Dead, He rescued all Mankind, whose Nature He had taken, from corruption, and raised it to Immortality. See *Athanas.* De Incarnatione Verbi Dei, § 9, 10, p. 44, who refers to this passage of St. Paul, and to 1 Cor. xv. 11. Heb. ii. 9—14.

It has indeed been alleged by some recent Expositors that wherever *ὅτι* is used in the N. T. to declare the great doctrine of the *Atonement*, it signifies only *for the benefit of*, i. e. that Christ died *for the good of* Mankind, but that it never signifies that He died *in the place of* Mankind.

This assertion is made even by some in expounding the present passage; but

(1) It is unquestionable that *ὅτι* is used to signify *in the stead of*, by St. Paul. See Philem. 13, ἵνα ὑπὲρ σοῦ διακονῇ μοι. 1 Tim. ii. 6, concerning Christ's sacrifice, *δοῦς ἑαυτὸν ἅντ' ἡμῶν ὑπὲρ πολλῶν*. See on 1 Cor. i. 13, and on 1 Cor. xv. 3, and *Winer*, p. 342.

(2) St. Paul's argument here would fail, if *ὅτι* does not signify *in the place of*. If a person has done a thing merely *for the good of* others, it cannot be said that *they did it*; but if a person has done a thing *in the place of* others, as their Sponsor and Representative, it is rightly said that *they did it*. "*Qui facit per alium facit per se.*" The Sponsors at Baptism renounce the Devil and profess faith in Christ not only *for the good of* the Child baptized, but *in the place of* the Child; and therefore the Child is rightly said to *have renounced* the Devil, and to *have professed* faith in Christ. So Christ died, not only *for the good of* Mankind, but *in the place of* Mankind.

And therefore the Apostle rightly concludes (which otherwise he could not have done) that *all men died (ἀπέθανον) in Christ*.

This is the true meaning of his words (πάντες ἀπέθανον), *all died*, and *not*, as the words are sometimes translated, *all were dead*; a translation at variance with the true use of the aorist ἀπέθανον, which is applied here to *all men*, as well as to Christ.

It is urged by those who maintain the opinion above mentioned, that if St. Paul had used *ὅτι* as meaning *in the stead of*, he could not have added that He *rose again* (ἐγερθεῖν), as he does in v. 15. For it is alleged, that Christ did not rise again *in our stead*.

But this objection has no weight. St. Paul adds that Christ *rose again* as well as *died*, for a very good reason, viz., to prove that Christ, Who was the Proxy of Mankind in His Death for the sins of the whole World, was accepted as such by God.

This great Doctrine of the *vicarious* suffering of Christ, and of the full, perfect, sufficient sacrifice, oblation, and satisfaction which He made for us, as our Head and Representative, and that other Truth, no less important, of our Justification by our virtual Resurrection in Him, are well expressed by *Dr. Barrow* (Serm. xxx. Vol. v. p. 69).

God, in the *Death of our Lord*, did manifest His wrath toward us, and execute His justice upon us. So in *raising* Him thence correspondently God did express Himself appeased, and His law to be satisfied. As we in His *suffering* were punished (*the iniquity of us all being laid upon Him*, Isa. liii. 6), so in His *Resurrection* we were acquitted and restored to grace. As Christ did merit the remission of our sins and the acceptance of our persons by His *Passion*, so God did consign them to us in His *Resurrection*, it being that formal act of grace whereby, having sustained the brunt of God's displeasure, He was solemnly reinstated in favour, and *we representatively or virtually* in Him; so that (supposing our due qualifications, and the performances requisite on our parts) we thence become *completely justified*, having not only a just title to what Justification doth import, but a real instatement therein, confirmed by the Resurrection of our Saviour, whence *He was delivered for our offences, and raised again for our Justification*. (Rom. iv. 25.)

Our Justification and Absolution are rather ascribed to the *Resurrection of Christ* than to the *Death*; for that indeed His Death was a ground of bestowing them, but his Resurrection did *accomplish* the collation of them. For since, the Apostle argues, God hath acknowledged satisfaction done to His justice by discharging our *Surety* (Christ) from restraint, and from all further prosecution,—since, in a manner so notorious, God hath declared His favour toward our *Proxy*,—what pretence can be alleged against us, what suspicion of displeasure can remain? Had Christ

οἱ πάντες ἀπέθανον, καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσω, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

¹⁶ Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν.

¹⁷ Ὡστε εἴ τις ἐν Χριστῷ, καὶ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

¹⁸ Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ,

n Gal. 2. 5, 6.
& 5. 6. & 6. 15.
Col. 3. 11.
1 Tim. 5. 21, 22.
James 2. 1—4.
& 3. 17.
o Rom. 8. 10.
Gal. 6. 15.
Rev. 21. 5.
Isa. 43. 18, 19.
p Rom. 8. 10.
Col. 1. 20.
1 John 2. 2.
& 4. 10.

only died, we should not have been condemned, our punishment being already undergone; yet had we not been fully discharged without that express warrant and acquittance which His Rising doth imply. So may St. Paul be understood to intimate when he saith, *If Christ be not raised, your faith is vain, ye are yet in your sins.* (1 Cor. xv. 17.) He (saith *S. Chrysostom*), by His Resurrection, dissolved the tyranny of death, and with Himself raised up the whole world. By His Resurrection not only the natural body of Christ was raised, but the mystical Body also; each member of His Church was restored to life, being thoroughly rescued from the bondage of corruption, and translated into a state of immortality, so that God, saith St. Paul, *hath quickened us together with Christ, and raised us together, and made us to sit together in heavenly places in Christ Jesus.* (Rom. viii. 21. Eph. ii. 5, 6.)

Hence in our Baptism (wherein Justification and a title to eternal life are exhibited to us), as the Death and Burial of Christ are symbolically undergone by us, so therein also we do interpretatively rise with Him. Being, saith St. Paul, *buried with Christ in Baptism, in it we are also raised together with Him.* (Col. ii. 12, 13.) And Baptism, St. Peter telleth us, being antitype of the passage through the flood, *doth save us by the Resurrection of Christ* presented therein. (1 Pet. iii. 21.) *Dr. Barrow.*

— ἅπασι πάντες ἀπέθανον] then all died in Him. Christ was the Representative, Proxy, and Substitute of all Mankind, and, in His Death, all died; all collectively (οἱ πάντες, the all) died, were summed up in Him, and suffered Death, the penalty of the sins of all. So all Men died in Christ's Death.

And He died for all, in order that He might rise for all, and might live for all (Heb. vii. 25), and so all might rise and live in and by Him.

We all died in Him, died to sin, died to our lusts, died to our old man: and we died, not in order that we might remain dead, but in order that we might rise again, and live in newness of life as new creatures (v. 7) in Him, and that we might live, not to ourselves, but to Him Who died and rose again for us.

And how are we to rise for Christ, and to live for Him? By showing to Him, in His Members, the same love that He showed to us; that is, by being ready to suffer for them as He suffered for us.

Therefore the Love which Christ showed to us constraineth us to labour for the salvation of all, by endeavouring to reconcile all to God. (v. 23.)

Thus we imitate Him in the καταλλαγή or At-onement which He wrought for us.

— οἱ ζῶντες] they who live by virtue of Christ's Resurrection, they who are incorporated into Him Who is the "Resurrection and the Life."

¹⁶ οὐδένα οἶδαμεν κατὰ σάρκα] we know no one according to the flesh. The words κατὰ σάρκα are opposed to κατὰ πνεῦμα. See i. 17, and 1 Cor. i. 26, and iii. 3, 4.

The sense is, we regard no one according to carnal considerations; we do not look at men κατὰ πρόσωπον (see v. 12), according to their outward appearance; we measure no one by mere worldly standards of secular power, learning, eloquence, or wealth; but we regard men κατὰ πνεῦμα, spiritually, and as they are in Christ, Who is no respecter of persons.

In Him all men died. For He died for all. And He died for all, in order that all might rise by the first Resurrection of the spiritual Regeneration, and live in Him and to Him, and so rise again to everlasting glory in the Second Resurrection at the Great Day.

All Christians are engrafted into His Body. They have arisen by "the washing of Regeneration and Renewal of the Holy Ghost. The Old Man is buried in them by virtue of their baptism, in which they have been buried with Christ, wherein also they arose with Him, that they should walk in newness of life. (Col. ii. 12. Rom. vi. 4.) Henceforth they have another conversation, another life,—that which is from above." *Chrysostom.*

And so *Theodore* here; *νεουργηθέντες διὰ τοῦ παναγίου βαπτίσματος τὸ τῆς ἀμαρτίας ἀπεξεδυσόμεθα γῆρας.* And so *Theophyl.*

— εἰ δὲ καὶ ἐγνώκαμεν κ.τ.λ.] if we have ever known Christ Himself according to the flesh. St. Paul is not here speaking of himself personally, but of himself as a Christian Man and Minister. He says ἡμεῖς, we; and If any one is in Christ (i. e. whosoever is in Christ) he is a new creature.

The comparison here is therefore not between different periods in St. Paul's own life, subsequent to his conversion and ordination to the Apostleship, but between the state in which he was before and after his Baptism.

Therefore the notions which have been built by some on this passage, as to a gradual development in St. Paul's Apostolic Teaching, are groundless.

His meaning is,—Before we were made Christians, the Cross was unto us a stumbling-block or foolishness. (1 Cor. i. 23.) We regarded Christ merely κατὰ σάρκα, with carnal eyes; we saw Him only as a Man,—poor, despised, rejected, crucified by the Rulers of this world; we even thought it a duty to do many things contrary to the Name of Jesus of Nazareth. (Acts xxvi. 9.)

But now the scales are fallen from our eyes (Acts ix. 18); the veil has been taken from our hearts. We see the glory of God in the face of Jesus Christ. We glory in the Cross, and in that alone. (Gal. vi. 14. Phil. 7, 8.) We know nothing but Jesus Christ, and Him crucified. (1 Cor. ii. 2.)

There is another sense in which the Apostles themselves might be said not to know Christ after the flesh; which is expressed by *S. Leo*, who observes (Serm. 69), that though Christ retained His human body after the Resurrection, yet it was become "corpus impassibile, immortale, incorruptibile, ita ut merito dicatur caro Christi in eo quo fuerat statu ante passionem, nesciri."

By His Resurrection and Ascension He changed and glorified that flesh which He took from us; and we in hope and expectation are already changed and glorified, because we His Members are risen in our Head. See *Athanas.* de Incarnat. § 10. Looking at Christians as thus transfigured in Christ, we may be said not to know them κατὰ σάρκα. And so *Theoph.* here.

And this sense, both as regards Christ and Christians, is adopted by *Augustine* c. Faustum, xi. 7. Though in another place (Serm. 5) he says, "When we knew Christ carnally, we knew Him only as man, but now we know Him as God co-equal with the Father." And so in his 147th Epistle "de Videndo Deo," c. 35, he interprets this knowledge which is not after the flesh, as equivalent to faith in Christ.

¹⁷ εἴ τις ἐν Χριστῷ] Cp. xii. 2, οἶδα ἑνὸς ἄνθρωπον ἐν Χριστῷ.

— τὰ ἀρχαῖα] More significant than ἀρχαῖα. The old things (τὰ ἀρχαῖα), the original things of the old Adam passed away from us in our Baptism; they were drowned then, as Pharaoh and his host were in the Red Sea; and now all things have become and are new to us in Christ.

Observe the aorist παρῆλθεν, used to express the passing away of the old things at a particular time, when the Old Man was buried in us, and the New Man raised up in us; and observe also the perfect tense γέγονε, used to describe the state which then succeeded and still continues.

The Apostle refers to Isa. xliii. 18, *μη μνημονεύετε τὰ πρότα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε, ἰδοὺ ἐγὼ ποιῶ καινὰ.* Cp. Rev. xxi. 5, *ἰδοὺ καινὰ πάντα ποιῶ.*

¹⁸ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ] who reconciled us to Himself through Christ.

On this subject the reader may be reminded of the following words of *Bp. Pearson*: We must conceive that God was angry with mankind before He determined to give our Saviour. We cannot imagine that God, Who is essentially just, should not abominate iniquity. The first affection we can conceive in Him upon the lapse of man, is wrath and indignation. God therefore was most certainly offended before He gave a Redeemer; and though it be most true that He so loved the world that He gave His only-begotten Son (John iii. 16), yet there is no incongruity in this,—that a Father should be offended with that son which he loveth, and at that time offended with him when he loveth him.

Notwithstanding therefore that God loved men whom He created, yet He was offended with them when they sinned, and

q Rom. 3. 24, 25.
Col. 1. 20.

r ch. 6. 1.
Eph. 6. 20.
Mal. 2. 7.
s Isa. 53. 6, 9, 12.
Rom. 5. 19.
& 8. 3.
Gal. 3. 13.
1 John 3. 5.
1 Pet. 2. 22.

καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς¹⁹ ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ
κόσμον καταλλάσσωσαν ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν,
καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

²⁰ Ὡς ἡμεῖς γενομένης δικαιοσύνης Θεοῦ ἐν αὐτῷ.
ἡμεῖς γενομένης δικαιοσύνης Θεοῦ ἐν αὐτῷ.
²¹ Τὸν μὴ γνόντα ἁμαρτίαν
ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενομένης δικαιοσύνης Θεοῦ ἐν αὐτῷ.

gave His Son to suffer for them; that through that Son's obedience He might be reconciled to them.

This Reconciliation is clearly delivered in the Scriptures as wrought by Christ. For *all things are of God, Who hath reconciled us to Himself by Jesus Christ* (2 Cor. v. 18); and that by virtue of His death; for *when we were enemies, we were reconciled unto God by the death of His Son* (Rom. v. 10) *making peace through the blood of His cross, and by Him reconciling all things unto Himself.* (Col. i. 20.)

In vain it is objected, that the Scripture saith our Saviour reconciled men to God, but no where teacheth that He reconciled God to man; for in the language of the Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man,—that is, to cause Him Who before was angry and offended with him, to be gracious and propitious to him. See 1 Sam. xxix. 4. Matt. v. 23, 24.

In the like manner we are said to be reconciled unto God, when God is reconciled, appeased, and become gracious and favourable unto us; and Christ is said to reconcile us unto God, when He hath moved and obtained God to be reconciled unto us, when He hath appeased Him and restored us unto His favour. Thus *when we were enemies we were reconciled to God*,—that is, notwithstanding he was offended with us for our sins, we were restored unto His favour *by the death of His Son.* (Rom. v. 10.)

Whence appeareth the weakness of the Socinian exception, that in the Scriptures we are said to be reconciled unto God; but God is never said to be reconciled unto us. For by that very expression it is understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of Him Who was formerly offended with that person which is now said to be reconciled. As when David was to be reconciled unto Saul (1 Sam. xxix. 4), it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favourable unto David: and therefore, where the language is, that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased, and so reconciled unto David. *Bp. Pearson* (on the Creed, Art. x. p. 677). See also on 1 Tim. ii. 6.

— τὴν διακονίαν τῆς καταλλαγῆς] The Ministry of Reconciliation, committed by Christ to the Apostles, and to the Christian Priesthood after them in succession to the end of time, is exercised,

(1) In Preaching the Word; thus opening the kingdom of heaven by the key of knowledge.

(2) In the Sacrament of Baptism; thus actually receiving men into the Household of God by the opened Door.

(3) In Absolution of Penitent Sinners; especially in the Pardon pronounced and conveyed in, and sealed by, the Holy Sacrament of the Lord's Supper.

Their office which they so exercise is a *Ministry* (διακονία), because they only *apply the means* instituted by God for the salvation of men; and the virtue and efficacy of what they minister is not from them who dispense the means, but from Him Who instituted the means, and Who conveys the blessings of spiritual birth, life, health, recovery, and salvation, by the instrumentality of the means which He has appointed, and of those whom He has appointed to minister them.

See the Authorities on this subject in *Theophilus Anglicanus*, Part i. chaps. xiii. and xiv.

19. θέμενος ἐν ἡμῖν] *having deposited the treasures of His grace* (for Himself) *in us*, as in vessels chosen for that purpose—earthen and fragile though we be (iv. 7).

21. μὴ γνόντα ἁμαρτίαν] *Him Who did not know sin.* Here *μὴ*, the subjective negative, is supposed by some Expositors to correct the notion of those who condemned and crucified Christ as a sinner. *Winer*, p. 430.

But it rather serves to indicate that, *although*, and even *because*, God knew Christ to be perfectly sinless (for *unless* He had been perfectly sinless, He could not have redeemed sinners), He treated Him as *Sin in the abstract*; in order that Christ might be “the Lord Our Righteousness, and that we might become the Righteousness of God, in Him.”

— ἁμαρτίαν ἐποίησεν] The sense of this expression is to be explained from a consideration of the word *ποιῶ* as used in N. T.

It cannot mean that God made Christ to be sin. For how could He that is sinless become Sin in the abstract? How could He be said to have sin? Such an expression (as *Aug.* says, *Serm.* 134 and 155), “*intolerabile videretur, absit!*” But God treated Him, accounted Him as such, and gave Him up, sinless as He was, and known by Him as such, to suffer as *sin* for our sakes, as our proxy and substitute. (See *Isa.* liii. 5, 6. 9—12.) The Lord laid on Him the iniquity of us all. He bore the sin of many; and *Rom.* viii. 3. 1 *Pet.* ii. 22; and above on v. 14.

The verb *ἐποίησεν* is here used as in *John* v. 18, *ἵνα αὐτὸν ποιῶν τῷ Θεῷ*; viii. 53, *τίνα σεαυτὸν ποιεῖς*; x. 33, *ὃν ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.* 1 *John* i. 10, *ψεύστην ποιοῦμεν αὐτόν.*

Hence *S. Augustine*, in applying Psalm lxxix., “I paid them the things that I never took,” to Christ, says, “Non peccavi, et poenas dabam;” and says that He was “*delictorum suscepitor, non commissor*,” and “*delicta nostra sua fecit, ut Suam Justitiam nostram Justitiam faceret.*”

This interpretation seems preferable to that of some Expositors who regard *ἁμαρτίαν* sin, as equivalent to a sacrifice for sin; though not without some authority from the LXX. *Lev.* iv. 8. 10. 21. 24. 34; v. 9—12; vi. 25. But *ἁμαρτία* is here opposed by St. Paul to *δικαιοσύνην*.

The passage in *Gal.* iii. 13, where Christ is said to have been made a curse for us, has been quoted in support of the exposition that Christ was actually made to be sin. But it does not authorize such a notion as that. St. Paul explains there what he means, viz. that Christ was made the object of execration, for “*curse* is every one that hangeth on a tree.” But a person may be holy—and Christ is perfectly holy—and yet be subject to a curse. See *Matt.* v. 11. *Luke* vi. 22; vii. 33.

A curse is the expression of another's judgment on the person who is subject to it; but it does not alter the essential character and qualities of the person who is under it.

Hence *Theodore* says here: “He Who was sinless suffered the death of sinners; and having been called that which we were (viz. sin), He called us that which He was (viz. Righteousness); for He gave us the riches of Righteousness as a gift.” Compare *Chrys.* and *Theoph.* here; and *Bp. Bull* on Justification, Answer to *Stricture* xi. § 10; and *Bp. Sanderson* (iii. p. 65), who thus speaks: That alone satisfactory punishment of our blessed Lord and Saviour Jesus Christ, was not at all for His own sins,—far be the impiety from us so to imagine; for *He did no sin, neither was there any guile found in His mouth* (1 *Pet.* ii. 22), but for ours. He paid that which He never took (*Ps.* lxxix. 4); it was for our transgressions that He was wounded, and the chastisement of our peace was laid upon Him.

Yet even those meritorious sufferings of His may be said in a qualified sense to have been for His own sins; although, in my judgment, it be far better to abstain from such like speeches as are of ill and suspicious sound, though they may be in some sort defended.

But how for His own sins? His own by commission? By no means. God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy, but His own by imputation. Not that He had sinned, and so deserved punishment, but that He had taken upon Him our sins (*Isa.* liii. 5), which deserved that punishment.

As he that undertaketh for another man's debt maketh it his own, and standeth chargeable with it as if it were his own personal debt, so Christ, becoming surety for our sins, made them His own, and so was punishable for them, as if they had been His own personal sins, *Who His own self bare our sins in His own body upon the tree.* (1 *Pet.* ii. 24.) That He was punished for us Who Himself deserved no punishment; it was because *He was made sin for us Who Himself knew no sin.* (2 *Cor.* v. 21.) *Bp. Sanderson.*

— ἵνα ἡμεῖς γενομένης δικαιοσύνης Θεοῦ] *that we might be made the Righteousness of God in Him.*

This is something more than the Righteousness provided by God and accepted by Him, which is the interpretation of some expositors. Cp. *Rom.* i. 17; iii. 21. 30; iv. 5; x. 3.

It is the righteousness of God, contrasted with, and taking the place of, the unrighteousness of man. It is the righteousness

VI. ¹ Ἐνεργούντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ
δέξασθαι ὑμᾶς, ² λέγει γάρ, Καίρῳ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ
σωτηρίας ἐβοήθησά σου· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα
σωτηρίας· ³ μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ δια-
κονία, ⁴ ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ
πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ⁵ ἐν πληγαῖς, ἐν φυλακαῖς,
ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ⁶ ἐν ἀγνότητι, ἐν γνώ-
σει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνποκρίτῳ,
⁷ ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξίων
καὶ ἀριστερῶν, ⁸ διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι,
καὶ ἀληθεῖς, ⁹ ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες, καὶ
ἰδοὺ ζῶμεν, ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι, ¹⁰ ὡς λυπούμενοι, αἰεὶ δὲ

a ch. 5. 18—20.
1 Cor. 3. 9.
Heb. 12. 15.
b Isa. 49. 8.
c Rom. 14. 13.
1 Cor. 10. 32.
d 1 Cor. 4. 1.
ch. 4. 2. & 12. 23.
e ch. 11. 23—25.
Deut. 25. 3.
Isa. 53. 5.
Acta 16. 23.
f 1 Cor. 2. 4.
ch. 10. 4.
Rom. 13. 12.
Eph. 6. 11, 13.
2 Tim. 4. 7.
g ch. 11. 6.
1 Cor. 15. 31.
Ps. 118. 18.
h ch. 2. 4.
& 7. 3—10.
Matt. 5. 4—12.
Luke 6. 21.
John 16. 22.

of God in the Second Adam, as prevailing over the unrighteousness of man in the First Adam.

Christ, God of God, took our Nature, and is God manifest in the Flesh; and having summed up all Mankind in Himself, as our Head, the Second Adam, suffered for our sins as our Representative and Proxy; and by virtue of the infinite value of the sacrifice which He in His Person, the One Christ, God as well as Man, offered for us, and of the full satisfaction which He made, He effected an Atonement, καταλλαγήν, or reconciliation between God and Man, and united us to God in Himself, being perfect God and perfect Man; and so He took away our sins; and we, by reason of His Incarnation and Death for us, and of our baptismal incorporation and mystical indwelling in Him, are become the Righteousness of God in Him. God regards us as no longer sinners, but as having His own righteousness in Christ. God laid on Him the Sin of Mankind, in order that Mankind might become the Righteousness of God in Him Who is called 'ΕΜΜΑΝΟΥΕΛ,' 'God with us,' and Whose Name is, 'the LORD (Jehovah) OUR RIGHTEOUSNESS.' (Jer. xxiii. 5, 6.) Cp. Isa. xlv. 24, "In the LORD have I righteousness and strength; even to Him shall men come. In the LORD shall all the seed of Israel be justified." And see 1 Pet. ii. 24. 2 Pet. i. 4.

Christ is more than Jehovah our Justifier, He is Jehovah our Justice. He is made unto us by God very Righteousness itself. (1 Cor. i. 30.) And yet more, He is made Righteousness to us that we may be the Righteousness of God in Him. (2 Cor. v. 21.) Which place S. Chrysostom, well weighing, says: "This very word δικαιοσύνη the Apostle useth to express the unspeakable bounty of the gift; that God hath not given us only the operation or effect of His Righteousness, but His very Righteousness, His very Self unto us." God made Him Who knew no sin to be sin, in order that we might be made (not righteous persons, that was not full enough, but) Righteousness itself; and there He stays not yet,—not every Righteousness, but the Righteousness of God Himself. What can be further said? What can be conceived more comfortable? Bp. Andrewes (v. p. 112).

See also Bp. Bull on Justification, Answer to Strict. xi. § 10, who however does not seem to give sufficient weight to the abstract words ἀμαρτία and δικαιοσύνη. Christ was treated not only as a sinner, but as sin in the abstract, collectively and universally, in order that all men, collectively and universally, as members of the Church Universal, which is Christ's Body, might become the Righteousness of God in Him.

See Chrys. here, who well observes: "St. Paul expresses here the quality itself. He does not say that God treated Christ as a sinner, but as sin, in order that we might become,—he does not say righteous men, but the Righteousness of God in Him."

Sometimes we meet in the Psalms with heavy complaints of the number and burden of sins; and these passages are quoted in the New Testament as uttered by our Redeemer, and in which there seems to be no change of person from beginning to end. We are assured by the Apostle (Heb. x. 5), that the sixth, seventh, and eighth verses of the fortieth Psalm, "Sacrifice and offering thou didst not desire," &c., are spoken by Messiah coming to abolish the legal sacrifices, by the oblation of Himself once for all. The same person, to appearance, continues speaking, and, only three verses after, complains in the following terms: "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up."

See also Ps. lxi. 5. The solution of this given in the writings of the Fathers is this; that Christ, in the day of His

passion, standing charged with the sin and guilt of His people, speaks of such their sin and guilt as if they were His own, appropriating to Himself those debts for which, in the capacity of a surety, He had made Himself responsible. The Lamb, which under the Law was offered for sin, took the name ὁ ἁμάρτανος, guilt; because the guilt contracted by the offerer was transferred to that innocent creature, and typically expiated by its blood. See Lev. v. 6.

Was not this exactly the case in truth and reality with the Lamb of God? "He did no sin, neither was guile found in His mouth, but He bare our sins in His own Body on the tree. (1 Pet. ii. 22.) He was made Sin for us, Who knew no sin, that we might be made the Righteousness of God in Him." Christ and the Church compose one mystical Person, of which He is the Head, and the Church the Body; and as the Body speaks by the Head, and the Head for the Body, He speaks of her sin, and she of His Righteousness. Bp. Horne (Preface to the Psalms, p. xiv).

He takes her sin in order that she may receive His Righteousness.

CH. VI. 8. Καίρῳ δεκτῷ] In an acceptable season. A remarkable application of inspired prophecy. It contains the Words of God the Father to God the Son, Incarnate, and subject to scorn and to suffering for man's redemption, and interceding as Mediator for His Members.

To the Son thus praying the Father says, "In an acceptable season I hearkened to Thee." See the passage in Isaiah xlix. 6—8, which is here introduced with great propriety, when the Apostle had been speaking of God the Father as having treated the sinless Son as Sin; and which, therefore, is a seasonable declaration from God the Father that the Son's sacrifice for sin was accepted, and that His Prayers for the Church, which He has purchased with His Blood, are heard; and it thus affords a divine assurance, that the Grace proffered by God to all in Christ will, if it be duly used, be available for their everlasting salvation.

7. ὁπλῶν—δεξιῶν καὶ ἀριστερῶν] arms on the right hand and on the left; that is, offensive and defensive weapons. The reference is to the Sword and Spear (ἔλκος καὶ δόρυ) in the soldier's right hand, by which he attacks the enemy, and to the Shield (ἀσπίς) on his left arm, by which he defends himself from the foe. See Blomfield on Æsch. Agam. 116, χερὸς ἐκ δοριπλάτου, i. e. the right hand; and cp. Bengel here.

Such is the spiritual armour of the Christian soldier against his ghostly Enemy. (See Eph. vi. 14—17.) He has to wage a war of attack against Satan as well as of defence. The Christian is therefore provided by God with both kinds of weapons,—both with spiritual sword and shield,—and he must exercise himself in wielding both.

8—10.] Compare the beautiful language of the ancient Christian Apologist. They (the Christians) live in the flesh, but not according to the flesh (see below, x. 3); they dwell on earth, and are citizens of heaven; they obey the Laws, and mount above the Laws with their own lives (ἰδὼς βίαις νικᾷσι τοὺς νόμους); they love all men, and are persecuted by all; they are not known, and yet are condemned; they are put to death, and are made alive; they are poor, and make many rich; they lack all things, and they abound in all things; they are treated with scorn, and rejoice therein; they are vilified, and they are justified; they are reviled, and they bless; they are insulted, and they are dutiful; they do well, and are punished as evil-doers; and being punished they rejoice, as being thereby raised to life. Justin Martyr (p. 497).

χαίροντες, ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

1 ch. 7. 2, 3.
1 Cor. 4. 14.
k Deut. 7. 2, 3.
1 Cor. 5. 9.
Eph. 5. 7, 11.
Eccl. 13. 17.
1 Cor. 10. 21.
1 Cor. 3. 16.
Eph. 2. 21.
1 Pet. 2. 5.
Exod. 29. 45.
Lev. 26. 12.
Ps. 90. 1.
Ezek. 37. 26, 27.
Hos. 2. 23.
Zech. 8. 8.
k 13. 9.
Rom. 9. 26.
Heb. 8. 10.
Rev. 21. 7.
m Isa. 52. 11.
Rev. 18. 4.
ch. 7. 1.

¹¹ Τὸ στόμα ἡμῶν ἀνέφηγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτνυται

¹² οὐ στενοχωρεῖσθε ἐν ἡμῶν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν

¹³ τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

¹⁴ Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; ¹⁵ τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; ἢ τίς μερίς πιστῷ μετὰ ἀπίστου; ¹⁶ τίς δὲ συγκατάθεσις ναφ̄ Θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. ¹⁷ Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε καὶ γὰρ

10. πτωχοί] *pauperes*; poorer than the poor (πένητες). See viii. 9.

— κατέχοντες] *possessing, holding fast*. On the force of κατὰ, see 1 Cor. vii. 31.

12. στενοχωρεῖσθε] *Ye are straitened, "angustiamini" (Vulg.)*, opposed to πεπλάτνυται. There is ample room for you all to dwell at large in my heart, πάντας ἐνδον ἔχομεν, καὶ τοῦτο μετ' εὐρυχωρίας πολλῆς. (*Chrys.*)

But ye are cramped and straitened in your own bowels. I open my heart wide to you, but not so you to me. As to this mode of speaking, see 1 Kings iv. 29. Ps. cxix. 32.

S. Chrysostom has here a beautiful passage displaying the tenderness and expansive largeness of St. Paul's heart, as seen in the numerous passages of his several Epistles, in which he pours out an effusion of love to those whom he addresses. See 1 Thess. i. 9; ii. 19. 2 Thess. ii. 17. Gal. iv. 16. 19. 2 Cor. vii. 7; xii. 15. Rom. i. 11. Eph. iii. 14. Col. ii. 3. 7. 24. Tit. i. 4. 2 Tim. i. 4.

13. τὴν αὐτὴν ἀντιμισθίαν] *In the same manner by way of recompense*. For τὸ αὐτὸ, δὲ ἴσιν ἀντιμισθία, see *Winer*, pp. 469. 546. An example of conciseness, together with apposition. (Rom. xii. 1. 1 Thess. ii. 6. 2 Thess. i. 4, 5; ii. 14.)

14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις] *Do not become unequally matched* (whether by marriage, or friendship, or participation in idolothya) *with unbelievers, i. e. heathens* (1 Cor. vi. 6; vii. 12—15; x. 27; xiv. 23), as oxen ill yoked with other animals; a conjunction forbidden by the Levitical Law. (Deut. xxii. 9.) And hence ἑτεροζύγω is used by the Septuagint (Lev. xix. 19) to describe two animals of different kinds.

Compare the compound words (used by St. Paul), ἑτερόγλωσσος, 1 Cor. xiv. 21; ἑτεροδιδασκαλεῖν, 1 Tim. i. 3; vi. 3. And as to the thing itself, cp. *Ovid*, Epist. ix. 29, "Quam malè inaequales veniunt ad aratra iuveni," and the authorities for ἑτερόζυγος in *Wetstein*, who quotes *Heysch*, ἑτερόζυγοι, οἱ μὴ συζυγοῦντες, which explains the dative here. Cp. *Winer*, p. 198.

Hence St. Paul may be expounded to express concisely here two precepts:

(1) Be not unequally yoked, but seek for union and partnerships in wedlock, friendship, &c. with persons of the same Christian faith, love, and holiness with yourselves,—what the Apostle himself calls γνησίους συζυγούς, *genuine yoke-fellows* (Phil. iv. 3),—that you may pace on equably side by side, "pari passu, passibus æquis," and may together bear the yoke of life with patience and concord. Cp. *Juvenal* xiii. 22, "ferre incommoda vitæ, nec jactare jugum." And cp. *Theocrit.* xii. 15, ἀλλήλους ἐφίλασαν ἴσῳ ζυγῷ, and xiii. 15, αὐτῷ δ' εὖ ἔλκων, where the dative may be compared with ἀπίστοις here; and the description in *Æschyl.* Pers. 185—199;

(2) If you are to be unequally matched at all, let it be with any one rather than with unbelievers, heathens, idolaters, ἀπίστοις. For what partnership can there be of righteousness with lawlessness? light with darkness? of Christ with Belial? the Temple of God (which ye are) with Idols?

15. Βελίαν] = Heb. בְּלִיָּה, *nequam*; from root בָּל = *non*, and, perhaps, בָּר, *jugum*, a yoke. See *S. Jerome* in Eph. iv., who says, "Belial, *absque iugo*, quod de collo suo Dei abiecerit servitutem." Cp. *Minert.* in v. So that Belial is one who is *lawless*, and submits to no yoke; which, if so, may reflect further light on St. Paul's word, ἑτεροζυγοῦντες.

The λ is changed into ρ at the end of the word, "quod Græcis nullum nomen desit in ρ." *Minert.*, and see *Geen.* Thea. i. p. 210.

16. Ὅτι ἐνοικήσω] St. Paul cites here Lev. xxvi. 11, 12 from

LXX, where God is promising *His presence* to those who were following the itinerant Tabernacle in the Wilderness; and thus the Apostle teaches us to regard that Tabernacle, on its march through the desert, as a type of the Christian Church travelling through the wilderness of this world, and there carried up and down, with its chosen vessels of God's grace, which at last are translated into, and are enshrined in, the stationary and everlasting Temple of the Jerusalem that is above,—the Church glorified.

This is what is declared by Ezekiel (xxxvii. 27), who adopts some of the words here quoted by St. Paul, and to whom the Apostle here refers, and who thus describes the days of the Messiah: διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκην αἰωνίαν ἔσται μετ' αὐτῶν, καὶ θήσω τὰ ἁγία μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα, καὶ ἔσται ἡ κατασκήνωσις μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ μου ἔσονται λαός· καὶ γνώσονται τὰ ἔθνη ὅτι ἐγὼ εἰμι ὁ Κύριος ὁ ἁγιάζων αὐτοὺς, ἐν τῷ εἶναι τὰ ἁγία μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα. Cp. the promises in the Christian Scriptures. Rev. vii. 15; xxi. 3.

17. Διὸ ἐξέλθετε κ.τ.λ.] *Wherefore come ye out*. In these verses St. Paul (as is usual with the Apostles and Evangelists, and as was common with Hebrew Teachers) combines several passages from the Old Testament, and blends them into one. See *Surenhus.* p. 557—560, and above on 1 Cor. i. 31.

The passages are Isa. xlviii. 20; lii. 11. Jer. i. 8; li. 6. 45. These are admonitions to fly from Babylon and its idolatrous abominations. (Cp. Rev. xviii. 4.) And they are properly applied by the Apostle as exhortations to *Christians* to flee from communion with *Heathens* and *Idolaters* in acts of idolatrous worship (cp. 1 Cor. x. 21), and also to shun association with them in the intimate relationships of domestic life, particularly in Marriage (1 Cor. vii. 39). Compare *Tertullian*, ad Uxor., on marriage with a heathen, ii. 2—4.

On account of the misuse of this passage of St. Paul by some in later days, it is requisite to observe that it cannot be rightly applied to justify *separation* from the *Visible Church of Christ* on the plea of flaws and blemishes in her.

There were flaws and blemishes, more than enough, in the *Church of Corinth*, as is shown in St. Paul's two Epistles to that Church, especially in the first Epistle. See above on 1 Cor. i. 2.

But St. Paul never advises any one to *separate himself* from that Church. No; in his first Epistle he condemns schisms and divisions as works of the flesh (1 Cor. iii. 3), and he exhorts the Corinthians to be perfectly joined together in one mind (1 Cor. i. 10), and teaches that there should be no schism in the body (xii. 25), and that no spiritual gifts are of any profit without Love (1 Cor. xiii. 1—3).

He allows no one to separate himself from, or to make schisms in, a Church, on the plea of defects in it.

If indeed a Church, in her teaching and practice, not only adulterates what is true with what is false, and what is holy with what is idolatrous, but also proceeds to *enforce* her corruptions on others as *terms of communion* with her, and thus makes it impossible to communicate with her in what she has that is true and holy, without communicating also with what is erroneous and idolatrous; if she *excommunicates* all who do not and cannot communicate with her in her errors and corruptions, then a schism there is, and must be; and a sin there is, and a grievous sin. For wherever schism is, there is sin. But the *guilt* of the schism rests with her, who makes communion in her *sins* to be essential and indispensable to communion with *herself*.

This is the case with the present Church of Rome. But it is not the case with the Church of England.

εἰσδέξομαι ὑμᾶς, ¹⁸ καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ ^{n Jer. 31. 1, 9.}
μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. ^{Rev. 21. 7.}

VII. ¹ Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρῶς ἑαυτοὺς ^{a ch. 6. 18.}
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιοσύνην ἐν φόβῳ ^{1 Tim. 4. 1.}
Θεοῦ. ^{John 3. 3.}

² Χωρήσατε ἡμᾶς οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκ- ^{b Acts 20. 33.}
τήσαμεν. ³ Οὐ πρὸς κατάκρισιν λέγω προείρηκα γὰρ, ὅτι ἐν ταῖς καρδίαις ^{ch. 12. 17.}
ἡμῶν ἔστε, εἰς τὸ συναποθανεῖν καὶ συζῆν. ⁴ Πολλή μοι παρρησία πρὸς ὑμᾶς, ^{c ch. 6. 11—13.}
πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι ^{d ch. 1. 14.}
τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ^{Phil. 2. 17.}
⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ^{Col. 1. 24.}

ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι ἔξωθεν μάχαι, ἔσωθεν φόβοι. ⁶ Ἄλλ' ὁ παρα- ^{e Deut. 32. 25.}
καλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου, ^{Acts 16. 19, 23.}
μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ^{1 Cor. 15. 31.}
ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ^{ch. 2. 13.}
ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. ⁸ ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, ^{f ch. 1. 3, 4.}
οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ^{g ch. 2. 4.}
ὦραν ἐλύπησεν ὑμᾶς. ⁹ νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς ^{1 Cor. 16. 17, 18.}
μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. ^{1 Thess. 3. 2, 6, 7.}
³ John 2—4.

The Church of England requires nothing to be received, as necessary to salvation, but what is contained in Holy Scripture, or may be proved thereby. And she ministers the Word and Sacraments of Christ by the hands of an Apostolical Ministry.

It is therefore not sinful to communicate with her; but it is sinful not to communicate with her.

Therefore a solemn warning must be addressed to all in this country who wilfully separate themselves from Communion with her.

To be blind to the solemn cautions against schism which abound in these Epistles to the Corinthians, and to palliate the sin of separation from her by a text like the present, which exhorts the Christians of Corinth to separate themselves from *heathens* and *idolaters* in their heathenism and idolatry, is to daub with untempered mortar (Ezek. xiii. 10), and to wrest the Scriptures, as the unlearned and unstable do unto their own destruction (2 Pet. iii. 16); and to do despite to the Holy Spirit Who wrote them, and Who is the Spirit of Peace and Concord as well as of Wisdom and Truth.

18. καὶ ἔσομαι] This promise also is the sum and substance of several Scriptures blended together, particularly Jer. xxxi. 1. 9. Isa. xliii. 6. See *Surin*, p. 559.

CH. VII. 2. οὐδένα ἡδικήσαμεν—ἐφθείραμεν] *We injured no man, we corrupted no man, we defrauded no man, when we were with you. Very different was the conduct of their false teachers; 2 Cor. xi. 19, 20.*

3. εἰς τὸ συναποθανεῖν] *Even to die together with you. As those persons, among the nations, who are under a vow to die with their friends; whence the words συναποθνήσκοντες and commorientes. Such were "the Sacred band" (ἱερὸς λόχος) among the Thebans (Plutarch in Pelopida), and the Soldurii among the Gauls (Cæsar, de B. G. iii.). Cp. Horat. 2 Od. xvii. 11, "supremum carpere iter pariter parati." Athenæus, vi. 249, B, τοῖσι τοῖς βασιλεῖσι ἔχονσι συζῶντας καὶ συναποθνήσκοντας. See A Lapide and Wetstein.*

5. ἔσχηκεν] *has had.* This perfect tense has been altered to the aorist ἔσχεν in some MSS., viz. B, F, G, K. But the perfect has a peculiar force here, much more powerful than the aorist, which would reduce the protracted feeling of anguish here to a mere momentary pang. And it fixes, as it were, a permanent centre, to which other things are made to converge. On that centre the writer's own mind is fixed, and to it he draws the mind of his readers. Cp. i. 9; ii. 13.

The sense of the passage is, We came to Macedonia. Think of us there. Fix your minds on us there; contemplate our condition there. We have had no respite, but in all things are afflicted; without, fightings; within, fears. But God comforted us in our distress by the arrival of Titus from you.

Compare Rev. v. 7, ἦλθε, καὶ εἴληφε τὸ βιβλίον. He came, and (as I see) he has taken the book, which he holds.

— ἐν παντὶ θλιβόμενοι] The broken abruptness of the sentence represents the agitated condition of the writer's feelings at the time. Cp. *Winer*, p. 315, and see on v. 8.

These natural *anacolutha*, which place before the eyes of the reader the inner workings of the great Apostle's heart, are far beyond the rigid rules of ordinary Grammar; they belong to a higher science, the Grammar of Nature, and even of Inspiration, and impart an indescribable grace of tenderness and truth to these the impassioned outpourings of his full heart. If they so touch the soul when read now, what must have been their effect when they sounded forth in all their original freshness, with the living voice, in the public recitations of these Letters in the Churches of Corinth and Achaia!

7. ὥστε με μᾶλλον χαρῆναι] *so that my joy exceeded my sorrow, great as that had been.*

8. τῇ ἐπιστολῇ] *the Epistle: the first to the Corinthians.*

— βλέπω γάρ] *For I perceive this, that that Epistle did give you pain, although for a short time.*

Βλέπω is more expressive than ὁρᾶν. Do not think that I am heedless of your feelings, and that I do not care what pain I give you. I, though absent from you in body, contemplate your inmost feelings, with the eyes of paternal love, and feel for you and with you.

9. κατὰ Θεόν] *with a view to God, and not with an eye to yourselves only, or to the world, κατὰ κόσμον.* "Ἡ κατὰ Θεὸν λύπη est dolor animi Deum spectantis et sequentis" (*Bengel*). And so *Winer*, p. 358, note; whereas "ἡ κατὰ κόσμον λύπη est dolor animi mundum spectantis et sequentis."

This and the following verse gives the definition of *genuine Repentance*, as distinguished from *spurious*;

True Repentance is *dolor admissi*, grief for the sin committed against God; false repentance is only *dolor amissi*, grief for what is lost by the sin. The former is *dolor ob culpam*, i. e. it arises from sense of sin; the other is only *dolor ob pœnam*, and is produced by fear of punishment.

The latter is the repentance of Cain, of Esau, of Saul, of Ahab, of the Pharisees, of Judas, whose eyes were turned on themselves and on worldly things, in their expressions of sorrow; whence proceeds hopeless despondency, perhaps self-destruction.

But the other Repentance is the Repentance of David, of the Publican, of the Prodigal, and of Peter, whose eyes were fixed on God, and looked at their sin in its relation to Him, and to His Purity, Justice, and Love; whence arises in the heart a feeling of godly sorrow, shame, and remorse; and yet not of despair, for with the eyes fixed on God, the sinner sees in Him a merciful Father, as well as a Holy God and Just Judge; and it sees the all-sufficient propitiation which He has provided for sin, in Christ, and it resorts to the means of pardon and grace, which He dispenses by the Ministry of Reconciliation in His Church, and by which He restores the penitent to Himself. See above, v. 20, 21.

1 Matt. 26. 75.
Prov. 17. 22.

¹⁰ ¹ Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

¹¹ Ἴδου γὰρ αὐτὸ τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατεργάσατο ὑμῶν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι.

k ch. 2. 4.
1 Cor. 5. 1.

¹² ^k Ἀρα εἰ καὶ ἔγραψα ὑμῶν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

1 Rom. 15. 32.

¹³ ¹ Διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν ¹⁴ ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῶν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. ¹⁵ ^m Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἔστιν, ἀναμνησκόμενον τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

m ch. 2. 9.
Phil. 2. 12.

¹⁶ ^a Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῶν.

n 2 Thess. 3. 4.
Philom. ver. 21.
a Rom. 15. 26.
ch. 9. 1—4.
Rom. 5. 3.
2 Cor. 7. 4.
James 1. 2.
Mark 12. 44.

VIII. ¹ ^a Γνωρίζομεν δὲ ὑμῶν, ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦ-

10. σωτηρίαν ἀμεταμέλητον] *salvation not to be repented of*. A striking contrast. Worldly sorrow worketh death,—eternal death,—which is for ever to be rued. But godly sorrow worketh salvation which (*whatever* pain it may now cost to attain it) is never to be rued, but will be rejoiced in for eternity.

Observe also the distinction between μετάνοια and μεταμέλεια. Μετάνοια, *change of mind*, belongs only to the good; μεταμέλεια, *pain of mind*, belongs to evil men as well as good. Peter μετανοεῖ, as well as μεταμέλεται. Judas μεταμέλεται (Matt. xxvii. 3), but not μετανοεῖ. Μετάνοια begins with μεταμέλεια, but at length delivers from μεταμέλεια; whereas μεταμέλεια, without μετάνοια, continues to eternity.

11. ἀλλὰ] On this emphatic repetition of ἀλλὰ, see 1 Cor. vi. 11.

—πράγματι] *Elz.* prefixes ἐν, not in the best MSS.; and πράγματι is to be joined with ἐν παντί.

12. οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος] not mainly and primarily for *their* sakes; that is, for the sake of the incestuous person and his father. (v. 1.) Cp. 1 Cor. v. 9, μὴ τῶν βῶν μέλει τῷ Θεῷ; *Theophyl.*

—ὁμῶν—ἡμῶν] So the best MSS. authorities. *Elz.* has ἡμῶν—ὁμῶν.

St. Paul's meaning is, that he wrote his former Epistle in order that the zeal (σπουδὴ, see v. 11) of the Corinthians in behalf of their Ministers (Paul and his associates), and in obedience to their admonitions, might be made manifest among them by their godly repentance and exercise of salutary discipline.

13. Διὰ . . . ἡμῶν περισσοτέρως μᾶλλον] So the best MSS. *Elz.* inserts δὲ after περισσοτέρως, and has ὁμῶν instead of ἡμῶν.

The sense is well given in *Vulg.*, "Ideo consolati sumus. In consolatione autem nostrā abundantius magis gavisi sumus super gaudio Titī, quia relictus est spiritus ejus ab omnibus vobis." So *Syriac*, *Aethiopic*, and *Gothic* Versions.

On the accumulation of comparatives denoting intensity of feeling and vehemence of action, see Phil. i. 23, πολλὰ μᾶλλον κρείσσον. Mark vii. 36. *Winer*, p. 214. And in 2 Cor. xii. 9 a superlative is joined with a comparative, ἥδιστα μᾶλλον.

—Τίτου] *S. Chrysostom* remarks here on St. Paul's prudence in stating these particulars concerning Titus, which would be very acceptable to the Corinthians, of whom he had brought so favourable a report to St. Paul; and would prepare the *Corinthians*, on their side, to give a hearty welcome to Titus, whom the Apostle now designed to send back to them, in order to gather their charitable contributions for the poor Saints at Jerusalem. See here viii. 6. 16. 23.

He wins their love for Titus; for nothing more cements affection than a good testimony concerning those whose love is to be won. And what the Apostle says of Titus is, that *his* arrival

from Corinth, with the report he gave of them, turned his own sadness into joy. *Chrys.*

CH. VIII. 1. δεδομένην ἐν ταῖς ἐκκλ.] Cp. Acts iv. 12, δεδομένην ἐν ἀνθρώποις, 1 John iv. 9, ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ὁμῶν.

The preposition ἐν here expresses more than the dative. The gift or grace was not only bestowed upon, but operated in, the Churches. It was a χάρις ἐνεργουμένη, a grace working in them by love, and showing itself by acts of Charity to others.

2. ἐν πολλῇ δοκιμῇ θλίψεως] *in much proof of affliction*. On the word δοκιμή, see ii. 9; ix. 13; xiii. 3. Rom. v. 4.

Affliction is here represented as a fire which tries the Christian soul—as the furnace does metal—whether it is of sterling ore, or adulterated (κίβδηλος), and therefore reprobate (ἀδόκιμος), and which not only tries, but refines it. Jer. vi. 30. Gen. xxiii. 16. Prov. xvii. 3; xxvii. 21, LXX. 1 Pet. i. 7, λυπηθέντες ἐν πολλοῖς πειρασμοῖς ἵνα τὸ δοκίμιον ὁμῶν τῆς πίστεως πολὺ τιμωτέρον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον. . . .

The Churches of Macedonia stood the trial well, and were purified by affliction (on which see 1 Thess. i. 6; ii. 14), so that their love shone more brightly in acts of kindness to others. Their own experience of poverty and suffering made them more sympathetic and charitable to others. "Non ignara mali miseris succurrere disco." *Virgil*.

—ἡ κατὰ βάθους πτωχεία] A beautiful and picturesque image. Their penury reaching downward to a low level—like a well, sunk to a great depth in the soil—gushed forth abundantly in a copious stream of fresh and living water of love, in the spiritual wealth of their Christian liberality.

On κατὰ βάθους πτωχεία, see *Winer*, p. 341, and p. 377.

Thus their severe affliction produced much joy; thus their deep poverty produced much riches of Alms. *Chrys.*

Observe, also, the Apostle does not say that it abounded to much wealth in the amount given, but abounded to much wealth in honest openness and heartiness (ἀπλότῃ) of giving. (See Rom. xii. 8.) For it is not the sum given, but the spirit of the giver, which is the measure of true almsgiving in the sight of God.

Some render ἀπλότῃ by liberality, here and in Rom. xii. 8, but this is a questionable rendering; and the sense is that in which the word is commonly used by St. Paul, in 2 Cor. i. 12; xi. 3. Eph. vi. 5. Col. iii. 22.

Ἀπλότης is not merely simplicity, but honest openness and freeness, and expansive largeness of heart ("cordis simplex dilatatio"), free from all guile, and sinister considerations of self.

It is well described by *Pharissaeus* as τὸ μηδὲν μετ' ἐπιβολῆς ἐξ αὐτοῦ πλάττον ἢ λαλοῦν.

τον τῆς ἀπλότητος αὐτῶν ³ ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν αὐθαίρετοι, ⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινω- ^{b Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 9. 1.} νίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, ⁵ καὶ οὐ, καθὼς ἡλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῶν διὰ θελήματος Θεοῦ ⁶ εἰς τὸ παρακαλέσαι ἡμᾶς τίτον, ἵνα καθὼς προεκήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ Ἀλλ', ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ, καὶ γνώσει, ^{d 1 Cor. 1. 5. ch. 9. 8.} καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῶν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. ⁸ Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ ^{e 1 Cor. 7. 6.} τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

⁹ Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ^{f Luke 9. 58. Phil. 2. 6, 7. 1 Cor. 7. 6, 25. 2 Cor. 9. 2.} ἐπτάχενσε πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. ¹⁰ Καὶ γνῶμην ἐκ τούτῳ δίδωμι· τοῦτο γὰρ ὑμῶν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλει προεκήρξασθε ἀπὸ πένης.

3. παρὰ] So B, C, D, E, G. *Els. υπέρ.*

4. ἁγίους] *Els.* adds δέξασθαι ἡμᾶς, not found in the best MSS.

The sense is—Instead of our being suppliants to them for aid, they contributed according to their power, and beyond their power, of their own will; praying us with much entreaty, with regard to the grace and partnership in the communication (i. e. contribution) that we were making for the saints, i. e. imploring us to allow them to be associated with us in the privilege of offering alms to their poorer brethren at Jerusalem. See *Theodore* here, who says, τὴν ἡμετέραν παραίνεσιν προέλαβον αὐτοὶ, βοηθῆντες ἡμῶν τῆς τῶν ἁγίων θεραπείας φροντίσει.

A blessed example of Christian Charity, anticipating the prayer for aid; and regarding it as a boon, to be permitted to take part in labours of love, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" (*Acts* xx. 35).

St. Paul happily applies the word *χάρις*, grace, to a work of charity, in this appeal to the *Corinthians*, who prided themselves much on their own spiritual gifts and graces; and thus enforces the teaching of his former Epistle (chap. xiii.), that no spiritual gifts avail without charity. See v. 6 and v. 7, ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει . . . ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. *Chrysostom*.

5. καὶ οὐ, καθὼς ἡλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον] and not, as we hoped, their substance, but themselves also they gave first to the Lord. On this ellipse, see *Acts* v. 4. 1 *Cor.* xv. 10. *Winer*, p. 439. We had indeed expected their substance, for we have had experience of their love (see vii. 5), but they went beyond our hopes, and gave themselves.

Thus he shows that, to the honour of the Macedonians, they were not puffed up by their own works of charity, nor were so elated by them, as to neglect other things, as if in giving their money they had done all that was needed. No: they not only gave their money, but themselves. (*Theoph.*) Thus also he obviates an objection that he had a personal end to serve in these collections; and shows that it was not the money of the *Corinthians* that he desired so much as themselves. (See xii. 14.)

8. διδ'] i. e. δοκιμάζων διὰ, testing, proving, by means of. *Bengel*, *Winer*.

9. δι' ὑμᾶς ἐπτάχενσε πλούσιος ὢν] He, being rich, became pτωχός on our account. Πτωχός is more humble and destitute than πένης. He reduced himself to penury, for us, in order that ye might become rich thereby.

Behold Him Who is rich and made Himself poor for our sakes. By Him all things were made (*John* i. 3). It is a greater thing to make gold than to have it. You may be rich in gold and silver and cattle; but you could not make them. But see Him Who was rich. All things were made by Him. Now see Him Who made Himself poor. The Word was made flesh, and dwelt among us (*John* i. 14). Who can conceive His riches? And now think on His Poverty. He is conceived in the Virgin's womb. O paupertas! He is born in a poor inn, wrapped in swaddling clothes, laid in a stable; He, the Lord of heaven and earth, the Maker of Angels, the Creator of all things, Visible and Invisible, is fed at the breast of His Mother, veils His Majesty, is taken and bound, and scourged, and buffeted, and crowned with thorns, nailed to a tree, pierced with a lance. . . . O paupertas! *Augustine* (*Serm.* 14).

10. οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλει προεκήρξασθε] You pre-commenced,—that is, you originated of your accord,

you took the initiative, before (πρὸ) you received any instigation from me, you pre-commenced not only the act (of beneficence), but the desire.

The priority to which the Apostle here refers, is not (as some have supposed) with regard to the *Macedonian* Christians. This would have been an invidious comparison.

But the meaning is—'Ye anticipated all suggestions from me.' There is a refined delicacy in this statement, in which he gives to them (as it were) precedence to himself, their Teacher. Ye outran my wishes and requests by your love.

It is to be observed, that in all this discourse concerning Almsgiving, St. Paul lays the main stress on the cheerfulness and eagerness to give, by which genuine Charity is characterized, and which God most loves in all offerings to Him. Cp. *Exod.* xxv. 2; *xxxv.* 2. The *Macedonians* brought him to receive their alms. And the *Corinthians* (he says) anticipated his appeal, by their own desires to give.

There is therefore something very significant and instructive in this sentence, where τὸ θέλει, the desire, is placed above τὸ ποιῆσαι, the act. For the act of giving might be only done at the instigation of others. But the desire to give is a free motion of the giver. And where the desire is, there will be the act; but the act is sometimes done without the desire to do it.

It may also be remarked that St. Paul applies this word προεκήρξαμαι to Titus (v. 6), as well as to the *Corinthians*; and these are the only passages where the word occurs in the New Testament. Titus is commended as αὐθαίρετος, v. 17, in his appeals for alms. He anticipated St. Paul's wishes, and voluntarily undertook the task of suing for the benevolence of the *Corinthians* in aid of the poor Christians at Jerusalem. He προεκήρξατο τὴν χάριν. But to the honour of the *Corinthians*, be it said, they anticipated the appeal by their own spontaneous offers of aid, —προεκήρξαντο τὸ θέλει.

St. Paul adds also that this alacrity of theirs was displayed in the past year, (see next note,) in order to show that he does not claim to himself the credit of having first excited it by his own Epistle.

Observe how the Apostle shows that the *Corinthians* came forward to this labour of love without exhortation from others; and of their own free will. A salutary lesson to all Christian congregations. *Chrysostom*.

— ἀπὸ πένης] from last year. Cp. ix. 2; and see authorities in *Wetstein*, ἢ πένης κωμῳδία (*Aris:oph.*), αἱ πένησι πρέσβευαι (*Demoeth.*), πένησι ἐπιδημῶν (*Theophrast.*). Not, therefore, necessarily, "a year ago."

The time to which St. Paul refers might have been not more than nine months before. It must have been, however, before the writing of his First Epistle, which was sent in the same year as the Second to the *Corinthians*. See the *Introduction*.

On the use of ἀπὸ in measures of time and place, see *Acts* xxviii. 23, and *Winer*, p. 375. 491, 492.

St. Paul had shown to the *Corinthians* (v. 1—4) that the *Macedonians* had come forward and pressed him to admit them to be his partners in making the collection for the poor. But he would not disparage the *Corinthians* by extolling those of *Macedonia*. He therefore records their free overtures of a similar kind. He reminds them not only of their own acts, but of their desires.

And he does not say ἐκήρξαθε, but προεκήρξαθε ἀπὸ πένης. I therefore now am only exhorting you (he means) to accomplish that to which you yourselves, willingly outrunning all exhortation from me, stimulated yourselves to do with all

- 11 *Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ θέλει, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχει.* ^{12 h} *Εἰ γὰρ ἡ προθυμία πρόκειται καθὼ ἐὰν ἔχη τις εὐπρόσδεκτος, οὐ καθὼ οὐκ ἔχει.* ¹³ *Οὐ γὰρ, ἵνα ἄλλοις ἀνεσις, ὑμῶν δὲ θλίψις, ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα.* ¹⁴ *ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,* ^{15 i} *καθὼς γέγραπται, 'Ο τὸ πολὺ, οὐκ ἐπλεόνασε καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε.*
- ^{16 k} *Χάρις δὲ τῷ Θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,* ¹⁷ *ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.*
- ^{18 i} *Συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῇ εὐαγγελίᾳ*

promptitude and alacrity. *Chrys.* He makes their own acts to become like exhortations to themselves.

11, 12. *ἐκ τοῦ ἔχειν κ.τ.λ.*] from, and according to your means. *Winer*, p. 329. *ἐκ* signifies the standard by which a thing is measured, as in "ex pede, Herculem."

This sense is unfolded in the following verse. If the alacrity of mind of the giver is manifestly set forth as an offering to God (like the "panes propositionis," or shewbread), according to what a man may have (which God knows), it is acceptable to Him, and is not estimated according to what he has not. As to the difference of the conditional *ἔχει* and the definite *ἔχει*, see *Winer*, p. 275, and *Meyer* here.

Cp. *Aug.* in Ps. 103, "Coronat Deus in te bonitatem, ubi non invenit facultatem. Nemo dicat, 'non habeo,' Charitas de sacculo non erogatur;" and *S. Leo* (Serm. iv. de Jejun.), "aequatur merito qui distat impendio. Potest par esse animus ubi dispar est census" (*A Lepide*); and on Mark xii. 42, 43. *Luke* xxi. 2, 3.

15. *καθὼς γέγραπται κ.τ.λ.*] From *Exod.* xvi. 18, LXX, where the words are *μετρήσαντες γομρ, οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ὀλίγον (al. ἔλαττον) οὐκ ἡλαττόνησε.*

Thus the Holy Spirit, speaking by St. Paul, reveals to us another specimen of the moral and spiritual meaning of the dealings of Almighty God with the Israelites under the *Levitical Law*. See on 1 Cor. ix. 9, *ὅς φημι εἰς βοὴν ἀλόωντα.*

The command of God was that the manna, which the several members of the same tent (*συσκήνιοι*) had gathered, should be put together into one common stock, that it should be *συντηγμένον, συλλελεγμένον* (see LXX), and then be *μετεῖ* out with an *homer*; and when this was done, it was so ordered by Almighty God that when the whole was measured out, each person had exactly an *homer*, neither more nor less (*Exod.* xvi. 16—18).

God thus condemned covetousness. *Chrys.*

God not only gave the manna, but ordered it to be measured out, so that none could abuse God's gift by selfishness. *Theodore.*

This St. Paul applies as a practical lesson to the members of the Christian Church. They are all *συσκήνιοι*, inmates of the same spiritual tent (*σκηνή*); travellers together through the wilderness of the world to the same heavenly Canaan. It is God who rains down the manna of His bounty in their temporal wealth. What they gather is *His*. And they may not gather only for themselves. What is gathered by them is to be regarded by them as belonging to others, so that there may be a liberal communication of God's gifts to all, and that the needs of their poorer brethren may be supplied from their abundance, and that there may be an equality. Thus God admits them to the high privilege of being fellow-workers with Himself in His own munificence to men.

17. *σπουδαιότερος*] more zealous than to need any exhortation from me. Cp. *Acts* xxv. 10. *Phil.* ii. 28. Other examples of the use of a comparative, with relation to something understood, may be seen in *Winer*, p. 217.

— *ἐξῆλθε*] he went forth, and now goes. The aorist is used here as in the next verse. See next note, and *Meyer* and *Alford* here.

18. *Συνεπέψαμεν*] I now send with him. The aorist is used in this case as *ἔγραψα, scripsi, dictavi*. See *Acts* xxiii. 30, and below, ix. 3.

— *τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῇ εὐαγγελίᾳ*] The brother, of whom the praise (is) in the Gospel. A more significant expression than "whose praise is in the Gospel." It indicates that the praise, which the person here described desires and has, is not any praise from men, but the approval of God, for his work in the Gospel.

To whom does the Apostle refer, under this honourable title?

The person here mentioned as sent together with Titus to Corinth, and as one, the praise of whom is in the Gospel in all the Churches, had (as appears from St. Paul's statement, v. 19) been appointed by the Churches to be St. Paul's fellow-traveller and coadjutor in the administration of the collection now in progress for the relief of the poor Christians at Jerusalem:

Therefore this person must have been not only one who was sent with this Epistle, but also one of those who afterwards accompanied St. Paul to Jerusalem on his subsequent visit to that city "with the alms and offerings," which, soon after the date of this Epistle, he carried with him (*Acts* xxiv. 17) in the journey to Jerusalem, described in the Acts of the Apostles, xx. 4—xxi. 17.

This consideration at once excludes *Barnabas*, whom some have supposed to be here meant;

Of those persons who are mentioned in *Acts* xx. 4, *Sopater* is also excluded, because he went with St. Paul as far as Asia only, and not to Jerusalem. *Timothy* also is excluded, because he is associated with St. Paul in writing this Epistle (i. 1), and could not have been sent with Titus.

There remain *Aristarchus*, *Secundus*, *Gaius* of Derbe, *Tychicus*, *Trophimus*, and *St. Luke*.

Of those just mentioned, only *St. Luke* appears to have been St. Paul's constant fellow-traveller to Jerusalem. Those others (he says) went before, and waited for us at Troas; and we sailed from Philippi to them to Troas. See *Acts* xx. 5.

It is evident also, from the perpetual recurrence of the words *we* and *us* in every stage of St. Paul's journey from Troas (*Acts* xx. 6) to Jerusalem (xxi. 17), that *St. Luke* was St. Paul's fellow-traveller from Corinth to that city.

It has been said with much confidence by some in recent times, that, in using the word *Gospel*, St. Paul does not here refer to any written Gospel, and particularly not to *St. Luke's Gospel*, which (they affirm) was not then written.

But, even although it be supposed for argument's sake, that *St. Luke's Gospel* had not as yet been written, yet they who believe that St. Paul wrote by divine inspiration, may be allowed to suppose that the holy Apostle's words were so ordered by the Holy Ghost that they might have afterwards a wider meaning, beyond the range of the immediate circumstances under which they were written.

We need not, therefore, despise the argument supplied, à posteriori, by the fact that *St. Luke's* praise was certainly, if not then, yet soon afterwards, and has ever since been, in all the Churches, by means of his written Gospel. And we need not disparage the application made of these words to St. Luke by ancient Christian writers such as *Origen*, *Primasius*, and *S. Jerome* (*Epist.* 50, ad Paulin.), "Actorum noverimus scriptorum *Lucam* esse medicum *cujus laus est in Evangelio*;" and again (in *Ephes.* c. 1), "Loquitur de *Lucá*, *cujus laus*," &c.; and by the *Church of England* in her Collect for *St. Luke's Day*,—an application fully justified by the event.

The gifts which qualified St. Luke for writing the Gospel and the Acts had, it is probable, previously recommended him also for preaching the Gospel orally, especially to those persons, viz. the inhabitants of Macedonia and Achaia, of whom and to whom St. Paul is now writing.

The excellency of St. Luke's Greek style marked him out, à priori, for that purpose. And Church History points to St. Luke as having written his Gospel there. "Lucas, Medicus, discipulus Pauli Apostoli, in Achaiae Baotiaque partibus volumen condidit." *Jerome* (Cat. Ser. Ecc. c. 7).

διὰ πασῶν τῶν ἐκκλησιῶν ¹⁹ οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν τοῦ Κυρίου δόξαν καὶ προθυμίαν ἡμῶν, ²⁰ στελλόμενοι τοῦτο, μή τις

m 1 Cor. 16. 3, 4.
ch. 4. 15.
ver. 9, 12-14.
Phil. 4. 18, 19.

Thus we are brought to the question, Has it been proved that St. Paul does not refer here to a *written* Gospel, and consequently not to the Gospel of *St. Luke*?

Certainly not.

The words here are "the praise of whom (is) in the Gospel *through all the Churches*."

It is not easy to see, how the praise of any one, and particularly how the praise of any of those who were St. Paul's fellow-travellers to Jerusalem (whose names are supplied by the Acts), could be said to be *through all the Churches* by means of mere oral teaching;

The words seem plainly to point to some *written document*, circulated, like St. Paul's own *Epistles* at this time, by *copies through the Churches*, and probably read publicly in them, as those *Epistles* were, and as was the case with the Scriptures of the Old Testament.

Such a document as this, relating the acts and words and sufferings of Christ, would in all probability have been provided for the Churches of Asia and Greece, who would be very desirous to have such a History, and who were distinguished by their literary endowments and pursuits, and to whom St. Paul had now been preaching the Gospel for more than seven years.

See above on 1 Thess. i. 9.

As to the Gospel of *St. Luke*, we know from himself that it was written *before the Acts* (Acts i. 1. Luke i. 1), the composition of which, in all probability, was not later than A.D. 63, only *four or five years after* the date of this second Epistle to the Corinthians (see on Acts i. 1, and Introductory note to St. Luke's Gospel).

If, as Christian Antiquity believed, and as many reasons suggest, St. Paul refers to some one of the written Gospels here, when writing to the Churches of Achaia, it is most probable that he refers to that written by *St. Luke*.

That Gospel was specially designed for the use of the Greeks, and, as early testimonies affirm, was written in *Greece*, and under the superintendence of *St. Paul* (see the Introduction to it).

Supposing this to be so, we may next observe, that there is peculiar propriety in the fact, that St. Paul, the inspired Apostle of the *Gentile Churches*, here sets his Apostolic seal on that Gospel, the Gospel of *St. Luke*, which was specially designed for *Gentile* use.

Observe also, the person here mentioned by St. Paul was chosen and appointed by the *suffrages of the Churches* (ἐχειροτονήθη, v. 19) to be St. Paul's coadjutor in an important mission, and to convey the aims of the *Gentile Churches* to Jerusalem.

This incident confirms the supposition that the person in question was *St. Luke*.

He was St. Paul's intimate friend and companion. Who more likely than he to be associated with St. Paul?

The person in question was also well known, and highly esteemed by *all the Churches* for his labours in the Gospel, and he was chosen also for that reason.

If St. Luke's Gospel had been written and circulated, it would have commended him to the Churches for such a mission.

Here also we may, perhaps, recognize the *reason* for what Dr. Paley has noticed as surprising, viz. that the *purpose* for which St. Paul went to Jerusalem is never expressly mentioned in St. Luke's work, the *Acts of the Apostles*, but only comes out incidentally in the report there given of one of St. Paul's speeches. (Acts xxiv. 17.)

Probably *St. Luke's own modesty* restrained him from mentioning a circumstance which redounded so much to his own honour, lest he should be suspected of praising himself (Prov. xxvii. 2), who had been elected by the Churches to accompany the great Apostle in this embassy of love.

Another reason for supposing that St. Paul here refers to *St. Luke* is as follows:—

It is observable that St. Paul here mentions Titus by *name*.

Why does he not also mention by *name* this companion of Titus? Why does he not mention by *name* him, "whose praise is in the Gospel in all the Churches?"

May it not be, because he was St. Paul's fellow-traveller, and because he was already designated as the historian of his *Acts*, and because to praise such a person by *name* might have been inexpedient, as savouring too much of that spirit which eulogizes those from whom it expects to receive praise in return?

Certainly there was something more than accidental in the fact, that a person who was so constant an attendant on St. Paul, as *St. Luke* was, in his journeyings, voyages, and imprisonments, and who was chosen by the Holy Ghost to write the history—the only history—of his Acts, as well as one of the Gospels, has received so little notice by *name* from St. Paul in his fourteen Epistles. He is there mentioned only three times, and this merely in a very cursory way, Col. iv. 14. Philem. 24. 2 Tim. iv. 11.

What can be the reason of this silence?

None more probable, it seems, can be assigned, than that the Apostle would thus show, that the blessed Evangelist *St. Luke* acted, wrote, and suffered, with a higher aim than for praise, even from the lips of an Apostle, and that he whose *praise* is in the Gospel needeth no *other praise*; and that the Apostle would not expose himself to the imputation of having purchased the honourable record he has received from the Apostolic historian by panegyricizing the historian himself.

Such considerations as these may perhaps also throw some light on an interesting question which will have suggested itself to the student of St. Paul's history and writings;

Why a person so eminent as *Titus* was, as a fellow-worker of St. Paul, is never mentioned *by name* in the Acts of the Apostles by *St. Luke*?

Was there any relationship between them? *Titus* is seen first at Antioch (see Gal. ii. 1), which was probably the native place of *St. Luke*. He was a Hellenist (Gal. i. 3) perhaps of that City, and Titus was associated with St. Luke (if the above exposition be correct) in this work of charity for the poor Christians at Jerusalem.

Did St. Luke feel a delicacy in praising by name a person who seems to have been his co-trustee in this important and delicate matter of collecting and administering those *pecuniary collections* in Macedonia and Achaia? Or was Titus instrumental with St. Luke in composing and publishing the Acts of the Apostles? And did the same reasons which deterred St. Luke from mentioning his *own name* in the work of which he was the author, and which records events at which he was present, and in which he took a leading part, deter him from mentioning that of *Titus* also?

Doubtless, if the truth were now known, as it will be hereafter, the reason would be seen to be one alike honourable to St. Titus and St. Luke. Even now, knowing what we do of *St. Titus* from this and other Epistles of *St. Paul*, we may be sure that St. Luke's *silence* concerning him is the silence of respect and love.

Lastly, if the above reasonings are true, it is interesting and satisfactory to reflect that the *writer of the Acts of the Apostles* was not only connected by ties of personal friendship with St. Paul, the *Apostle of the Gentiles*, but that he was appointed by the suffrage of the *Churches* (v. 19) to be his fellow-traveller in that important mission to Jerusalem, which was the occasion of so many benefits to the Church, and led eventually to St. Paul's testimony to the Gospel at Rome; and that in reading the Acts of the Apostles, we read a History composed by one who received a public witness from the Churches, and who was set apart by their voice for intimate association with the Apostle whose history he relates.

19. *χειροτονηθεὶς*] See Acts xiv. 23, and *Wetstein* here.

— *ἐν*] in the matter of. So B, C, and many Cursives.—*Elz. σύν*.

— *πρὸς τὴν τοῦ Κυρίου δόξαν*] with a view to the glory of God. The reason why the person here mentioned was designated. See also next note.

— *προθυμίαν ἡμῶν*] our eager desire; that is, to have a colleague in the management of the pecuniary collection, for the reason which he proceeds to explain, lest any one should carp and cavil at us in this matter, as if we had personal interests of our own to serve, and in order that we might provide what is honourable in the sight of God and man.

Do not think, therefore, that we are jealous of the interference of others in this collection. We *eagerly desired* to have a Coadjutor; and one has been given us at our desire.

Elz. has *ὁμῶν* here against the authority of the best MSS.

20. *στελλόμενοι*] *shunning*. The Metaphor is from navigation (see *Gloss. Phrynic.*, ap. *Wetstein*, ἡ μεταφορὰ ἀπὸ τῶν *ιστίων*, ep. Iliad, i. 433): shifting, furling, shortening, or reefing our sails, so as to avoid the injurious effects of a gale of calumny from suspicious men.

n Prov. 3. 4.
Rom. 12. 17.
Phil. 4. 8.
1 Tim. 5. 14.
Tit. 2. 5, 8.
1 Pet. 2. 12.

ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, ²¹ ἡ προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

o Phil. 2. 25.

²² Συννεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. ²³ Ὁ Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

p ch. 7. 14.
& 9. 2.

²⁴ Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησιῶν.

a Acts 11. 29.
Rom. 15. 26.
1 Cor. 16. 1.
ch. 8. 4.
b ch. 8. 10, 19, 24.

IX. ¹ Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν ² οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκεύασται ἀπὸ πέρυσι καὶ ὁ ἐξ ὑμῶν ζήλος ἡρέθισε τοὺς πλείονας.

c ch. 8. 6, 17—22.
1 Cor. 16. 2.
Tit. 3. 1.

³ Ἐπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε ⁴ μὴ πως, εἰς ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

d Prov. 11. 18.
& 19. 17. & 22. 9.
Gal. 6. 8.
e Exod. 25. 2.
& 35. 5.
Deut. 15. 7.
Eccl. 35. 11.
Rom. 12. 8.

⁵ Ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν πρὸς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. ⁶ Τοῦτο δὲ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. ⁷ Ἐκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης

On St. Paul's use of nautical terms, particularly after a voyage and in addressing maritime people, as the Corinthians, see above on Acts xx. 20, *ὁπιοστειλάμην*, and Gal. ii. 12.

— *ἀδρότητι*]: *abundance*: said of a rich harvest or wealthy freight, as here. St. Paul compares himself to a mariner sailing with a rich cargo of spiritual merchandise and Christian beneficence toward Jerusalem; and he says that he so pilots the vessel, as to decline the winds of envious censure, to which, on account of the riches of his freight, he was exposed.

²¹ *προνοούμενοι*] So *Elz.* and C, I, K, and *Coptic, Gothic* Versions, and *Clem., Chrys., Theodoret*, and *Cursive MSS.* Some *MSS.* (B, D, E, F, G) have *προνοῦμεν γὰρ*, but this seems too direct an expression of self-commendation. The participle introduces the reason for a particular act in a delicate and modest manner. See LXX in Prov. iii. 4, whence the quotation is; and cp. Rom. xiii. 17, and *S. Polycarp.* ad Philipp. 6, *προνοοῦντες* *δεῖ τὸ καλὸν ἐνώπιον Θεοῦ καὶ ἀνθρώπων*.

²² *τὸν ἀδελφὸν ἡμῶν*] *our brother*. Perhaps Silas, *ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς*, who had been with St. Paul as his fellow-labourer at Corinth (Acts xviii. 5, and see Acts xv. 22. 27. 32. 34. 40; xvi. 19. 25. 39; xvii. 4. 10. 14. 2 Cor. i. 19), and had been associated with St. Paul in writing to the Macedonian Churches. (1 Thess. i. 1. 2 Thess. i. 1.)

²³ *ὁπὲρ Τίτου*] concerning Titus. On this use of *ὅτι* see 2 Cor. i. 6. 8. 2 Thess. ii. 1. *Winer*, p. 343.

— *ἀπόστολοι ἐκκλησιῶν*] *apostles of Churches*. "Sent by the Churches." (*Chrys.*) The word *ἀπόστολοι*, used here with a genitive, and that of a human society, and without an article, is not to be confounded with the words *οἱ ἀπόστολοι*, the Apostles (i. e. of Christ); nor does it give any countenance to the notion that the title of *Apostle* was given as a designation to others besides the Twelve, Matthias, Paul, and Barnabas. Cp. on Rom. xvi. 7.

CH. IX. 2. *καυχῶμαι Μακεδόσιν*] *I am glorying to the Macedonians*. Cp. v. 4. Therefore this Epistle was probably written from Macedonia. See Introduction.

— *ἀπὸ πέρυσι*] See viii. 10.

3. *Ἐπεμψα*] *I send* the brethren (mentioned viii. 17—22) with this Epistle. *Ἐπεμψα* is used as *ἔγραφα*, *scripsi*, *I write*; the reference being to the time when the letter would be read by the receiver, to whom the writing and the sending of it would be acts of *past* time. See Acts xxiii. 30. Above viii. 19. Phil. ii. 28. *Philem.* 12. *Winer*, p. 249.

4. *ἐάν—Μακεδόνες*] if any Macedonians come with me on my visit to Corinth. It appears from Acts xx. 4 that Aristarchus and Secundus of Thessalonica were with him there.

— *τῇ ὑποστάσει ταύτῃ*] *this firm reliance*. See *Wetstein* here,

and Heb. iii. 14. *Elz.* adds *τῆς καυχήσεως*, which words are not found in B, C, D*, F, G, and are probably a gloss from xi. 17.

5. *εὐλογίαν*] *eulogia* = *ἔργον* (*deracah*), and is used for it by LXX as:

(1) A blessing, Gen. xxvii. 12. 36. 38. 41. Cp. Gal. iii. 14. Eph. i. 3. Heb. vi. 7. James iii. 10. Rev. v. 12, 13;

(2) A thank-offering, a gift. Gen. xxxiii. 11, *λάβε τὰς εὐλογίας μου*. Josh. xv. 19, *δός μοι εὐλογίαν*.

As *Theodoret* observes here, St. Paul when speaking of offerings of beneficence in this discourse concerning alms, does not speak of them as gifts proceeding from one person to another, but rather as *κοινωνίαν*, communication of what belongs to many, and not only to the possessor (viii. 4; ix. 13. Cp. Heb. xiii. 16. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15); and as a *χάρις*, grace, as something freely bestowed by God, like *manna* (cp. 1 Cor. xvi. 3. 2 Cor. viii. 15. 19; ix. 8. 14), in order to be *freely* and *thankfully* dispensed by men to others.

He also calls it *εὐλογίαν*, a word used by him in speaking of the Holy Communion (1 Cor. x. 16) as that in which men offer the eucharistic sacrifice of praise and thanksgiving, and on which they implore *His blessing*.

Thus, then, the Holy Spirit, speaking by the Apostle, represents Almsgiving not only as a duty necessarily following on the mutual communion of the members of Christ's body, but as a privilege; an act of eucharistic worship due to God, the sole Author and Fountain of all blessings and graces, spiritual and temporal; and therefore rather to be called a joyful effusion of benediction, than a painful effort of beneficence.

— *μὴ ὡς πλεονεξίαν*] Do not imagine that we desire to extort your alms from you as a benefit to ourselves, from which we expect to reap any worldly gain (*ὡς πλεονεκτοῦντες*, *Chrys.*), but rather we wish to procure thereby a blessing to you. Do not therefore give grudgingly, as those who are constrained to give, but give joyfully, as those who are receiving a blessing by giving one to others. (*Chrys., Theoph.*)

Cp. Phil. iv. 17, "Not that I desire a gift, but fruit that may abound to your account." And see below xii. 17, *ἐκλεονέκτησα ὑμᾶς*;

6, 7.] This text confirms the doctrine, that there will be different degrees of bliss and glory hereafter (see on Luke xix. 17. John xiv. 2, 3. 1 Cor. xv. 41, 42), as also of different degrees of punishment (see Matt. xi. 22. Luke xii. 47). Cp. *Chrys.* in 1 Cor. Hom. xli. *S. Ambrose* in Luc. vi. *S. Aug.* Enchir. c. 3, de Civ. Dei, ii. c. 3, and in Ps. cl.

The Apostle teaches, that we must all be made manifest before the Judgment Seat of Christ; and lest you should say that we shall be so made manifest, in order that the good may receive

ἡ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. ⁸ Δυνατὸς δὲ ὁ Θεὸς ^f Phil. 4. 19. πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, ⁹ καθὼς γέγραπται, Ἐσκόρ- ^g Ps. 112. 9. πισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. ¹⁰ Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπεύροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει ^h Isa. 55. 10. καὶ πληθυνεῖ τὸν σπóρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν ^{Hoas. 10. 12.} ¹¹ ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐ- ⁱ ch. 1. 11. χαριστίαν τῷ Θεῷ, ¹² ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ ^{& 4. 15.} προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολ- ^k ch. 8. 14. λῶν εὐχαριστιῶν τῷ Θεῷ, ¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες ^{& 4. 15.} τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, ¹⁴ καὶ αὐτῶν δεήσει ^l Matt. 5. 16. ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. ^{John 15. 8.} ^m ch. 8. 1.

¹⁵ Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.

X. ¹ Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας ^a ver. 10. τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ· εἰς ὑμᾶς. ⁱ Cor. 2. 3.

² Δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι τῇ πεποιθήσει, ἢ λογιζομαι τολμήσαι· ἐπὶ ^b ch. 13. 2. τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας· ^{& 4. 21.} ³ ἐν σαρκὶ γὰρ

good things in equal degrees one with another, and the bad may receive evil things, he adds, in the same Epistle, that he who soweth in blessings will reap in blessings, and he that soweth sparingly will reap sparingly; and though both reap, yet their harvest will differ in measure and quantity. *Jerome* (c. *Jovin.* ii. tom. vi. pt. 2, p. 217).

From the measure, which is according to the subject of sin, there are, in that eternity of punishment, varieties, whereby may be gathered a rule much built upon in Holy Scripture,—that degrees of wickedness have answerable degrees in the weight of their endless punishment. God is not wanting to the world in any necessary thing for the attainment of eternal life, though many things be necessary now, which, according to our first condition, we needed not. He bestoweth now eternal life as His own free and undeserved gift, together also with that general inheritance and lot of eternal life, great varieties of rewards proportioned to the very degrees of those labours, which to perform He Himself by His grace enableth. *Hooker*, book v. Appendix, No. i. p. 722. Cp. *E. P. II.* viii. 4. See also *Bp. Bull*, *Sermon i.* p. 168.

8. ὁ σπείρων ἐν' εὐλογίαις] *He that soweth with blessings from himself will reap with blessings from God.* 'Erl = on or at, as the moving principle and accompaniment. See vii. 13; ix. 13. 1 Cor. xiv. 16; xvi. 17.

Almsgiving is spiritual husbandry, which returns a rich harvest to the husbandman. Sow thankfully in alms, and you will reap joyfully in blessing. Cp. Gal. vi. 7.

7. προήρηται] *has purposed.* So B, C, F, G. *Elz.* προαιρεῖται. The perfect tense is preferable. St. Paul charitably supposes that the Corinthians have already made up their minds to give liberally.

— ἰλαρὸν δότην] *a cheerful giver.* Cp. *Prov.* xxii. 8, ὁ σπείρων φάυλα θερίσει κακὰ . . . ἄνδρα ἰλαρὸν καὶ δότην εὐλόγει ὁ Θεός.

9. καθὼς γέγραπται] *Ps.* cxii. 9. See *Dr. Barrow's* Spital Sermon on this text (*Serm.* xxxi. Vol. ii. p. 136—206), which has almost exhausted the subject on which it treats—"The Duty and Reward of Bounty to the Poor." See particularly there, p. 194, 195.

— Ἐσκόρπισεν] *He winnowed out, and gave of His winnowings to the poor.* St. Paul keeps up the metaphor of the husbandman. He sows in alms, and reaps a rich harvest. He winnows his harvest, and gives thereof to the poor. See on Matt. xxv. 24.

10. χορηγήσει—πληθυνεῖ—αὐξήσει] So the best MSS.—*Elz.* has χορηγήσει κ.τ.λ. in the optative mood.

On the sense of χορηγέω,—properly said of a wealthy person supplying the requisite funds for the equipment and training of a tragic chorus,—see the authorities in *Wetslein* here.

— γενήματα] *Luke* xii. 18.

— δικαιοσύνης] See Matt. vi. 1.

11. πλουτιζόμενοι] *A nominativus pendens* evolved from the VOL. II.—PART III.

preceding words. Cp. *Rom.* xii. 9. *Heb.* xiii. 5. *Eph.* iv. 2. *Col.* iii. 16. So δοξάζοντες, v. 13. Cp. *Winer*, p. 505.

13. διὰ τῆς δοκιμῆς] *through the proof.* Cp. viii. 2, and viii. 8, and *Winer*, p. 340.

— δοξάζοντες] The nominative is evolved from πολλῶν εὐχαριστιῶν, others glorify God, and give Him thanks by means of and through the proof, &c. See note on v. 11.

The sense is, Do not suppose that the only benefit of this collection will be that thus relief will be provided for the necessities of the Saints. No; glory will thence redound to God. All who see how you have received the Gospel, and have submitted yourselves to the Lord, and how you have proved your Christian love by aid to your poorer brethren at a distance, and to all men, will praise God, Who is the Author of all the graces seen in your acts. You also will receive the fruit of prayers offered on your behalf. Blessed therefore be God for His unspeakable gift. *Theodore.*

— ἀπλότῃ] See above, viii. 2, and below, *Rom.* xii. 8.

The word ἀπλότης denotes specially that disinterested candour, and unambitious simplicity, and genuine openness of heart and hand which God specially loves in those who give alms. Cp. *Loesner*, p. 262, citing examples from *Philo* on this usage, who combines the word with ἀκακία, *Opif.* 36 B, 39 C.

14. αὐτῶν δεήσει] *glorifying God on account of the prayer of them (the recipients of your alms) on your behalf, who long after you, by reason of the exceeding grace of God, shed upon you.* This is another occasion of glory to God.

CH. X. 1. παρακαλῶ διδ.] *I exhort you by Christ's gentleness, as the instrument and means through which I would move you.* Cp. *Rom.* xii. 1; xv. 30. 1 Cor. i. 10.

— κατὰ πρόσωπον μὲν ταπεινός] *who when present am mean among you, but when absent am bold towards you.* The Apostle here quotes the language of his adversaries, who thus disparaged his personal appearance. Cp. *vv.* 7 and 10. See *Nicephor.* H. E. ii. 37. *Joh. Malelas*, *Chron.* x. p. 257, on the traditions concerning St. Paul's stature and personal presence; and *Chrys.*, Vol. v. p. 992, ὁ τριπλήχως ἄνθρωπος.

Κατὰ πρόσωπον, *face to face*, is opposed to ἀπὼν here, as in *Acts* iii. 13; xxv. 16. On the word ταπεινός see below, *Rom.* xii. 16.

2. Δέομαι δὲ, τὸ μὴ παρὼν θαρρήσαι] *I pray you (to take care) that I may not, when present, be bold.* *Chrys.* *Winer*, p. 288.

— λογιζομαι] *I reckon.*

— ἐπὶ τινας τοὺς λ.] *against certain persons,—namely, those that reckon, &c.* St. Paul in these two Epistles always spares the names of his opponents and accusers. See above, 1 Cor. iv. 18.

— κατὰ σάρκα] *according to the flesh*; opposed to κατὰ Πνεῦμα, *according to the Spirit.* See v. 16. Hence *Justin Martyr*, p. 497, ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ὧσιν.

c ch. 6. 7.
Jer. 1. 10.
Eph. 6. 13.
1 Thess. 5. 8.
d 2 Esdr. 14. 34.
1 Cor. 1. 19.
& 3. 19.
Isa. 2. 11, 12.
e ch. 13. 2, 10.

f 1 Cor. 14. 37.
& 3. 23. & 9. 1.
Gal. 1. 11—13.
& 2. 5—9.
1 John 4. 6.
g ch. 7. 14.
ch. 12. 6.
& 13. 10.

h 1 Cor. 2. 3, 4.
cui. ver. 1.

i ch. 3. 1.
& 5. 12.

k 1 Cor. 12. 11.
ch. 11. 18.
& 12. 5, 6.
Eph. 4. 7.
l 1 Cor. 4. 15.
& 3. 5, 10. & 9. 1.

περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα· ⁴ τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, ⁵ λογισμοὺς καθαιρούντες, καὶ πᾶν ὑψῶμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, ⁶ καὶ ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

⁷ Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἐναντὶ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς. ⁸ Ἐάν τε γὰρ καὶ περισσώτερόν τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι· ⁹ ἵνα μὴ δόξω ὡς ἂν ἐκφοβῆν ὑμᾶς διὰ τῶν ἐπιστολῶν,—¹⁰ ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος—¹¹ τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱ αἱ ἐσμὲν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

¹² Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστούντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντας ἑαυτοὺς ἐαυτοῖς, αὐ συνιοῦσιν.

¹³ Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρον ἐφικέσθαι ἄχρι καὶ ὑμῶν· ¹⁴ οὐ γὰρ

4. τὰ γὰρ ὄπλα] Another use of metaphors from *military life*, by means of which he had described the martial struggles, and victorious successes, of the Christian Ministry. See on ii. 14—16; iv. 1—17.

The Armies of Imperial Rome, her Camps, and her campaigns, her legionary organization and discipline; her forts and citadels, military roads and bridges, trophies, triumphal processions, triumphal arches, triumphal columns,—objects which presented themselves to St. Paul in his travels through the Roman empire, and were very familiar to his readers, supply the Apostle with imagery which is consecrated and christianized by him, and is made subservient to describe the conflicts and conquests of the Cross.

—δυνατὰ τῷ Θεῷ] though foolishness to the world, yet they are strong to God. Weak though they may be *man-ward*, yet powerful they are *God-ward*; for whatever we bind on earth is bound in heaven (Matt. xvi. 19; xviii. 18); whatsoever the Ministers of Christ do lawfully in His Name, and by His Authority, is ratified by His Omnipotence.

Whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord Himself hath promised to ratify. *Hooker*, VI. iv. 2. Other similar passages may be seen in *Theoph. Anglican.* chap. xiii. xiv.

The dative τῷ Θεῷ, *God-ward*, is here used as in Acts vii. 20, *δοτεὶς τῷ Θεῷ*. Cp. *Winer*, p. 221.

9. ἵνα μ. 8. ὡς ἂν ἐκφοβῶν] that I may not seem as if were to terrify you by letters. 'An softens the word ἐκφοβῶν, as *tanquam* and *quasi* in Latin.

This is the only passage in the New Testament where ἂν is used with an Infinitive, as in classical Greek it often is. Cp. *Matth. G. G.* 597. 'An is very rarely used in the New Testament with the Optative after Conjunctions and Relatives, but ἐὰν takes its place. Cp. *Winer*, p. 277.

On the rare use of ἂν in the *Septuagint*, even with the Aorist Indicative, see above on Luke xvii. 6.

—διὰ τῶν ἐπιστολῶν] by my letters.

10. φησὶ] one says,—as *inquit* and *ait* in Latin. Any one says, whom the writer does not care to specify by name. *Horat.* Sat. I. i. 62, "Nil satis est, inquit." *Heindorf*, p. 146. So φησὶ is used indefinitely, as here, in the best Greek Authors. *Wolf* ad *Demosth.* Lept. p. 288; and in LXX, *Sirach* xv. 12. *Winer*, p. 462. As was before observed, St. Paul never mentions his accusers by name in these Epistles.

12. ἐγκρῖναι] to approve; a metaphor from the athletic games, in which they who were admitted to be competitors for the prize were said ἐγκρίνεσθαι, and they who were rejected were said ἐκκρίνεσθαι. See *Aristid. Panath.* p. 109, and *Wetstein* here.

—συγκρῖναι] to compare. 1 Cor. ii. 13.

—ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες] Something more than ἑαυτοῖς simply. The ἐν marks that the measurement was confined *within themselves*, instead of its being extended to *others beyond and without* (ἐξω) themselves.

But we do not measure ourselves at all, but labour in the

field which God has measured out for us. Cp. *Horat.* Sat. II. ii. 114:

"Videas metato in agello
..... fortem mercede colonum."

13. κατὰ τὸ μέτρον κ.τ.λ.] According to the measure of our rule or line (see preceding note), which God assigned to us as a measure to reach even to you. Cp. *Rom.* xii. 3, *ἐκδοτέω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως*.

Almighty God marked out to St. Paul his duty, not only in *direction*, but also in *extent*. He was not to deviate from its direction, nor to exceed its extent.

God's will to him was not only a *κανὼν*, but a *μέτρον*,—a *κανὼν* in *direction*, and a *μέτρον* in *extension*.

The Apostle therefore says, we boast according to the *μέτρον* or *extent* of the *κανὼν*, or *rule of direction*, which God allotted to us (not we assigned to ourselves), as a measure to extend even to you. The *κανὼν* marked out our *direction towards* you, the *μέτρον* was our commission of *extension* to you.

A salutary lesson to all Christians, not to *swerve from*, nor *go beyond*, their line of duty; not to deviate from its direction by intruding into other men's duties, so as to become ἀλλοτρίως ἐπισκοποῖ (1 Pet. iv. 15), nor yet to fall short of the point to which God has appointed them to reach.

A warning also to Churches, not to usurp and invade the spiritual provinces assigned to others.

The metaphor here (say *Chrys.* and *Theophyl.*) is either from a vineyard, which a landlord measures out to be cultivated by his labourers, or from a territory, which a king assigns to the generals of his forces, to be subdued by them.

God has allotted the world to His Apostles and their successors, to be conquered by them as soldiers for Christ, and to be tilled by them as His husbandmen.

It is observable, that the Psalmist (Ps. xix. 4, explained by *Rom.* x. 18) speaks of the *line* of the Preachers of the Gospel as extending, like that of the Natural Elements themselves, to the *ends of the earth*. Their *Line* is gone out through all the earth, and their *words* to the end of the world. And it is probable that the Apostle refers here to the Psalmist's words. Cp. *Rom.* x. 18.

St. Paul's *μέτρον* of *extension* is described by himself in *Gal.* ii. 8, 9. *Rom.* i. 14; and God interfered from time to time, by special revelation, to declare His *κανὼν* of *direction*. See *Acts* xvi. 6, 9, 10.

—κανόνος] (1) Rule, from κανν, *kaneh* (*Ezek.* xl. 5), *καννα*, *κάνων*. Latin *canna* (reed). Engl. *came*, a measuring rod or rule.

Hence the *Canon of Scripture*: which is, as it were, put into the hands of the Church by the Holy Spirit, Who wrote the Canonical Books of Holy Scripture, as the *Rule* by which all Doctrines are to be measured. Cp. 1 Pet. iv. 11, and the authorities cited in the Editor's Lectures on the *Canon of Scripture*, p. 6.

The word is used by St. Paul here and *Gal.* vi. 16. *Phil.* iii. 16.

ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνωμεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῇ εὐαγγελίᾳ τοῦ Χριστοῦ· ¹⁵ οὐκ εἰς τὰ ἄμετρα καυχώμενοι ^m Rom. 15. 20. ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῶν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεΐαν, ¹⁶ εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.

¹⁷ Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· ¹⁸ οὐ γὰρ ὁ ἑαυτὸν συνιστάνων ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

XI. ¹ Ὁφείλον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου. ² Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ· ³ φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε. ⁵ Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀπο-

(2) κανὼν also is used for the line which marks a special allotment of labour and assignment of territory, and the course along which a person was to run; hence it was an athletic term. See *Jul. Pollux*, iii. 151, τὸ μέτρον τοῦ πηδήματος κανὼν.

Consequently, κανὼν came to signify a state of life, a τάγμα, a λειτουργία, function or ministry. Thus *S. Clement*, in his Epistle to the Corinthians, 41: ἕκαστος ἐν τῇ ἰδίᾳ τάγματι εὐχαριστεῖτω τῷ Θεῷ, μὴ παρεκβαίνων τὸν ὀρισμένον τῆς λειτουργίας αὐτοῦ κανόνα.

This appears to be its sense here. And St. Paul himself explains it by his expression στοιχεῖν κανόνι (Gal. vi. 16. Phil. iii. 16; and see here, *vs.* 15 and 16), to walk by a line measured and marked out as a guide; in which sense, the line itself may be called a *regula*, or *rule*.

¹⁴ οὐ γὰρ ὡς μὴ κ.τ.λ.] *for we are not overstretching ourselves, as if we were not reaching unto you.* We are not straining ourselves by an unnatural effort (as it were) to grasp at you, as if you were not within our arm's length. *For* (he adds) *we arrived at you, we did attain to you (ἐφθάσαμεν) in our appointed range of preaching the Gospel.* On the difference between *οὐ* and *μή* here, cp. 1 Cor. ix. 26. *Winer*, p. 421.

— ἐφθάσαμεν] *we arrived.* Luke xi. 20. Rom. ix. 3. Phil. iii. 16. St. Paul might well say this, for he had been at Corinth, and had preached the Gospel there for a year and six months with great success. Acts xviii. 11.

¹⁵ ἐν ὑμῶν μεγαλυνθῆναι] to grow in, by, and with your growth.

¹⁷ Ὁ δὲ καυχώμενος] 1 Cor. i. 31.

¹⁸ οὐ γὰρ] αὐτεπαινέτους μου εἰς Θεός. *Clement* Rom. c. 30. — συνιστάνων] So B, D, E, F, G.—*Εἰς συνιστάνων.* The form *συνιστάνοντες* may probably be the correct one in iv. 2; vi. 4. Cp. iii. 1, and above, v. 12.

CH. XI. 1. Ὁφείλον] 1 Cor. iv. 8. *Winer*, p. 270.

— μικρόν τι ἀφροσύνης] *Would that ye had borne with me in a little folly!* "Modicum quid insipientiam." (*Vulg.*) So B, D, E, and *Lach.*, *Tisch.*, *Meyer*, *Alf.* *Elz.* inserts τῆς before ἀφροσύνης, which would give the sense "my folly," which is less suitable here. Cp. v. 16, μικρόν τι καυχῆσθαι.

² Ζηλῶ γὰρ ὑμᾶς Θεοῦ (ζήλῳ) I am jealous over you, and zealous for you, with a godly jealousy and zeal. See above on Gal. iv. 17, 18, which affords the best comment on this passage.

— ἡρμοσάμην] I betrothed you: when I preached to you at Corinth. Prov. xix. 14, παρὰ Κυρίου ἀρμόζεται γυνὴ ἀνδρὶ. Do not suppose that because I speak of jealousy, I wish to have myself regarded by you as the Bridegroom. No, I am only the paralymp. I have not sought you for myself, but I have brought you as a bride to Christ. "He that hath the bride is the Bridegroom—Christ—and He alone" (John iii. 29).

On this use of ἀρμόζομαι in the Middle Voice, see *Loesner*, p. 321.

— ὑμᾶς—παρθένον ἀγνήν] The Church is like the blessed Mary, a Virgin and a Mother. *S. Aug.*, Sermon i. de Verb. Dom., "Ecclesie concessit Christus in Spiritu, quod Mater Ejus habuit in corpore, ut et Mater et Virgo sit." Sermon 16, de Temp., "Ecclesia Mater est visceribus charitatis, Virgo integritate fidei." *S. Ambrose* ad Ev. 8. Luc. xv. 18, "Vir Christus est, Uxor Ecclesia; caritate Uxor, integritate Virgo."

And such is the duty of each Christian soul, espoused to

Christ in baptism, and pledged to be true to Him in purity of faith and holiness of life, in hope of being admitted to share in the future bliss of the Bride glorified in heaven.

As *Aug.* says (Sermon 93), "In corde omnes virginitatem habere debent," and he compares the Christian soul to the wise Virgins in Matt. xxv. 1—13, where see note; and (in *Johann. Tract.* 13), "Virginitas mentis est integra fides, solida spes, sincera charitas."

— ἐνὶ ἀνδρὶ] *to one husband.* Christianity is the Marriage of the soul to Christ, as the single object of affection, expressed in v. 3 by ἀπλότης, and distinguished from the spiritual polygamy of Heathenism, and the spiritual fornication of Heresy.

³ φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν] A clear assertion of the reality of the appearance of Satan in the form of a serpent to Eve in Paradise. Cp. Rev. xx. 2, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος.

As Adam was a type of Christ, so Eve, the spouse of Adam, and "the mother of all living," was a type of Christ's Church. As Eve was taken from the side of Adam when asleep, so the Church was formed from the side of Christ on the Cross. As Eve was united to Adam by God, so the Church to Christ. And as the Devil tempted Eve, so he tempts the Church. Compare what St. John reveals in the Apocalypse (xii. 9—15), of the serpent's rage against the woman (i. e. the Church) in the wilderness.

— ἐξηπάτησεν] *deceived.* Compare the teaching in 1 Tim. ii. 14.

St. Paul dwells mainly on the subtlety of this false teacher; he describes him as πανουργός, as a δόλιος ἐργάτης (v. 13), disguised as an *Angel of light*.

It appears, then, that this false teacher did not openly impugn the Apostle's doctrine (cp. v. 4), but attempted surreptitiously to supplant his authority.

— τῆς ἀπλότητος] the singleness of your love, and reverence, and devotion to Christ as your one husband.

— καὶ τ. ἀγνότητος] Not in *Elz.*, but in B, D, E, F, G.—D, E place τῆς ἀγνότητος first. Cp. 2 Cor. i. 12, where ἀγνότητι and ἀπλότητι are interchanged in the MSS. by reason of their similarity (ΑΠΛΟΤΗΤΗ and ΑΓΙΟΤΗΤΗ), which probably occasioned the omission of one of the two substantives here. 'Αγνότητος has a special reference to παρθένος ἀγνή in v. 2.

⁴ Εἰ μὲν γὰρ ὁ ἐρχόμενος] There is a severe censure in these words, which is carefully to be noted. Ὁ ἐρχόμενος is he who cometh: i. e. who is not sent with a regular ordination and mission. This is the true character of an unauthorized Teacher, such as St. Paul here describes; and is the term which our Lord Himself had used in this sense in the Gospel where He says that all who came before Him were thieves and robbers. See note on John x. 8.

Hence ὁ ἐρχόμενος here, the teacher who sends himself, is contrasted with the Apostle who is sent by another, namely, by Christ. And therefore St. Paul, speaking of himself here, as distinguished from this self-sent comer, who would have supplanted him (v. 5), says, "I reckon that I was in no respect behind the chiefest Apostles." See also on xii. 12, "Truly the signs of the Apostle were wrought by me among you in miracles and mighty works;" where ὁ ἀπόστολος is opposed to ὁ ἐρχόμενος.

⁴, ⁵. ἄλλον Ἰησοῦν κηρύσσει—καλῶς ἀνείχεσθε. Λογίζομαι

f 1 Cor. 1. 17.
& 2. 1, 13.
Eph. 3. 4.
ch. 4. 2.
& 5. 11.
& 12. 12.
g ch. 12. 13, 16.
1 Cor. 9. 6, 12.
h Acts 20. 33.
& 12. 13.
1 Thess. 2. 9.
2 Thess. 3. 8.
Phil. 4. 10, 15.

1 Rom. 9. 1.
1 Cor. 9. 15.
k ch. 6. 11.
ch. 12. 15.
l 1 Cor. 9. 12.

στόλων. ⁶ Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πάσιν εἰς ὑμᾶς.

⁷ * Ἡ ἀμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον ἐηγγελισάμην ὑμῖν; ⁸ * Ἀλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· ⁹ καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῶν ἑμαυτὸν ἐτήρησα, καὶ τηρήσω. ¹⁰ * Ἔστω ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ φραγίσσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. ¹¹ * Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. ¹² * Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόν-

γὰρ—ἀποστόλων] You might well have tolerated him, if he is able to reveal to you *another*, or *second*, Jesus (ἄλλον, *not* ἕτερον: see above on Gal. i. 7), an *additional Saviour* (cp. John xiv. 16, ἄλλον παρακλητόν), *besides the Jesus who was preached to you by me*. And you might reasonably have borne with your new self-sent instructor, if you are now *receiving* (λαμβάνετε) from him a *different Spirit* (ἕτερον) from that Holy Ghost Who has been bestowed upon you by me. And you might well have borne with him, if you yourselves are *accepting* (δέχεσθε) a *different Gospel* from that which you accepted at my hands.

That is,—If my *Apostleship* to you had been *defective* (εἰ ὑστέρησεν) either in the terms of *salvation* which I preached to you in *Jesus* my Saviour, or in the supplies of the *Holy Spirit* which were dispensed to you by me in my Gospel, and by the effusion of grace in the Sacraments and laying on of hands administered by me,—if, in a word, I, your Apostle, had *failed* in my Apostolic work; and if this self-sent comer is able to supply my failings, and to make you abound more largely in spiritual wealth (πλουσιωτέρους ὑμᾶς ποιεῖ κατὰ χάριν, Chrys.), then, indeed, you *might well* have borne with him.

But none of these suppositions can be admitted; for, I reckon that I have not fallen short in any respect of the very chiefest Apostles (cp. xii. 11), and this my Apostolic power was made manifest among you in *all things* (v. 6), and the signs of the Apostle (the sent ambassador of Christ, contrasted with the self-ordained comer, δ' ἐρχόμενος) were wrought among you in *miracles and mighty works* (xii. 12).

Observe, that this false teacher to whom St. Paul alludes, does not appear to have ventured to *censure* the Apostle's teaching; but only to have insinuated certain objections against the mere externals of St. Paul's ministry; such as his personal appearance, his address, his utterance, his not taking wages of the Corinthians (v. 6, 7); and, on such pleas as these, to have set himself up as a rival to the Apostle.

Here, then, is a warning against those, who say in fair speeches, and with a flattering semblance of friendship, that they have no objections to make against the *Doctrines* of the Church, and yet *separate* themselves from her Communion; and perhaps obtrude themselves as rival Teachers against her lawfully sent and ordained Ministers, or abet those who are guilty of doing so. Their case is one of Schism—simple and formal Schism—and is condemned here by the Apostle, and in his former Epistle, 1 Cor. iii. 15.

6. ἰδιώτης τῷ λόγῳ] untutored in speech, no professional rhetorician. Cp. 1 Cor. xiv. 16, and Acts iv. 13, on the proper signification of ἰδιώτης.

S. Augustine (de Doctr. Christ. iv. 7) supposes that St. Paul is only adopting the language of his accusers here; for (says Aug.) the Apostle was not, nor could he allow himself to be rude in speech ("imperitus sermone"), his eloquence being unrivalled.

This is true; but ἰδιώτης τῷ λόγῳ does not mean one who is *not eloquent* as a speaker, but one who has not learnt eloquence by the rules of rhetorical Schools: and in *this* sense the Apostle was ἰδιώτης τῷ λόγῳ, at the same time that he surpassed in eloquence all who had been trained in the schools of human Oratory.

—οὐ τῇ γνώσει] *not in knowledge*. What matters it, then, as to my *speech*? What am I the worse, even if I be not tutored by your Greek Teachers? What is the use of a key of gold, if it cannot unlock the treasures of divine Knowledge? what is the harm in a key of wood, if it can open them? Aug. (Sent. 266 ap. A. Lapide).

7. δωρεάν—εὐηγγελισάμην] I preached gratuitously. I waived my right to ministerial wages from you. This was done for your spiritual edification (see 1 Cor. ix. 4—12); and yet even this is now turned as an argument *against* me, as if I had no con-

fidence in my own claim to maintenance from those who were taught by me! Cp. 1 Cor. ix. 9.

9. καὶ ὑστερηθεὶς] and being reduced to want, I—your Apostle—who had not been a whit lacking in my spiritual gifts to you (v. 5), even I was allowed by you to lack in your carnal dues to me!

—οὐ κατενάρκησα] A word full of meaning, for which it is not possible to find an equivalent in English;

The metaphor is from the fish *νάρκη*, or *torpedo*, which attaches itself to other creatures, and produces torpor in that to which it attaches itself, and then endeavours to derive *nourishment* from it. See *Athen.* vii. p. 314, C, *νάρκη θηρεύει εἰς τροφήν ἑαυτῆς τὰ ἰχθύδια, προσαπτομένη καὶ γαρκᾶν ποιούσα*.

Hence *Hesych.* κατενάρκησα = κατεβάρυνα. Cp. below, xii. 14, where the word is repeated.

I was not like a torpedo to any among you; I did not *attach myself* to any for the purpose of *first rendering him torpid* by my touch, and then sucking nourishment from him, and *preying* upon him.

This might be truly said of False Teachers, who attach themselves to the unwary, and beguile them into a state of lethargy and swoon-like trance (which they call faith) with the spiritual narcotics of their delusive doctrines; and then, having spoiled them of their Reason and their Conscience, make them their victims, and prey upon them.

Too many in the present age may know by painful experience what this spiritual *κατενάρκησις* is.

—τὸ γὰρ ὑστέρημα—Μακεδονίας] See this allusion to the supply of St. Paul's wants at Corinth by the brethren (Silas and Timothy) coming to him with gifts from the Churches of *Macedonia*, explained in the history of his visit to Corinth in the Acts of the Apostles xviii. 3—5, and notes there.

10. οὐ φραγίσσεσθαι] This *glorying of mine shall not be obstructed*, as by a *φραγὺς* or *fence*. St. Paul uses the expression *φράττειν στόμα*, to stop the opening of the mouth as by a *hedge*, Rom. iii. 19. Heb. xi. 33.

The introduction of this figure of a *φραγὺς*, or work of defence, thrown across an outlet to block it up, and to prevent the ingress of something from without, which endeavours to enter it, and the application of this metaphor to the *regions of Achaia*, may perhaps have been suggested to St. Paul by the frequent endeavours to obstruct the passage of the Isthmus of Corinth, in order to prevent aggressions from the North.

Nothing can be more obvious and natural than the project of erecting works of *defence* across the *Isthmus* for the protection of the Peninsula ("the regions of Achaia") . . . so we find that this operation is often alluded to in ancient History. See *Herod.* viii. 71. *Diodor. Sic.* xv. 68. *Xenophon* (Hell. vii. 1). *Col. Leake* (Morea iii. 297).

Some foundations of this *Isthmian wall* still remain, which was a work of the Corinthians, and a part of that system for defending the Corinthia which the position of Corinth naturally suggested. *Leake* (iii. 304).

St. Paul is writing from the North of the Isthmus—from Macedonia. He has told the Corinthians that the line of his spiritual Province reaches to Corinth (x. 14), and he now adds that no *obstructions* of theirs can exclude and *fence him off* from displaying his power, and from glorying in Christ, "in the regions of Achaia."

12. ἐκκόψω τὴν ἀφορμὴν] I will cut off the means of attack. Another military metaphor. These false teachers among you perhaps think to block up my entrance to you at Corinth, as if I were an invader and an enemy.

But my stratagem—which they think to defeat—will have the effect, as it was designed to have, of cutting off their *ἀφορμὴν*, or rallying-place, from the stronghold in which they have fenced themselves, and from which they think to attack me.

των ἀφορμῆν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσι καθὼς καὶ ἡμεῖς. ¹³ ^m Οἱ γὰρ ^m Acts 15. 1, 24. & 20. 30. τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. ¹⁴ Καὶ οὐ θαῦμα, αὐτοὺς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. ¹⁵ οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἐστὶ κατὰ τὰ ἔργα αὐτῶν.

¹⁶ Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα ^o ch. 12. 6, 11. δέξασθέ με, ἵνα καὶ γὰρ μικρόν τι καυχῆσώμαι. ¹⁷ ^p Ὁ λαλῶ, οὐ κατὰ Κύριον λαλῶ, ^p ch. 9. 4. ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ¹⁸ ^q Ἐπεὶ πολλοὶ ^q ch. 10. 13. καυχῶνται κατὰ τὴν σάρκα καὶ γὰρ καυχῆσομαι. ¹⁹ ^r Ἥδέως γὰρ ἀνέχεσθε τῶν ^r Phil. 3. 3, 4. ἀφρόνων φρόνιμοι ὄντες· ²⁰ ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατ- ^s Gal. 2. 4. εσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. ^t Phil. 3. 19.

²¹ Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ^u Phil. 3. 4, 5.

On the word ἀφορμῆ, see below, Rom. vii. 11.

— ἵνα—εὐρεθῶσι καθὼς καὶ ἡμεῖς] in order that they may be found even as we. Let it not be supposed that St. Paul indulges any vindictive feeling against his adversaries. No: in his Christian charity, he wishes that God may turn their hearts, and that they may be brought to the same temper of mind as himself; and that they may cease to vaunt themselves against him, and be found to be as he is, in what they glory; that is, that they may not glory in themselves, but in the Lord, as he does, and may do all for the glory of God. 1 Cor. i. 31. 2 Cor. x. 17, "Let him that glorieth glory in the Lord." Cp. 2 Thess. i. 4. Gal. vi. 14. 2 Cor. xi. 30; xii. 9.

Compare his charitable speech when in bonds at Caesarea, "I would to God that all who hear me this day, might become such as I also am this day, save these bonds" (Acts xxvi. 29).

Our Blessed Lord had set the example of endeavouring to cut off occasion for indulging evil passions, and of removing stumbling-blocks from the way of His bitterest enemies, and of winning them over (if they would be won) by love and wisdom, to Himself.

It is hardly necessary to observe, that St. Paul cannot mean, that wherein the false teachers glory in preaching the Gospel freely, they may be found even as we; for their objection to him was that he did not venture to claim wages; and they did not preach without reward. See v. 20. 1 Cor. ix. 12.

¹⁴ αὐτοὺς γὰρ ὁ Σατανᾶς] See Mede's Essay, Works, p. 225; Bp. Sanderson, i. p. 244; note above on Matt. vii. 16. 20; and Dr. South's Sermon, preached before the University of Oxford, on this text, and applying it to the History of the Christian Church, and to that of the Church of England (Sermons, iii. p. 450—495, and inserted in Christian Institutes, iv. p. 1—35).

¹⁸ κἂν ὡς ἄφρονα δ. μ.] Receive me—even though you receive me (καὶ ἐὰν δέξησθέ με) as a fool. Cp. Mark vi. 56. Acts v. 15. Winer, Meyer.

¹⁷ Ὁ λαλῶ, οὐ κατὰ Κύριον λαλῶ] What I am now saying, I am not saying according to the Lord; that is, not according to the Lord, but by constraint from you, who extort these words of glorying from me.

Yet he does not thereby deny his own Inspiration in what he now writes, as has been alleged by some.

The case of self-praise is like that of some other things uttered by the tongue, which are not in themselves according to the Lord (κατὰ Κύριον), but are even from the Evil One (ἐκ τοῦ πονηροῦ). They owe their origin to men's bad passions, and to their strifes and differences. But yet they are, under certain circumstances, expedient and necessary, and are even conducive to the glory of God.

Such particularly are Oaths, as Christ Himself and His Apostles teach. And therefore God Himself does not refuse to confirm His promises by an oath (Heb. vi. 16, 17), and He authorizes and prompts holy men, on fit occasions, to swear. See above on Matt. v. 34.

So self-praise. It is ἐκ τοῦ πονηροῦ. But, like an oath, it may, under certain circumstances, on account of the bad passions and jealous calumnies of men, become expedient and necessary, especially for those, who, like St. Paul, have the public duties of a sacred ministry to discharge, and whose character cannot be disparaged without injury to God and the Church, whose Ministers they are.

And it is not unworthy of remark, that St. Paul concludes this vehement burst of self-collaudation with a solemn oath. See below on v. 31.

Self-praise in the mouth of St. Paul is like the sword of the

Philistines in the hands of David,—a suitable instrument for destroying the enemies of God.

As Bp. Sanderson observes (i. 119) on this case of St. Paul, "Your undervaluing of me (your Apostle) to the great prejudice of the Gospel, but advantage of false teachers, hath made that glorying now necessary, which had been otherwise but vanity and folly."

It was therefore a function worthy of that Divine Spirit Who inspired the Apostle in writing this Epistle for the edification of the Church in every age, to direct him in this difficult task of vindicating himself. Cp. Lee on Inspiration, Lect. vi. pp. 297, 298.

Consequently, St. Paul distinctly asserts here that he is not to be regarded as ἄφρων, v. 16. Let no man think me a fool, he says, but if you do think me so, receive me as such, that I also may boast a little. Cp. xii. 6.

Indeed, we may magnify God's goodness in thus overruling evil for good, so as to make evil itself ministerial to His glory.

If the Evil Spirit had not tempted his emissaries at Corinth to array themselves as angels of Light (vv. 14, 15), and to set themselves up as rivals of St. Paul, and to disparage his authority, and to depreciate his acts, the Church of Christ would never have possessed this and the following chapters of this Epistle, and would never have known what it now does of the triumphs of divine Grace working in the heroic actions, and patient sufferings, and glorious revelations, of St. Paul.

Even now it must be remembered, that this self-vindication falls short of all that could be said on this point.

Much more of Apostolic labour is to be added to this record, written about ten years before his martyrdom. But from what is recorded, the rest may be inferred; and that may well be reserved for the Revelation of the Great Day.

¹⁸ κατὰ τὴν σάρκα] A stronger expression than κατὰ σάρκα. They not only glory κατὰ σάρκα, but κατὰ τὴν σάρκα, according to their flesh, i. e. their carnal and external advantages.

¹⁹ ἀνέχεσθε κ.τ.λ.] φρόνιμοι ἡδέως μωρῶν ἀνέχθ. Theophil. Antioch. (ad Autol. iii. p. 119).

²⁰ λαμβάνει] takes wages. See v. 8, ἄλλας ἐκκλησίας ἐσώλησα λαβὼν ὀφειλόν. And so Chrys. And though this was not an act of violence, yet, as it was a permanent charge, the payment of such wages might well be noted as a proof of ἀνοχή on the part of the Corinthians with respect to others, especially when they did not give such a regular maintenance to St. Paul. See also this use of λαμβάνειν in connexion with μισθόν, 1 Cor. iii. 8; and applied to tithes, Heb. vii. 8, 9, 15; and λῆψις, Phil. iv. 15. Cp. also 3 John 7, μηδὲν λαμβάνοντες (taking no wages for ministerial service) ἀπὸ τῶν ἐθνικῶν. See above, note on 1 Cor. ix. 6, in illustration of the fact that such payment would be regarded as a burden by the Corinthians, and other Gentile Christians.

— εἰς πρόσωπον—δέρει] smites you on the face, as an insult (Matt. v. 39. Luke xxii. 64. Acts xxiii. 2. 1 Cor. iv. 11. 1 Tim. iii. 3), and, perhaps, fanatically, with a pretence of divine enthusiasm and prophetic zeal. Cp. 1 Kings xxii. 24. Neh. xiii. 25. Isa. lviii. 4. Bengel.

²¹ Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡ. ἡ.] I am speaking this with reference to dishonour to which I have been subjected by some among you. Cp. vi. 8, διὰ δόξης καὶ ἀτιμίας. On this use of κατὰ, see Phil. iv. 11, οὐχ ὅτι καθ' ὑστέρησιν λέγω. Acts iii. 17. I am pleading apologetically, as one who would defend himself from ignominy. I am entreating you to bear with me, as if I were a burden to you! I am thus debasing myself, as if it were true that I were feeble; whereas the fact is, the weapons that

u Acts 22. 3.
Rom. 11. 1.
v ch. 6. 4, 5.
Acts 9. 16.
& 21. 11.
1 Cor. 15. 10, 31.

x Deut. 25. 3.

y Acts 16. 22.
& 14. 19.
z Acts 9. 23.
& 14. 5. & 17. 5.
& 19. 28. & 20. 3.
a 2 Thess. 3. 8.
ch. 6. 5.
1 Cor. 4. 11.
b Acts 20. 18, &c.
Rom. 1. 14.
c 1 Cor. 9. 22.
d ch. 12. 5.
& 9. 10.
e Rom. 1. 9.
& 9. 1.
ch. 1. 23.
Gal. 1. 20.
Phil. 1. 8.
1 Thess. 2. 5.

ἀφροσύνη λέγω, τολμῶ καὶ γὰρ. ²² Ἐβραῖοί εἰσι; καὶ γὰρ Ἰσραηλῖται εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ εἰσι; καὶ γὰρ ²³ διάκονοι Χριστοῦ εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγὼ ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. ²⁴ ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, ²⁵ τρίς ἐρράβδισθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, ²⁶ ὁδοιπορίαις πολλάκις, κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις. ²⁷ κόπῃ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῇ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. ²⁸ χωρὶς τῶν παρεκτὸς, ἣ ἐπίστασις μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. ²⁹ Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρούμαι; ³⁰ εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. ³¹ Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν,

we wield are mighty (x. 4), and we can do all things through Him Who strengtheneth us (xii. 6. Phil. iv. 13).

But let me now change my tone,—If any one is bold, I am bold also.

²² Ἐβραῖοι] Acts vi. 1. Phil. iii. 5.

²³ ἐν κόποις] This is the subject of my glorying. Not the earthly advantages which I had enjoyed, but the sufferings which I endured.

On St. Paul's actions and sufferings, as recorded in these verses, see the eloquent passages in *Greg. Nazian. Orat. ii. p. 38—40.*

²⁴ παρὰ μίαν] save one. See Deut. xxv. 3. Josephus, Ant. iv. 8, speaks of πλεῖστα μίας λειποσύνης τεσσαράκοντα. See also the Rabbinical Authorities in *Wetstein's* note here, on the scrupulous care of the Jews in this matter.

On the penal discipline exercised among the Jews by scourging in the *Synagogue*, see on Acts xxvi. 11. Cp. Acts xxii. 19, δέρον κατὰ τὰς συναγωγὰς. And cp. Matt. xxiii. 34, μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν.

On the use of *παρὰ* here, cp. *Winer*, p. 360.

²⁵ ἐρράβδισθην] i. e. by *heathen* Magistrates, as at Philippi. (Acts xvi. 22.)

—ἐπαξ ἐλιθάσθην] at Lystra. (Acts xiv. 19.) He had been almost stoned at Iconium. (Acts xiv. 5.)

It is observable—

(1) That of these sufferings, viz. *beating with rods, stoning, shipwreck*, which were endured by St. Paul *within* the period contained in the Acts of the Apostles, the greater number are *not* mentioned in that History by St. Luke.

And (2) that the History of St. Luke itself concludes about *five* years before St. Paul's Martyrdom, and therefore leaves a large portion of his sufferings altogether unnoticed.

But (3) that St. Luke gives a record of *one beating with rods* (Acts xvi. 22), of *one stoning* (Acts xiv. 19), and of *one shipwreck*, suffered by St. Paul (Acts xxvii. 41).

This is according to the plan of that History (as is observed above in the Introduction to that Book, p. xii), viz. to present the world with *specimens* of what was done and suffered by *one* or *two* Apostles as *specimens* of the Apostolic body, and to leave the rest to be inferred from those one or two cases.

—*νυχθήμερον—πεποίηκα*] *I have passed a night and a day in the deep*, i. e. the deep water, with no rest for the sole of my feet (on the ground) for that time. That this is the natural interpretation (which is given by *Chrys.*, *Theophyl.*, and others) seems clear, especially from the connexion of the words with what precedes, *ἐνανάγησα*. I suffered shipwreck thrice, and on one occasion, after being wrecked, did not reach the land for a night and a day, but remained in the deep water swimming and tossed by the waves for that time.

Observe the use of the *perfect* here, and compare above, vii. 5.

²⁸ ἡ ἐπίστασις μοι ἡ καθ' ἡμέραν] *That which presseth upon me daily*. "Instantia mea quotidiana." *Vulg.*

Ἐπίστασις is used in this sense in 2 Mac. vi. 3, ἡ ἐκ κακίας ἐπίστασις. And *Theophyl.* (C. Pl. ii. 9, 1) speaks of the ἐπίστασις πνευμάτων, "the continual stress of winds." And in *Soph.* (Antig. 225), φροντίζων ἐπιστάσεις may be rendered "curarum instantias, pressuras." *Elz.* has ἐπιστάσεις μου. But ἐπίστασις is in B, D, E, F, G, and μοι is in B, F, G.

—ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν] *The care of all the Churches*. If then there was one Visible Head of all the Churches

among the Apostles, it was not St. Peter, but St. Paul. Cp. note above on Acts xiii. 9 as to the *Western Church*.

²⁹ τίς ἀσθενεῖ—πυρούμαι;] *Who is weak*, and I do not sympathize with him in his weakness? To the weak I become weak, in order to save the weak. (See on 1 Cor. ix. 22.) *Who has a stumbling-block thrown in his way* by another, and I am not immediately fired (πυρούμαι) with sorrow, shame, and indignation at this outrage against one for whom Christ died (see 1 Cor. viii. 9—11), and at this breach of Christian Charity? (Rom. xiv. 16.)

³⁰ τὰ τῆς ἀσθενείας] I will glory, not in my *miracles*, but in my *infirmities*; not in what I have *done*, but what I have *suffered*. "Vincit qui patitur." And see further note at end of the Chapter.

³¹ Ὁ Θεὸς—οἶδεν] *God—knows*; a solemn adjuration (see above 1 Cor. xv. 31. 2 Cor. i. 23), proving the great weight and importance of what he has said; and showing that, however he might seem to be speaking as a *fool* (ἄφρων), yet this ἀφρόσυνη or *folly* was like *μωρία Θεοῦ*, the *foolishness of God*, as the Greeks accounted the Gospel (1 Cor. i. 21—23); and that, if he had been "*beside himself*," it was to God. (2 Cor. v. 13.) See above on v. 17.

—Ὁ Θεὸς καὶ Πατὴρ] *God, Who is also the Father of our Lord Jesus Christ*. See on Tit. ii. 13.

—οἶδεν—ὅτι οὐ ψεύδομαι] *God knows that I lie not*.

In what?

Not in the record that he had just been giving of his sufferings. These were public and notorious, and needed no such solemn adjuration.

But the Apostle's meaning is (and this is carefully to be noted, for otherwise the connexion of what precedes and what follows cannot be understood), Almighty God, the Omniscient Searcher of hearts, knows that I lie not in saying that I *glory* in my *infirmities*. He knows, that I do not glory (as some do) in my supernatural endowments and spiritual gifts, such as *working of miracles, speaking with tongues, and prophecy*, but (what perhaps you cannot believe, and therefore I call *God* to attest the truth of what I say) that the things in which I most glory are my *infirmities*: the *ignominies* to which I have been exposed, and which I have now recorded, in being publicly *beaten and scourged*, and treated with contumely by my own *kindred*, the Jews, and by treacherous Christians, and the dangers and hardships by sea and land which I have endured, and from which I never delivered myself *miraculously*, or was rescued by any splendid interference of God in my behalf.

As he says in another place (2 Cor. xii. 9, 10), Of myself I will not glory save only in my *infirmities*. I glory in *reproaches*, in *necessities*, in *persecutions*, in *distresses*.

And why does he glory in these? His answer is, Because by *sufferings* I am made like Christ; and because the power and goodness of *God* is most glorified in making use of so *weak* and *despised* an instrument as I am seen to be, in order to work out His great and gracious purposes; because *God's strength* is made perfect in my *weakness*. (2 Cor. xii. 5.) And since *God's glory*, and not my own glory, is the aim and end of all my actions, and since my doctrine to you is, "let him that glorieth, *glory in the Lord*" (1 Cor. i. 31. 2 Cor. x. 17); and since the Lord is most glorified in my weaknesses, therefore I glory in them,—and God, Who knows the secrets of my heart, *knows that I lie not*, when I say that I glory in them.

The connexion of this solemn declaration with what follows, will be pointed out at the close of the next note.

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ³² Ἐν Δαμασκῷ ὁ ἐθνάρχης ¹ Acts 9. 24, 25. Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με ³³ καὶ διὰ θυ-
ρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. ² Jos. 2. 18.
1 Sam. 19. 12.

32. ὁ ἐθνάρχης Ἀρέτα The Ethnarch, or Governor (accord-
ing to the sense of the word as illustrated by *Wetstein*), ap-
pointed by Aretas the king (of Arabia Petraea), was guarding the
city (*ἐφρούρει*). So in Acts ix. 24, it is said the Jews were
watching the gates (of the city, *κατασκοπεύοντες τὰς πύλας*) day and
night, in order to kill him. He therefore did not attempt to
escape by the gates, but over the wall.

Observe, that St. Paul here describes Damascus as "the
city of the *Damascenes*;" by which he seems to intimate that
Damascus was not altogether subject to *Aretas*, but had some
independent jurisdiction left, at the same time that Aretas had an
Ethnarch there.

It seems to have been in the condition of a city nominally
free, under the protection of a superior power.

As to the circumstances under which *Aretas the king* was
enabled to exercise his influence at Damascus, and appoint an
Ethnarch or Governor there, see above, "*Chronological Synop-
sis*" prefixed to the Acts, p. xxxv, xxxvi, and notes on Acts ix. 2
and 24, where the incident here mentioned is described. Cp.
Wieseler, Chronol. Synops. p. 167—176. *Dr. Kitto's Illustrations*,
p. 153—5, and *Hosson*, i. p. 99—101.

After *πίπτει με* *Elz.* adds *θέλων*, against the preponderance
of the best MSS.

33. διὰ θυρίδος by a window, probably in a house built on
the city wall. *Wetstein*.

— *ἐξέφυγον* I escaped. On the question as to the lawfulness
of flight in persecution, in reference to the duty of the
Christian Pastor, see on Matt. x. 23. St. Paul had not as yet
been ordained to the *Apostleship*, when he escaped from Da-
mascus (see Acts xiii. 3), and he knew that he was designed by
Christ to preach the Gospel "to all men" (Acts xxii. 14; xxvi.
17), and he reserved himself for the work to which he would be
afterwards ordained. He gave no scandal to the disciples by
his flight; for it is specially mentioned that they aided him
in it. (Acts ix. 25.) Cp. Acts xvii. 14. See also Acts viii. 1;
xiv. 6.

32, 33.] But what, it may be asked, is the connexion between
this incident at Damascus (which seems to be introduced very
abruptly) with what goes before, and what follows?

A reply to this question has in part been suggested in the
note on v. 32, *ὁ ψεύδομαι*. It may be continued as follows;

(1) As to what precedes.

St. Paul had called God to witness, that the things which he
himself gloried in were his *infirmities*—not his miraculous powers
and supernatural gifts—but the reproaches, insults, ignominies,
distresses which he had suffered, without the exercise of any
miracle to rescue him from them, as some might have expected
would have been wrought for so great an Apostle, and as had
been done more than once in the case of *St. Peter*. (See Acts v.
19; xii. 7—11.)

The reason why he gloried in his *infirmities* (as has been
already stated), was because by suffering and shame he was made
most like Him Who was "a Man of sorrows;" and Who "came
to His own and His own received Him not;" and because God
was most glorified in working such wonderful results, as He had
done, in the conversion of so many souls, by an instrument so
weak and so despised by men as he was, and because the Gospel
which he preached was thus shown to be not of man, but of
God. 2 Cor. iv. 7.

God, Who alone sees the inmost recesses of the heart, and
Whom I solemnly call to witness, *knoweth that I lie not* in thus
glorifying,—not in my miracles and other supernatural gifts, which
may bring glory to me,—and in which some other men (e. g. the
Corinthian false teachers) might be disposed to glory, but in my
sufferings and indignities in which I have been exposed to con-
tempt, but which bring glory to Him.

He now proceeds to illustrate and confirm this solemn ad-
judication by a signal example;

In Damascus—that great city, the capital of Syria—whither,
as you know, I had gone, invested with secular power and dig-
nity, an envoy from the Jewish Sanhedrim, with full powers to
execute their mandates; and where, if I had preferred worldly
glory to the offence of the Cross of Christ, I should have been
honourably entertained and aided by the Ethnarch of Aretas, the
king, there I, who present myself before you as no whit inferior
to the very chiefest Apostles, there I was exposed to great
danger. But I did not work any wonder to deliver myself, nor

did God interfere to rescue me. I was watched by a military
force, and was in great peril; but I, the Apostle of the Lord, did
not go boldly forward, and encounter, and put to flight, my ene-
mies as the Prophets of old—Moses, Elijah, and Elisha—did
theirs (2 Kings i. 10. Luke ix. 54. 2 Kings ii. 24), nor was I
delivered by any glorious miracle as Daniel of old (Dan. vi. 22),
or as Peter in later days (Acts v. 19; xii. 7), but (mark, I confess
the truth) I fled away from mine enemies. And the mode of my
escape was ignominious and contemptible. I was let down con-
cealed—and as if I were not a man, but consigned as a mere bale
of goods—in a basket through a window in a house built on the
wall, and so I escaped their hands. This was the manner in
which I, who had come down to Damascus in worldly power,
pomp, and glory, skulked away and absconded from it. I,
the zealous persecutor of Christianity, endured this shame for
Christ.

Believe me, then, I hide nothing from you,—my fears, my
weaknesses, my most ignominious adventures. No; I glory in
them. And why? Because they are the things which prove the
power and love of God, in effecting such mighty works by one so
weak.

Probably, this escape from Damascus had been made the oc-
casion of obloquy against St. Paul. Probably, he had been taunted
with it as a base and cowardly act, unworthy of an Apostle, by
some of his adversaries and rivals at Corinth. He does not dis-
guise the circumstance; he glories in it. He even reserves it
for the last place in his series of sufferings for Christ.

(3) Next, as to the connexion of these two verses with what
follows.

Observe the striking contrast.

He had said, that if he gloried, he would glory in the things
concerning his *infirmities*; and he had therefore recounted them.
He had just detailed one of the most humiliating (his escape
from Damascus) as the climax of all.

He now goes on and says, "To glory, verily, is not expe-
dient for me." *Ὁυ συμφέρει*. It is not profitable or edifying
(1 Cor. viii. 12; x. 23) for me. Remark *μοι*, for me, reserved
for the last emphatic place: To glory is not expedient for such
an one as me, in any thing which concerns myself. In myself I
am nothing but weakness. I know this, and I will act upon this
knowledge. For I will now proceed to visions and revelations
vouchsafed to me by the Lord.

Γὰρ is introduced there, as often, where a proposition is fol-
lowed by the discussion of it, "ubi propositionem excipit trac-
tatio." See *Bengel*, xii. 58; and cp. 1 Cor. xi. 26, and *Winer*,
p. 403. Cp. *Æschyl.* Theb. 42, *ἄνθρωπος γὰρ ἐντὶ κατὰ*.

Observe also the contrast between *μοι* and *Κυρίῳ*, cor-
responding to each other respectively at the ends of the two
clauses.

See also *μοι* explained by *ἐμαυτοῦ* in xii. 5. I will not glory
of myself, abstractedly as myself, save only in my *infirmities*.
But I will glory of what has been done to me and in me by the
Lord.

Mark then the striking character of the transition from him-
self, simply as himself,—from Paul, simply as Paul,—to Paul the
Apostle, enlightened by Visions of the Lord. Observe the
transition from Paul simply as a man, to Paul as a man in Christ:
from the *σκεῦος ὑστρακινῶν* (2 Cor. iv. 7) to the *σκεῦος
ἐκλογῆς* (Acts ix. 15); from the "earthen vessel" of his own
human weakness, to the chosen vessel of divine Grace.

I (he may now be understood to say), who in fear and
trembling and in darkness was let down in a basket through a
window in the wall, and so escaped by flight from Damascus
(such I am simply in myself, weak and contemptible), I, the same
Paul, as a man in Christ, and favoured with visions of the Lord,
was caught up to the third heaven. I, who had been let down
in the basket through a window, was carried up above the clouds
through the golden portals of heaven (cp. Rev. iv. 1) to the
bright regions of glory, and I was caught up to Paradise, to the
peaceful abode of the blessed, and heard unutterable words,
which it is not lawful for a man to reveal.

How striking the contrast! how sublime the transition!
From Paul let down in the basket at Damascus, to Paul caught
up by the Spirit to the third heaven, and to Paradise!

Hence the connexion is obvious; and it is to be regretted
that, by the break made by the end of the chapter, the one part
of this glorious picture of the great Apostle, drawn by his own
hand, should ever be read without the other.

XII. ¹ Καυχᾶσθαι δὴ οὐ συμφέρει μοι ἐλεύσομαι γὰρ εἰς ὄπτασίας καὶ ἀποκαλύψεις Κυρίου.

a Acts 9. 8.
& 14. 6. & 22. 17.
1 Cor. 15. 8.

b Luke 23. 43.

² Ὅτι οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν, ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. ³ Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν, ⁴ ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρήτα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

CH. XII. 1. Καυχᾶσθαι δὴ] *To glory, verily, I know, is not expedient for me; for I will proceed to speak of Visions and Revelations from the Lord.*

On the meaning and connexion of this with what precedes, see above, the note on xi. 32, 33.

B, D, E, F, G, have *καυχᾶσθαι δεῖ*, which has been received by *Scholz* and *Lachmann*. But this is another example of error, propagated even in the oldest MSS. by identity of sound of letters, i. e. in this case of *ει* and *η*.

2. Οἶδα ἄνθρωπον] *I know a man*. That this is St. Paul himself is clear from v. 7.

— πρὸ ἐτῶν δεκατεσσάρων] *fourteen years ago*. On this use of *πρὸ* see John xii. 1. *Winer*, p. 491, 2.

Fourteen years, reckoned inclusively, carry us back to the time of St. Paul's ordination to the *Apostleship*, which must not be confounded with the time of his conversion to Christianity. See note on Acts xiii. 2, ἀφορίσασθαι δὴ.

The "Visions and Revelations of the Lord," his rapture into the "Third Heaven" and into "Paradise," appear to have been vouchsafed to him at the time of his Ordination.

They were vouchsafed to St. Paul especially, because he was called by God to endure more sufferings, and to "labour more abundantly," than the rest of the Apostles. And they were vouchsafed to him at that particular crisis, because he was then going forth, for the first time, as an Apostle and Missionary of Christ.

He was about to incur shame and suffering, both from Jews and Gentiles, for the sake of the Gospel.

The long series of his afflictions and humiliations for Christ, which St. Luke has recorded in the Acts, and which St. Paul himself has enumerated here, was then about to commence. It was therefore very reasonable that he, who was going forth to suffer for the Lord, should then have "Visions from the Lord;" that he should have revelations from the Lord of the glory to be enjoyed hereafter.

If, therefore, a conjecture may be permitted as to the place in which these Visions were vouchsafed to the Apostle, we should not perhaps be in error if we were to specify *Antioch*. See on Acts xiii. 1—4.

These Visions had been given to the Apostle as long as *fourteen years before*.

St. Paul had been resident at Corinth for a year and six months, and he had written an Epistle to the Corinthians.

And yet he had never as yet disclosed to them the glorious privileges which the Lord had vouchsafed to himself in these Visions and Revelations.

An exemplary pattern of modesty and humility, and a signal proof of his constraint and reserve in speaking of himself.

Here is also a clear evidence, that, when he now relates these Visions and Revelations vouchsafed to him by the Lord, it is by compulsion and necessity (cp. *Theodore*, *Theophyl.*), and that the thorn "in the flesh" had done its work, for which it was given him by God, that he might not be elated by them, v. 7.

— εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος] This was not therefore a *trance*, but a *local translation*. If it had been only a *trance* or *ecstasy*, he could not have doubted whether he was in the body or no. For in all such visions the soul and body remain united.

St. Paul says that he was caught up; his only doubt is whether this rapture was a translation of his body and soul together, or a translation of his disembodied spirit alone.

This sentence, therefore, shows that the soul, when separated from the body, has powers of perception. If not, it could not have been a matter of doubt with St. Paul, whether he was out of the body or no, when he was translated to heaven and to Paradise, and heard what he did there.

It therefore confirms the doctrine, that the soul, when separated from the body by death, does not sleep. See on Luke xii. 4; xvi. 23; xxiii. 43.

2—4. ἀρπαγέντα—ἕως τρίτου οὐρανοῦ—ἡρπάγη εἰς τὸν παράδεισον] St. Paul speaks here of two several raptures or translations to two several places.

(1) *A rapture to the Third Heaven.*

(2) *Another rapture to Paradise.*

He distinguishes the places themselves by two several names. And he distinguishes them also by the prepositions which he uses to characterize his two raptures respectively.

He is carried up as far as the third heaven.

He is also carried into Paradise.

Accordingly we find (as has been well shown by *Whitby* and *Wetstein* here, and on Luke xiii. 43) that the ancient writers carefully distinguish between the two.

Thus *S. Irenæus* (ii. 34), "Paulus, usque ad tertium cælum raptum se esse significans; et rursum delatum esse in Paradisum. Quid illi prodest aut in Paradisum introitus, aut in tertium cælum assumptio?"

See also *Tertullian*, de Præscr. c. 24, and *Justin M.* and *Methodius*; and (of the moderns) *Bp. Jeremy Taylor*, quoted in *Grabe's* note to *Irenæus*, l. c.

So *S. Jerome* (Ep. ad Joh. Hieros. c. 3), "Quis audiat Originem in tertio cælo nobis donantem Paradisum?" And see *Jerome* in Ezek. xxviii. *Epiphanius*. Hæc. 64, Δὲ ἀναληθὲς ἐναργῶς (Παῦλος) ἀπαξ μὲν ἕως τρίτου οὐρανοῦ, ἀπαξ δὲ εἰς τὸν παράδεισον. And *Athanasius*, *Gregory Mag.*, and *Primasius* in *Bengel's* note here.

With regard now to these two several places—

(1) *The Third Heaven.*

This is generally understood by ancient Christian Writers to be the highest heaven.

It is true, indeed, that some Rabbinical writers speak of the seventh heaven as the highest. See the authorities in *Wetstein* here. But other Jewish teachers specify the third heaven as the highest, and as equivalent to the "heaven of heavens." See the note of *Grotius* and *Bengel*, who says that the Hebrew Dual (*shamayim*) bespoke two heavens, but the revelation of the glory of the third, or highest, was reserved to the New Testament.

It is also evident, that St. Paul would not have used the words he does here, saying that he was caught up (εἰς) as far as to the third heaven, if there had been as many as four degrees of heavenly glory beyond and above it.

We may therefore conclude with ancient Christian authors that when St. Paul says that he was caught up as far as to the third heaven, he was translated into the company of the Angelic hierarchy, and that there he was mingled with the Seraphim, and had the fruition of the Beatific Vision; and that thence was kindled within him that ardour of zeal, and fire of love, and light of knowledge with which he inflamed and illuminated the world. Cp. *A. Lapide* here, and *Augustine*, super Gen. ad literam, 12: "Tertium cælum dicitur Visio intellectualis Dei; Ipsius Dei cognitio."

(2) *Paradise*, i. e. the place of peace, of joy, to which the souls of the righteous are carried immediately on their dissolution from the body, and in which place they remain till the last Trump shall sound, and the General Resurrection shall take place, when their bodies will be raised, and reunited to their souls, and they will be "caught up into the air," and will receive their full reward, according to their works, from the Everlasting Judge, and be for ever in heavenly glory with the Lord. (1 Thess. iv. 17.)

The word *Paradise* is of Eastern origin (Heb. עֵדֶן, Neh. ii. 8. Eccles. ii. 5. Cant. iv. 12), and signifies a Royal garden or park, girt with an enclosure, adorned with trees and shrubs and flowers, and stocked with beasts and birds, and watered with fair rivers. Hence it is applied in the Septuagint version of the Old Testament (Gen. ii. 8—10, &c.) to that region, that *Gan*, גֵּן, *Eden*, עֵדֶן, or 'Garden of delight,' which was intersected with rivers, and planted with every tree pleasant to the sight and good for food, and in which our first Parents were placed by God, to keep it and dress it.

Though the word *Paradise* in its literal sense signifies a place fenced off from common ground, and much more beautiful than it; and though it means a Royal Park, and though the Park leads to the Palace, yet the Park is not the Palace. So, likewise, in its figurative sense, *Paradise* means a place separate

⁵ ὅτι ἵπὲρ τοῦ τοιοῦτου καυχῆσομαι ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. c ch. 11. 30.

⁶ Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσσεται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. d ch. 10. 8. & 11. 16.

⁷ Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ. e Job 2. 6, 7. Luke 13. 16. 1 Cor. 4. 5.

from, and much more delightful than, earth; but it is not the heavenly Palace of the Great King.

The Place called Paradise is not the perpetual abode of the souls of the righteous. The word itself denotes that it is a temporary resting-place; an abode of delightful but transitory sojourn. It signifies a royal demesne, a fair park, a beautiful enclosure, and leading to the Royal Palace of the Great King, but it is not the Palace itself. The spiritual Paradise is filled with unspeakable joys, and it leads to the Spiritual Palace, to Heaven itself, to the everlasting abode of the Saints of God; but it is not Heaven. It conducts to the royal mansion of the Eternal King, but it is not that Mansion itself.

And as the presence of Eastern Kings was oftener vouchsafed to their Paradise or Park than to other places, so Scripture teaches that the Souls which are in Paradise have a nearer fruition of the Divine Presence than they had on Earth, and therefore are said to be "in the hand of God," and to be "with Christ," and so are unspeakably happy; yet they have not as yet attained the supreme and perfect joys of the beatific Vision, to which they will be admitted after the General Resurrection and Day of Judgment.

Hence Tertullian (Apol. 47) says, "*Paradisum nominamus locum divinæ amenitatis, recipiendis sanctorum spiritibus destinatum.*"

The word Paradise is found in numerous passages in the Greek Septuagint Version of the Old Testament, but it is never used for Heaven. In the New Testament the word Paradise is found three times only, once in Luke xxiii. 43, once in the Revelation of St. John (Rev. ii. 7), and once here (2 Cor. xii. 4), where the Apostle speaks of his own visions and revelations of the Lord, and where he distinguishes between the Vision which he had of Paradise and that other Vision with which he was favoured of the third Heaven.

Almighty God, in order to qualify St. Paul for encountering all the trials which awaited him, and to teach us by him of how little account all earthly sufferings are, when compared with the joys of the future state, was pleased to reveal to him not only the full and final joys "such as eye has not seen, nor ear heard," which are reserved in Heaven for all God's faithful Servants, but to show him also joys of Paradise, joys (the Apostle says) of such transcendent felicity, that it is not for man to utter them, to which the souls of the righteous are admitted immediately on their delivery from the burden of the flesh.

It was St. Paul's personal knowledge of these two successive states,—the one the immediate, the other the final state of the departed Soul of the faithful Christian,—the one the first state of his soul at the very moment of his dissolution, and during the interval between it and the day of Judgment, and the other the state of his soul from the day of Judgment through the countless ages of Eternity, which elicited from the Apostle those memorable words, *I reckon* (λογίζομαι, that is, I, who have full knowledge of the fact, pronounce) that the sufferings of this present time are not worthy to be compared with, or put in the scale against, the glory that shall be revealed in us. (Rom. viii. 18.) Therefore, he also said, *I long* to depart, and to be with Christ, which is far better. (Phil. i. 23.) When we are absent from the body, we are present with the Lord. (2 Cor. v. 8.)

But knowing that his happiness, though great in Paradise, would not be perfected, until his mortal body was raised from the dead at the coming of Christ to Judgment, he says (2 Cor. v. 4), We that are in this tabernacle (of the body) do groan, being burdened, not that we would be unclothed, but we would be clothed upon (2 Cor. v. 2); that is, we long for the general Resurrection, we long to be arrayed in our heavenly body, like unto Christ's glorious body, and to enter into the full enjoyment of a blessed Eternity. And he encourages all the faithful with the assurance, that when Christ, who is their life, shall appear again in His glorified body, they also shall appear with Him in glory. (Col. iii. 4.)

It may, perhaps, be asked here, If Paradise is the place to which the souls of the righteous are conveyed immediately after their dissolution, and if the Third Heaven is the region of everlasting bliss and celestial glory, why did St. Paul mention his rapture into Paradise after his rapture into the Third Heaven?

This question may be answered by reference to our Lord's Vol. II.—PART III.

words to the penitent thief (Luke xxiii. 43), *To-day shalt thou be with Me in Paradise*;

The penitent thief had prayed to Christ that he might be remembered by Him in the future glory of His kingdom (v. 42). Christ gave him more than he asked; He gave him an immediate reward, that of Paradise, to which his soul would be conveyed on that self-same day, and which would be preparatory and introductory to the greater and everlasting bliss of the heavenly kingdom. See note on Luke xxiii. 43.

So it is with St. Paul. He had a vision of the heavenly glory. But this was not all. Nor, indeed, would that Vision have ministered all the comfort which he needed under suffering, and which was ministered to him by the Vision of Paradise. For the bliss of heaven is posterior to the Resurrection and Day of Judgment, which might be very distant, and (as the event has shown) were very distant from St. Paul. But the joys of Paradise being immediate, and being introductory to heavenly glory, would afford him the greatest comfort, and inspire him with the greatest courage under suffering, and would give to Martyrdom the character of a blessed and immediate transition from a world of sin and sorrow to one of holiness and joy.

7. Ἰδόθη μοι σκόλοψ τῇ σαρκί there was given a thorn to me, and to that part of me which is σὰρξ, flesh,—as distinguished from my πνεῦμα or spirit. On this use of the double dative, the former describing the person, the second specifying the member, or part of the person, as in the Homeric expression *ἰδὼν δὲ οἱ ἥλια χερσίν*, see Winer, p. 197. The word σκόλοψ (root σκάλλω, *fodio*) is used by LXX for a thorn. Num. xxxiii. 55, *σκόλοπες ἐν τοῖς ὀφθαλμοῖς*, said of the nations of Canaan in relation to the Israelites. So Ezek. xviii. 24, *σκόλοψ πυκρίας καὶ ἄκανθα δδύνης*; and Hos. ii. 6, *φράξω τὴν ὁδὸν αὐτῆς σκόλοψι*. This is doubtless its sense here.

What was this σκόλοψ, or Thorn, which was given to St. Paul?

It cannot be (as has been supposed by some) an affection of the eyes consequent on the glare of light at his Conversion. The σκόλοψ was not given him then, but some years after (see on v. 2). And it is more likely that by his Conversion to Christianity he was enlightened not only spiritually but physically. Cp. Acts ix. 18.

This conjecture of some in modern times, that the great Apostle laboured under physical deficiency of eyesight, rests on no grounds of Holy Scripture or primitive Tradition. Cp. on Acts xxiii. 1.

This thorn was in the flesh,—that is, in the outer man; and it was given him (observe the word given) as a providential dispensation, in order that he might not be exalted above measure (he repeats this twice) by the transcendent altitude (τῇ ὑπερβολῇ) and exceeding sublimity and glory of his revelations. It was given him as a remedy and safeguard against spiritual Pride and Presumption.

He was delivered over to this infirmity lest he should fall from the truth, and in order that he might escape the sin of elation against God by pride. *Irenæus* (v. 3).

It must have been something therefore external, which might expose him to disparagement from censorious men, and depress all aspirations of self-complacency, by the chastening discipline of worldly scorn.

Cp. *Bp. Bull's* Sermon on this subject, Sermon. v. Vol. i. pp. 117 and 126.

Accordingly, St. Paul speaks of it in another place as a "trial in his flesh," which made him an object of contempt to some, and tried their affection and reverence for him. He commends the Galatians (iv. 14), because they did not set at nought and scoff at (οὐκ ἐξουθενήσατε οὐδὲ ἐκερύνατε) this trial in his flesh, but accepted him as an Angel of God, as Christ Jesus,—as one who was chastened by suffering, as He was. The thorn in his flesh reminded them that he was a minister of Him Who was crowned with thorns. (Mark xv. 17. John xix. 5.)

Hence we may account for the mention of it here. Doubtless, among those at Corinth who carped and cavilled at the Apostle, especially at his personal presence (2 Cor. x. 10), some indulged in sneers on this physical infirmity, which sometimes probably made itself manifest in his address; and they used it as an occasion for disparaging his office and discrediting his

A A

τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα μὴ κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. ⁸ Ὅτι πὲρ τοῦ
του τρις τὸν Κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. ⁹ καὶ εἶρηκέ μοι, Ἀρκεῖ
σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.

f Phil. 4. 13.
Col. 1. 11.
Heb. 11. 34.

ministry, as if in his *bodily presence he was weak*, however much he might attempt to intimidate and overawe them, when he was absent, by menaces in his *letters* (x. 10).

What was the explanation (they might ask with bitter irony) to be given of this bodily affliction? Was it likely that God would thus visit a favoured Apostle of Christ with such infirmity, and thus damage his success in preaching the Gospel?

St. Paul answers this question, and solves the objections arising from it;

The thorn in his flesh (he says) was a *gift* from God—*ἐδόθη μοι*. And why was it *given*? In order that I should not be too much *lifted up* by the exceeding altitude of my *revelations* from Him.

It is therefore a mark of His *favour*. It is a consequence and a memento of the *privileges* I have received from Him. It may remind you, as it does me, of the abundance of my *revelations*. It is even a badge of my office, a credential of my ministry.

There was also no fear that the success of his ministry (for which he was zealous) would be impaired by his infirmity. "My grace," God has said (*εἶρηκε*—*has said once for all*), "is sufficient for thee; My strength is perfected in thy weakness." The weaker the instrument, the greater the triumph of God's grace, which enables that instrument to do what it does, and accomplishes such mighty works by its means.

They who read Scripture with awe, and contemplate with reverence the Saints of old, will not indulge in inquisitive and profitless speculations on the precise nature of this thorn in the flesh of St. Paul.

The Holy Spirit does not gratify such curiosity as this. He tells us that the holy Apostles were men of *like passions with ourselves*. (Acts xiv. 15.) And we know from the present instance, that the great Apostle of the Gentiles, he who *laboured more abundantly than the rest* (1 Cor. xv. 10), and with the most blessed fruit in his labours, and who had a great abundance of Visions and Revelations in the Lord, was also afflicted by some visible infirmity in his body which might expose him to contempt from others, and was designed by God to *keep him humble*, and also to *test their* dutiful love for the Apostle of Christ.

But the Holy Spirit does not give any minute personal details concerning the external appearance of the Holy Apostles. He does not perpetuate any of the flaws and blemishes of our feeble and frail humanity which might have been visible in their form or feature. He abstracts as it were all that is accidental and temporary in the portrait, and presents us with a beautiful ideal picture of what was essential and is eternal, and so gives us a truer likeness of them. And who would wish to mar this divine work, by intruding into it what was merely earthly and temporary? who would wish to know what St. Paul's thorn in the flesh was? Who would wish to associate him with any bodily blemish, now that all the "spots and wrinkles" of mortality have disappeared, and he has been transfigured as it were by the bright illuminations of the Holy Ghost, and his soul has passed to the *Paradise* which he himself saw, and he will be clothed hereafter with a glorified body, and dwell in soul and body in the infinite felicity of the *third heaven*?

See further what has been said on this subject in the *Introduction to the Acts of the Apostles*, p. xii, xiii.

— ἄγγελος Σατᾶν] He calls the thorn in his flesh a *messenger of Satan* to buffet him. "*Sudem refert datum sibi Angelum Satanae*" (*Tertullian*, de Fugâ, c. 3, and de Pudic. 13) "a quo colaphizaretur, ne se extolleret." And yet St. Paul says that it was *given* him (i. e. by God) in order that he might not be too much *exalted* by the exceeding glory of his revelation.

A very important declaration, teaching,

(1) That physical evils are from Satan, who assails holy men, in order to torment them. Similarly it was revealed by the Holy Spirit in the history of *Job*, that his afflictions were from *Satan* (Job ii. 6, 7); and our Lord Himself declares that the woman in the Gospel, whom He calls a daughter of Abraham, and who was bowed together with a spirit of infirmity for eighteen years, had been bound by *Satan*. (Luke xiii. 16.)

(2) That God, Who is Almighty and All-merciful, permits *Satan* to visit holy men with severe afflictions, in order that those afflictions may be made subservient to His own wise and gracious purposes. He thus overrules evil with good, and defeats Satan with his own weapons. God permitted Satan to afflict Job, that his patience might be tried and be an example to every age. He permitted Satan to bind the daughter of Abraham for eighteen

years, that her faith might be a pattern to all, and that Christ's power and love in loosing her—touching only the hem of His garment with faith—might be known. And He permitted *Satan* to afflict the Apostle with the thorn in his *flesh*, in order that he who had been caught up into the Third Heaven might be saved from the peril of pride, by which Satan fell from heaven; He permitted him "to fall under the Devil's scourge, that he might not fall into the Devil's sin" (*Bp. Bull*); and that God's grace and power might be displayed and glorified in and through his weakness. Cp. *Tertullian* (de Fugâ, c. 2).

God permitted Satan to buffet the Apostle by a Thorn; but under the transmuting influence of God's grace working with St. Paul's free will, that Thorn has been made as it were to bloom and "blossom as the rose," and to yield for the Apostle's head an unfading garland of glory.

Therefore the Apostle says: "Most gladly will I then glory in my infirmities; for when I am weak, then am I strong."

"*Ne extollar datus est mihi stimulus carnis meae angelus Satanae*. O venenum quod non curatur nisi veneno! O antidotum quod quasi de Serpente conficitur et propterea theriacum nuncupatur! Serpens enim ille superbiam persuadet dicens *Gustate et eritis sicut dii*. (Gen. iii. 5.) Superbia persuasio ista est. Unde cecidit serpens inde nos deiecit. Merito ergo venenum serpentis de serpente sanatur. Quid ait Apostolus *Ter Dominum rogavi ut auferret*? Deus precanti aderat. Videte quid ter roganti responderit, '*Sufficit tibi gratia mea*.' Ego, medicus optimus, novi in quem tumorem pergit id quod volo sanare. Quiesce, sufficit tibi *gratia mea*; non sufficit tibi *voluntas tua*.'" *S. Augustine* (Serm. 163). See also Serm. 354.

8. Ὅτι πὲρ τοῦ] 'Concerning this.' On this use of *ὅτι* = Heb. *hî*, and Latin *super*, see 2 Cor. i. 6, 8. 2 Thess. ii. 1; and see *Winer*, p. 343.

— τρις] three prayers, consequent perhaps on three several severe assaults of temptation. Job is tempted by Satan *thrice*,—(1) by the loss of his goods; (2) of his children; (3) of his health. Our Lord is tempted by Satan *thrice*. (Matt. iv. 1—11. Luke iv. 1—13.) Peter was tempted by Satan *thrice*. (Matt. xvi. 34—75. Luke xxii. 31.) And after his fall was enabled by Christ to make *three* professions of love. (John xxi. 17.)

— ἵνα ἀποστῇ ἀπ' ἐμοῦ] in order that he might depart from me. St. Paul had claimed the power of delivering the incestuous Corinthian to Satan. (1 Cor. v. 5.) He here represents himself as buffeted by a "messenger of Satan," and desiring, but not able, to free himself from the visitation.

He affirms that he also had proved his Apostleship by *miracles* (v. 12).

Yet he never pretends that he worked any miracle to *heal himself* of his severe bodily infirmity, which exposed him to disparagement and obloquy.

We learn these things from *himself*,—an evidence of his veracity, and of his confidence in the truth of his cause. No enthusiast would have written thus. The exception proves the rule. The candid avowal of weakness confirms the assertion of power.

Thus also we see the principles by which the miraculous powers given to the Apostles were regulated by God. St. Paul himself tells us that he *lacked* bodily sustenance (xi. 9), and was often in *hunger, thirst, in cold and nakedness* (xi. 27); and that he had a *thorn in his flesh*, by which Satan buffeted him, and which exposed him to reproach. Yet we never hear that he was authorized or enabled to exert his miraculous powers in order to provide *himself* with food, or to *heal himself* of sickness. They who were more privileged by God than other men in *working miracles*, were not exempted by Him from enduring *severe afflictions*. Indeed, they were as much depressed *below* other men in their sufferings, as they were raised *above* them by their *miracles*. They were designed by Almighty God to be *exemplary* to the world in *suffering*; which they would not have been, if they had wrought miracles for *their own benefit*. Their history shows that the true principle of the Gospel of Christ is imitation of Christ; that it is *sacrifice of self for the good of others*, and for the *glory of God*.

9. εἶρηκε] He has said. Observe the force of the perfect tense. God has said it; I remember it well. He has said it, Whose word is Yea and Amen. He has said it once for all. Man prays thrice, but God speaks once. He has spoken it; and the force of that speech still abides with me, and works its work upon me. Cp. *εἶρηκε*, Heb. i. 13; iv. 4.

Although the *petitions* of holy men are not always granted,

*Ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ. ¹⁰ Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὑβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ. *Ὅταν γὰρ ἀσθενῶ τότε δυνατός εἰμι.

¹¹ *Γέγονα ἄφρων ὑμεῖς μὲ ἠναγκάσατε. ἐγὼ γὰρ ὠφείλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. ¹² ^b Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείους καὶ τέρασι καὶ δυνάμεσι. ¹³ ⁱ Τί γάρ ἐστιν ὁ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

¹⁴ ^k Ἰδοὺ, τρίτον τοῦτο ἐτοιμῶς ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. ¹⁵ ⁱ Ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν ἦτον ἀγαπῶμαι.

¹⁶ *Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλὰ ὑπάρχων πανούργος δόλῳ ὑμᾶς ἔλαβον. ¹⁷ ^m Μὴ τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ^m ch. 7. 2.

¹⁸ ^a Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι; ⁿ ch. 8. 6, 16, 18, 22.

¹⁹ ^o Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ^o ch. 5. 12. & 11. 31. 1 Cor. 10. 33.

²⁰ ^p Φοβούμεν γὰρ, μήπως ἐλθὼν οὐχ οἶους θέλω εὐρῶ ὑμᾶς, καὶ γὰρ εὔρεθ' ὑμῖν ὅλον οὐ θέλετε· μήπως ἔρεις, ζῆλος, θυμοὶ, ἐριβεῖαι, καταλαλῖαι, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι· ²¹ ^q μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου ^q ch. 3. 2.

yet their prayers are always heard. God sometimes shows His love to them by denying them their requests; and in this denial He gives them what He, Who is omniscient and all-merciful, knows to be best for them, and so deals with them according to their prayers, which are always framed and uttered in a spirit of submission to the divine Will. *Augustine* (in Joann. Tract. 6).

"Apostolus ad voluntatem non est exauditus, sed est exauditus ad salutem. Paulo Apostolo negavit quod oravit; sepe malis hominibus dat Deus ad damnationem; huic negavit ad salutem."

"Rogavit Dominum ut auferret stimulum carnis a quo colaphizabatur, aliquem forte dolorem corporalem, et dicit Deus sufficit tibi gratia mea, &c. Ego novi quem curo. Tanquam emplastrum mordax urit te sed sanat te." *Augustine* (in Ps. xxvi. xviii., Serm. 47. 164).

On the other hand, Almighty God often punishes evil men by giving them what they most desire;

The Devil's petition was granted by God when the Devil asked leave to tempt Job; and so the Devil was worsted. God gave the Israelites their desire, and they perished in their lust. (Ps. lxxviii. 30.)

Doubtless, Satan exulted in being allowed to buffet St. Paul. But how much shame has thence recoiled upon Satan from his conflict with the Apostle! and how much glory to God, and how much benefit to the Church! *Augustine* (Serm. 354).

—Ἡδιστα—μᾶλλον] Most gladly will I therefore glory rather (i. e. rather than faint) in my infirmities (i. e. rather than in my miracles). On this combination, see vii. 13.

11. Γέγονα ἄφρων] Perhaps this may be put interrogatively, "Have I become foolish? If so, ye constrained me." St. Paul does not allow that he is ἄφρων. See xi. 16; xii. 6.

Elz. adds καυχώμενος here, an explanatory gloss, not found in the best MSS.

12. τοῦ ἀποστόλου] Of the Apostle, as distinguished from all other men; and especially as distinguished from all false teachers, who are not sent by Christ (ἀπόστολοι), but are mere comers (ἐρχόμενοι). See above, xi. 4.

On this use of the definite article, see above on John iii. 10, δ διδάσκαλος, and John xviii. 10, τὸν δούλον.

13. ἡττήθητε ὑπέρ] A remarkable use of ὑπέρ, with something of an oxymoron in it, a favourite figure with St. Paul (see Rom. xii. 11). Ye were lessened and abased above; and perhaps marking that the ἡττα or loss (if ἡττα it was) was a proof of St. Paul's love, and so a privilege. There is a gentle tone of delicate irony and affectionate playfulness in the whole sentence, especially in the words, "Forgive me this wrong."

—εἰ μή] See on 2 Cor. iii. 1.

—κατενάρκησα] See on xi. 9.

14. τοῦτο] So the best MSS.; not in Elz.

15.] On this text, see Bp. Andrewes' Sermons, ii. p. 98.

16. *Ἔστω δέ] But be it so. A supposition. He recites an objection of his adversaries. I, they say, do not burden you in my own person; I did not venture to do it, they allege. I was not straightforward and courageous enough to do it myself; but with a sort of moral cowardice, and being by nature (ὑπάρχων) crafty, I caught you by guile. I ensnared you by an artifice, by a mere semblance of disinterestedness, in order to make you my prey by means of others my emissaries. Cp. *Theophyl.* Bp. *Sanderson*, ii. p. 349.

17, 18. ἀπέσταλκα] I have sent. The sense of this and the following verses seems to be, I am charged with craftiness in suborning others to be my agents in promoting my personal interests. If this were true, then the persons of whom I have made choice to be my delegates to you, would be of such a character as to be fit ministers of my artful and covetous designs.

But what is the case? Who are they? Titus and the brother. You know Titus by experience. Their character is a guarantee of my integrity. The choice which I have now made is a proof that the allegation just recited is false.

18. τὸν ἀδελφόν] the brother; perhaps St. Luke (see viii. 18), or the brother mentioned viii. 22.

19. Πάλιν] Are ye thinking that we are again pleading our own cause before you? Is this your present surmise? It is a very erroneous one. We are pleading before God, not you. We are speaking in Christ not for our own glory, but for His; and we are doing this and all things for your edification.

A, B, F, G have πάλαι here, and so *Vulg.*, which has been adopted by some Editors, *Lachm.*, *Tisch.*, *Alf.* But πάλιν is in D, E, I, K, and the majority of Cursive MSS., Versions, and Fathers. It is confirmed also by iii. 1, ἀρχόμεθα πάλιν ταυτοὺς συνιστάνειν;

The confusion of ΠΑΛΑΙ and ΠΑΛΙΝ is frequent in MSS. (See *Bloomfield's* note.) And there is no instance in the N. T. where πάλαι stands at the beginning of a sentence. And πάλιν appears to mark a past time as contrasted with the present (as in Heb. i. 1), whereas the Apostle is speaking of present surmises. And the sense given in the English Authorized Version, and in many Ancient Versions, where the sentence is rightly represented as interrogatory, appears more forcible and just than that arising from the reading πάλαι δοκεῖτε.

πρὸς ὑμᾶς, καὶ πενήθσω πολλοὺς τῶν προσημαρτηκότων, καὶ μὴ μετανοησάντων
ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.

XIII. ¹ Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς ἐπὶ στόματος δύο μαρτύρων
καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ² Προεῖρηκα καὶ προλέγω, ὡς παρὼν
τὸ δεύτερον, ³ καὶ ἁπὼν νῦν, τοῖς προσημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσι, ὅτι ἐὰν
ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. ⁴ ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος
Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ⁵ Καὶ γὰρ εἰ ἐσταυ-
ρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ καὶ γὰρ ἡμεῖς ἀσθενούμεεν ἐν
αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

⁶ Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε ἢ οὐκ ἐπιγι-
νώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν, εἰ μὴτι ἀδόκιμοί ἐστε ;
⁷ Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδόκιμοι. ⁸ Εὐχόμεθα δὲ πρὸς
τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ'
ἵνα ὑμεῖς τὸ καλὸν ποιήτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν ⁹ οὐ γὰρ δυνάμεθά τι
κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας ¹⁰ χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώ-
μεν, ὑμεῖς δὲ δυνατοὶ ᾗτε τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

¹¹ Διὰ τοῦτο ταῦτα ἁπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ
τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

¹² Δοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε,
εἰρηνεύετε καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

¹³ Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι ἀσπάζονται ὑμᾶς οἱ ἅγιοι
πάντες.

¹⁴ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινω-
νία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

r Rom. 13. 13.
1 Cor. 5. 9—11.
& 6. 15—18.
Gal. 5. 19.
Eph. 5. 5, 6.
Col. 3. 5.
1 Thess. 4. 3—7.
Heb. 13. 4.
a ch. 12. 14.
Num. 35. 30.
Deut. 17. 6.
& 19. 15.
Matt. 18. 16.
John 8. 17.
b ch. 12. 21.
& 1. 23.
c Matt. 10. 20.
1 Cor. 9. 2.
d Phil. 2. 7, 8.
1 Pet. 3. 18.
e 1 Cor. 11. 28.

f ch. 6. 9.

g ch. 11. 30.
& 12. 5, 9, 10.

h 1 Cor. 4. 21.
ch. 2. 3. & 10. 2, 8.
& 12. 20, 21.

i 1 Cor. 1. 10.
Rom. 12. 16, 18.
& 15. 5.
Phil. 2. 2.
1 Pet. 3. 8.
Heb. 12. 14.
k Rom. 16. 16.
1 Cor. 16. 20.
1 Thess. 5. 26.
1 Pet. 5. 14.

CH. XIII. 1. Τρίτον τοῦτο ἔρχομαι] *This is the third time that I am intending to come.* So Jud. xvi. 15, τρίτον τοῦτο. Num. xxii. 28, LXX. John xxi. 14.

St. Paul had been *once*, and *only once*, at Corinth, viz. in the visit described in Acts xviii. 1—11, which visit lasted a year and a half, and ended about three years and a half before this Epistle was written.

That ἔρχομαι may have the sense of *I am now intending to come*, is evident from his words written at Ephesus, 1 Cor. xvi. 5, Μακεδονίαν διέρχομαι, *I am now intending to go through Macedonia*.

That the visit he was now intending to pay to Corinth, and which he did pay soon after these words were written, was only a *second* visit, may be inferred from his words above (i. 15), *I was desirous to come to you before this, that you might have a second benefit.* And again (xiii. 2), *I have said before, and now premonish you, as though I were present the second time.*

This sense of his words, τρίτον τοῦτο ἔρχομαι, is further cleared by what he had said just before (xii. 14), *This is the third time that I am in readiness (ἐτοίμως ἔχω) to come to you.*

He had been ready once, and *did* come; he had been *ready* again, but did *not* come, because *they* were *not ready* to receive him (see 2 Cor. i. 23); he had even been very *desirous* to come, but *their disorders* had prevented him from coming.

He, for his part, is *now ready* a *third* time to come to them. But whether he will actually *now come* or no, is dependent on something else, namely, on whether *they*, on their side, make themselves ready, by godly repentance and amendment, to receive the visit which he is ready and desirous to pay.

Thus he reminds them that *his absence*, which some among them had misinterpreted and censured (2 Cor. i. 15—17), was not due to any levity, fickleness, estrangement, or failure on *his part*. On the contrary, in *will* and *desire* this was the *third* time in the course of four years that he was with them. And if he was absent longer from them, his absence would not be due to himself. They could secure his presence by readiness for it.

Other reasons for this interpretation may be seen above in the note on 2 Cor. ii. 1.

— ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν] Every matter that has been *spoken* (ῥῆμα, see on Luke i. 37) shall be established *at the mouth of at least two witnesses*, and, if it may be so, of *three*. From Deut. xix. 15, LXX; and see Deut. xvii. 6. John

viii. 17, and Heb. x. 28, i. e. on the testimony of not *less than two*.

Compare Titus iii. 10, ἀπειτικὸν μετὰ μίαν (one at least) καὶ (and if it may be) δευτέραν νοουθεσίαν παραιτοῦ.

St. Paul appeals to his *three intentions* to come to Corinth as *three witnesses* that he is in earnest in what he says, and as three pledges that what he says, will be done. Ἀπὶ μαρτυριῶν τὰς παρουσίας αὐτοῦ τίθεις καὶ τὰς παραγγέλιας, says Chrys. And so *Æcumen.*; and *Theophylact* says, Almighty God threatens the sinner, and for a time forbears to punish. But at last, after reiterated warnings, He executes judgment. So the Apostle. He says that in the same manner as every controversy is determined on the testimony of two or three witnesses, so the sentence which he has often threatened will be executed unless they repent. He compares his own comings to witnesses.

4. (ζήσομεν] On this form of the future, see *Winer*, p. 80.

5. Ἐαυτοὺς] yourselves. Emphatic. Do not try *me*, do not tempt *me*, do not examine *me*, your Apostle, but examine yourselves.

— εἰ μὴτι] unless haply (which God forbid!) ye are repro- bates. On this use of εἰ μὴτι, see above, iii. 1.

12. ἐν ἀγίῳ φιλήματι] with a holy kiss. See above, 1 Thess. v. 26. 1 Cor. xvi. 20; below, Rom. xvi. 16.

13. Ἡ χάρις τοῦ Κυρίου] The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. S. Athanasius (Ep. iii. ad Serapion. § 6, p. 555) refers to this Benediction in proof of the Doctrine of the distinct personality of each of the three Persons of the Ever-Blessed Trinity.

“Egregium de SS. Trinitate testimonium.” (Bengel.)

The *Three Persons* are named in this Benediction, which has been adopted by the *Christian Church*; and is a full exposition of the doctrine of the Trinity less explicitly expressed in the *Levitical Benediction*, which God Himself prescribed to be used (Num. vi. 23—26), and in which the word קַיָּן, יְהוָה (= Κύριος (LXX), the LORD), is repeated thrice.

In like manner S. Clement of Rome (Frag. 7) recites a primitive form of *Christian Adjuration*, in which the Three Persons of the Blessed Trinity are expressed as they are here in the *Apostolic Benediction*, Ζῇ ὁ Θεός, καὶ ὁ Κύριος Ἰησοῦς, καὶ τὸ Πνεῦμα Ἅγιον.

As to the evidence of the same doctrine from the Baptismal

Formula, see Matt. xxviii. 19, and *Waterland's Moyer Lectures*, Serm. viii.

In order to understand the force of this Benediction, it is to be observed—

(1) That all spiritual Blessings come *from* (ἐκ) God the FATHER, *through* (διὰ) God the SON (see 1 Cor. viii. 6), and *by* God the HOLY GHOST.

The Love of God is the one source and inexhaustible well-spring of all spiritual blessings to men; and these blessings are conveyed to us through the Son, in "Whom all the Fulness of the Godhead dwells" (Col. i. 19), and Who took our Nature, and is our Emmanuel, "God with us," and has made us members of His Body, and has become the Channel of Grace to us. And so we have "all received of His fulness, and Grace for Grace." (John i. 16.)

This Grace, flowing *through* the Son *from* the source of the Father's Love, is *applied* personally and individually to us, and made energetic to our spiritual *New Birth* and *New Life* in this world, and everlasting salvation in the world to come, by the operation of the *Holy Ghost*, Who overshadowed our Nature in the Blessed Virgin's Womb (Luke i. 35), and Who enabled her to conceive and to bring forth Christ, Who is the Second Adam; and so wrought the New Birth of our Nature, which was regenerated by the Incarnation of Christ; and Who, by His personal Communion with us, bestows, communicates, and applies the Grace flowing from the Father through the Son, for our personal Regeneration in Baptism, and forms Christ within us; and by

His renovating and quickening operation makes Christ to dwell in us, and makes us to dwell in Him. See below on Titus iii. 5.

(2) These divine operations of the Three Persons of the Ever-Blessed Trinity, in the World of Grace, are analogous to their workings respectively in the world of Nature.

God the Father made the World, but this work of Creation was wrought through the Son (John i. 1, 2. Heb. i. 2), and by the vivifying influence of the Holy Ghost. See on Matt. iii. 16. Cp. Gen. i. 2.

(3) Also, the effusion of all grace to us from the Father, through the Son, and by the Holy Ghost, was declared at the Baptism of Christ, God and Man, when the voice of the Father proclaimed Jesus to be His well-beloved Son, and the Holy Ghost came upon Him from heaven as a Dove. (Matt. iii. 16, 17.)

(4) This Benediction is to be understood also as declaring not only the manner of the *descent* of Blessings from God to us, but also the means of our *ascent* to God;

This latter article of our faith is expressed by St. Paul thus:—Christ came and preached to you that were afar off, and them that are nigh. For *through Him* we both have access *by one Spirit* unto the Father. (Eph. ii. 17, 18.)

Subscription to the Epistle.

"From *Philippi* in Macedonia." So the *Gothic Version*, and B***, and other authorities. Perhaps correctly. See the Introduction to the Epistle.

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS.

I. ST. PAUL himself has supplied the best materials for an Introduction to this Epistle. These will be found in his speeches, recorded in the Acts of the Apostles, and in his Epistle to the Galatians, and in portions of his two Epistles to the Corinthians¹.

The Discourse which he delivered, in his first Missionary Tour, in the Synagogue at Antioch in Pisidia, contains the germ of the argument which he afterwards unfolded in this Epistle.

In that address he declared to the Jews, that he was commissioned to proclaim the fulfilment of the Promise made unto their fathers, and now accomplished in the Gospel of Jesus Christ, Whom God has raised from the dead; and that through Him Forgiveness of Sins is now preached, and *that every one who believes in Him is justified* from those things, from which men could *not be justified by the Law of Moses*².

The jealousy of the Jews, and the joy of the Gentiles, on the announcement of this intelligence, as described by the Sacred Historian, and the results of the Apostle's preaching at Antioch to these two communities, present a significant specimen, and display a vivid picture of the feelings produced in the minds of the Jewish and Gentile population throughout the world by the preaching of St. Paul.

On referring to that narrative³, the reader will recognize a practical exhibition of some of the main difficulties with which the Apostle had to contend in writing the Epistle to the Romans.

The treatment which he afterwards experienced, in his second Missionary journey, from the Jews of Thessalonica, who were filled with envy against him, because he preached to the Gentiles⁴, and because he proclaimed, that salvation was now offered to them on equal terms with the Jews; and the inveterate rancour, with which they excited the suspicions of the civil Magistrates against him, and with which they pursued him to Berea⁵, will afford further insight into the state of mind with which the Jews, and many of the Jewish Christians, regarded the Apostolic declaration of Free Grace offered to all Nations in Christ.

The same feeling which had shown itself at Antioch in Pisidia, and at Thessalonica, manifested itself also in the cities of Corinth⁶ and Ephesus⁷, and followed St. Paul to Jerusalem.

This feeling is exhibited in a striking manner in the narrative of the Acts of the Apostles, where it is related, that when St. Paul addressed the Jews in their own tongue from the stairs of the Castle, overhanging the platform of the Temple, at Jerusalem, they kept silence, and listened with attention to his speech, till he uttered the words which had been spoken to him by Christ, "Go; for I will send thee *far off* unto the *Gentiles*." Then they lifted up their voice, and cried, "Away with him, he ought not to live;" they shook their garments, and tossed dust into the air, and would have killed him, if he had not been rescued by the Roman power⁸.

¹ See 1 Cor. i. 23, 24, 30; x. 1—12; xv. 56, "The strength of sin is the Law" (2 Cor. iii. 6—18; v. 14—21).

This consideration illustrates the importance of studying the Epistles of St. Paul in chronological order, and with special reference to the historical commentary provided for them in the Acts of the Apostles.

² Acts xiii. 32—39.

³ Ib. xiii. 42—51.

⁴ Ib. xvii. 5. Cp. 1 Thess. ii. 15, 16.

⁵ Ib. xvii. 6—10.

⁶ Ib. xviii. 5, 6—12.

⁷ Ib. xix. 9.

⁸ Ib. xxii. 1. 21—24.

In his speech before Felix, at Cæsarea, the Apostle asserted the harmony of the Gospel with all that is written in the Law and the Prophets⁹; and in his appeal to King Agrippa he affirmed, that the reason of the jealousy of the Jews was no other than this, that he preached to them and to the *Gentiles* the doctrine of Repentance and Conversion; and that he had taught nothing that was not in accordance with what their Prophets and Moses had said concerning the Passion and Resurrection of Christ; and that He should be the *first*, on His Resurrection from the Dead, to publish Light to the Jewish Nation, and to the *Gentiles*. . . . King Agrippa, believest thou the Prophets? I know that thou believest¹.

Thus the Apostle constantly presented two main assertions to his hearers; and the sacred Historian, his faithful companion, St. Luke, takes care to give special prominence to them, as fundamental principles of the Gospel, namely,

(1) That Remission of Sins, and Everlasting Life, are offered freely by Almighty God to *all men*, whether Jews or Gentiles, in Christ, and in *Christ alone*, and

(2) That this Divine Plan of *Universal Redemption* is not at variance with His previous Revelation in the Holy Scriptures of the Old Testament, and with His *particular dispensation* to the *Jews*, in the *Levitical Law*, and with His *choice* of them as His people; but had been preannounced by those Scriptures, and had been prefigured by that Law and Dispensation, as their own fulfilment and consummation.

Three of the speeches, which have been just mentioned, were delivered by St. Paul *after* the date of the Epistle to the Romans; but *before* his arrival in the *City of Rome*. His first act on reaching Rome, was, as we find in the Acts of the Apostles, to desire the personal attendance of the principal Jews of that city². His discourse to them, and its consequences, are very expressive of his own feelings, and theirs; and supply a clear illustration of the Epistle which he had addressed about three years previously to the inhabitants, especially the Jews and Jewish Christians, of that city. "For the hope of Israel," he says, "I am bound with this chain;" and he reasons with them from morning to evening "concerning *Jesus*, both out of the *Law* of Moses and the *Prophets*." And some believed, and others did not believe; and when they agreed not among themselves, and departed from him, Paul reminded them of the prediction of *their own Prophet*, Isaiah, foretelling the *unbelief* of the Jews³, and said, "Be it known, therefore, to you, that the salvation of God is sent to the *Gentiles*, and they will hear it⁴."

The next important help for a profitable study of the Epistle to the Romans, is to be found in the Epistle to the Galatians.

This assistance is rendered more valuable and interesting by the *similarity* of substance, and *difference* of circumstances, of the two Epistles;

The *Galatian Church* consisted mainly of persons who had been originally *Gentiles*;

The *Roman Church* was mainly composed of *Jewish Christians*;

The *Galatian Church* had been founded by St. Paul;

But the *Roman* had not been visited by him when he addressed it in his Epistle;

The *Galatians* had been beguiled by Judaizing Teachers to adopt the ceremonies of the *Levitical Law*, as necessary to salvation;

The *Romans* had been trained in conformity to these ceremonies from their infancy.

St. Paul had already had a difficult task to perform in *recovering* the *Gentile Christians* of *Galatia* from the false position into which they had been betrayed, and in rescuing them from the dangerous delusion of building on any other foundation than the merits of Christ, and of placing their hopes of justification and everlasting salvation on works done by themselves in conformity with the *Levitical Law*, which he shows to have had only a *manuductory* office, in bringing mankind, regarded as in a state of spiritual pupillage, to maturity and manhood in Christ⁵.

He had now the still more arduous duty of endeavouring to persuade the *Jewish Christians* and Jews of *Rome*, to regard the *Mosaic Law* as only a provisional and preparatory Dispensation, and as designed by God to prove man's guilt, but as totally unable to remove it; and as intended to lead the way to the full and final Revelation conceived in the Divine Mind from eternity, and now

⁹ Acts xxiv. 14.

³ Isa. vi. 9.

¹ Ib. xxvi. 19—27.

⁴ Acts xxviii. 20. 23. 25. 28.

² Ib. xxviii. 17—23.

⁵ Gal. iii. 24, 25.

at length displayed in the Gospel, wherein the Righteousness of God is communicated to men in Christ, the Incarnate Word, reconciling the World to God, by the offering of Himself, in their flesh, and as their Representative; and as joining together *all who believe*, whether Jews or Gentiles, as fellow-members in Himself⁶.

There is good reason to believe, that the labour of love which the Apostle had performed in writing to the Churches of *Galatia*, had been attended with success, and that they were restored by his efforts to the true foundation, from which they had lapsed, of Faith in the merits of Christ, as their only ground of Justification⁷.

The work in which he was now about to engage, in addressing the Jews and Jewish Christians at *Rome*, was beset with far greater difficulties than those which he had encountered in writing to the Gentile Christians of *Galatia*.

In the Epistle to the Galatians he had addressed himself to *Gentiles*, who had recently fallen into error.

But here, in the Epistle to the Romans, he had to contend against the inveterate prejudices of the *Jews*; prejudices consecrated, as they thought, by their national religion for many generations.

In the Epistle to the Galatians, he had dwelt upon the ceremonial provisions of the Levitical Law, and had shown their transitory character. But this was only a small portion of his argument⁸ with the Jews. They might be ready to waive all claims to Justification from conformity to the *Levitical Ritual*; but it did not therefore follow, that they would not firmly maintain a claim to Justification on the ground of their Obedience to the *Moral Law*, promulgated by God from Mount Sinai.

II. In order to understand the peculiar character of the difficulties which beset the Apostle, and the drift of his arguments by which he labours to surmount them in the Epistle to the Romans, we must endeavour to realize the feelings of the Jews and Jewish Christians whom he is addressing, and to place ourselves in their position.

With this view let us bear in mind the following facts:

1. The Jews regarded themselves as the *elect people* of God. They supposed that they had been distinguished for many centuries by Him, Who does all things wisely, and had been separated by Him from all the other Nations of the World, for some adequate reason, which they imagined to be no other than some *special merit, inherent in their own race*, deriving its origin from Abraham, the Father of the Faithful, the Friend of God.

They could not, therefore, readily accept the Apostle's proposition, that all marks of spiritual distinction between themselves and the Gentiles were now to be effaced, and that the religious privileges which they had inherited, and had hitherto enjoyed for so many generations, were suddenly to be withdrawn, and that all Nations were to be henceforth placed on an equality, and to be received as brethren and fellow-members of an Universal Church; and that this Universal Church had claims to superior antiquity and to higher dignity in the Divine Counsels; that it had been *foreknown* by God *antecedently* to the choice of the Jewish Nation, and had been *foreordained* by Him even *from Eternity*⁹; and that they themselves were now to be superseded by it in the favour of God.

Such declarations as these seemed to them to involve a sentence of national disfranchisement, and also to expose the Immutable God to a charge of fickleness and caprice, as imputing to Him an alteration of purpose with respect to their own nation, His favoured People; or as even arraigning the Almighty with imbecility, as if He were not able to maintain His own, and had been frustrated

⁶ Rom. iii. 2; xvi. 25, 26.

⁷ See above, Introduction to the Epistle to the Galatians, pp. 36—42.

⁸ St. Paul seems designedly to have distributed his argument with the Jews into three parts,

(1) As to the *Ceremonial Law*—specially handled in the Epistle to the *Galatians*.

(2) The *Moral Law*—in that to the *Romans*.

(3) The *dignity of the Priesthood*, and *Legislation* of the Sinaitic Dispensation, as compared with that of *CHRIST*—in the Epistle to the *Hebrews*.

Thus these three Epistles constitute a complete body of *Christian Apologetics* in reply to *Jewish objections*; with the exception of one part of the Christian argument, namely, that which relates to the *Prophecies* of the Old Testament concerning the *Messiah*, and shows that they have been fulfilled in *Jesus Christ*.

This portion of the work had been accomplished in the *Gospel of St. Matthew*. And it is probable that it would have been undertaken by St. Paul in his zeal for the conversion of the Jews, if it had not been already done by another.

⁹ Rom. viii. 29, 30; xvi. 26.

in a design prosecuted for two thousand years, and now, as it seemed to them, rashly reduced to an abortion in the Gospel preached by St. Paul.

2. The Jews could also point to the fact, that the *only written Revelation* that had ever been hitherto vouchsafed by Almighty God to Mankind, had been made to *themselves*. The Law had been given them from Mount Sinai, with awful manifestations of the Divine Majesty. It had been promulgated with signs and wonders. All infractions of it had been sternly punished. Its mandates were published in order to be obeyed. Obedience to them must, therefore, as they thought, be possible. And if so, it must entitle the obedient to Reward from that Righteous God Who had promulgated the Law.

A doctrine, such as St. Paul's, which represented the Mosaic Law as having only a preparatory and provisional character, and not as perfect in itself, but as designed by its Divine Author to lead to a perfect Dispensation, the Gospel of Jesus Christ, and to be, as it were, absorbed in it; and which affirmed that this Gospel was the consummation for which the Patriarchs and Prophets, and all the holy men who lived before, and under, the Law, had yearned with longing aspirations, as the fulfilment of all their hopes, was in their eyes a disparagement of the Law, and of its Divine Author.

Besides, the Apostle's assertion, that the Law was *unable to give Life*, but *brought with it Death*¹, and that all their claims to reward, grounded on their own supposed obedience to the Law, were only treacherous and illusory, and that, if they were to be judged by the Law, apart from the merits of that Jesus Whom their Priests and Rulers had killed by a death which their Law declared to be *accursed*², they had no hope of salvation—was, in their opinion, an outrage against all the holy men of their own Nation who had lived and died under the Law, and against the Almighty Being Himself Who had given the Law in order that they might live thereby, and had communicated to it, as they supposed, His own Divine Attributes of perfection.

3. St. Paul preached Christ Crucified, as *the end of the Law* for Righteousness to all who believe³. He also preached the *Divinity* of Christ⁴. And on the ground of that Doctrine of *Christ's Godhead* he rested his assertion of the *infinite* merits of Christ, "God manifest in the flesh⁵," incorporating all by Faith in Himself, offering an acceptable sacrifice for all, taking away the sins of all, and having the same universal relation to *all mankind* by *Grace*, that the common Parent of all, *Adam*, had by *Nature*⁶; and by virtue of the two Natures, the Divine and Human, united in His one Person, being no other than "the LORD our RIGHTEOUSNESS" preannounced by the Prophets⁷, the very *Righteousness of God to us*⁸, that we might be made the *Righteousness of God in Him*⁹.

But this Doctrine of a *suffering Manhood* in Christ was very obnoxious to the Jews, who looked for a temporal Deliverer, and placed their hopes of *future* national emancipation from the Heathen Rule of Rome, and of national aggrandizement, in the triumphs to be achieved, as they fondly hoped, by their expected Messiah.

Nor was the assertion of His *Divinity* more acceptable to them¹⁰. They were tenacious of what they supposed to be the true Doctrine of the *Divine Unity*. They were not, therefore, prepared to accept the doctrine of the Atonement, and man's consequent Justification, as preached by St. Paul, inasmuch as that Doctrine rests on two fundamental verities,—namely, the *sufferings* of Christ as *man*, and the *infinite virtue* and *universal efficacy* of those sufferings, because they were endured by Him Who is God¹¹.

4. The treatment which Christ had experienced from the Chief Priests and People of the Jewish Nation at Jerusalem, presented another obstacle, and rendered the reception of the Gospel a difficult thing for the Jews. If Jesus, whom they had crucified, was indeed the promised Messiah (as St. Paul affirmed), if He had been preannounced as such by Moses and the Prophets, if also He is a Divine Person, coequal with the JEHOVAH of their own Scriptures, if He Who is "the Christ according to the flesh, is also God over all, blessed for ever, Amen"¹², then it must be acknowledged,

¹ vii. 10—13. Gal. iii. 21.

² See Gal. iii. 13.

³ Rom. x. 4.

⁴ ix. 5.

⁵ 1 Tim. iii. 16.

⁶ Rom. v. 14—18.

⁷ Jer. xxiii. 6; xxxiii. 16.

⁸ 1 Cor. i. 30.

⁹ 2 Cor. v. 21.

¹⁰ See above on Acts ii. 36.

¹¹ Hence the expressive and emphatic combination in Rom. ix. 5, Χριστὸς τὸ κατὰ σὰρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, concluded with a solemn ἀμήν. Cp. xvi. 27.

¹² ix. 5.

that in rejecting Him, the Jewish Nation had been guilty of an act of blindness and of impiety which no language could describe.

The recognition of the doctrines preached by St. Paul, concerning Christ, involved therefore a sentence of condemnation on their own Hierarchy and Nation—the favoured People of God.

Such difficulties as these beset the Apostle addressing the Jewish Nation, for whose special benefit he wrote the Epistle to the Romans.

He had to perform a task like that of the Father in our Lord's Parable of the Prodigal Son. Indeed, with reverence be it said, in this divinely inspired Epistle, the Father of all Himself, Who had now graciously received the Younger Son—the Gentile World—with gladness into His Own House, the Universal Church of Christ, comes out and entreats the Elder Brother—the Jewish Nation—to enter the House, and join with Him in joy, because his brother “was dead and is alive again, and was lost, and is found¹.”

From these considerations it will appear that the present Epistle necessarily assumed a peculiar form. It may be called an “*Apology* for the Gospel against Judaism.”

This, its *apologetic* character, must be constantly borne in mind, in order that the writer's design and language may be duly understood. He is necessarily led to state the *objections* of the Jews. But he was also bound to do this with Christian Charity.

Hence some parts of the Epistle are constructed in the shape of a *Theological Dialogue*.

The Apostle often identifies *himself* with his adversaries, and states *their* objections as if they were *his own*. He puts himself in their place, and speaks for them.

Objections are introduced by him without any notice of the name of the objector, who finds himself refuted without any personal reflections on himself.

In this way, successive allegations are disposed of with true oratorical skill, blended with genuine Christian courtesy.

The suddenness of the transitions from one objection to another, and the delicate tact and refined sympathy for his opponents, with which the objections are stated and answered, have doubtless been the occasions of some difficulty to the reader.

Besides, the typographical form in which the Epistle is often represented, either as broken up into single verses, or else exhibited in long paragraphs, without any note of transition or intimation of the apologetic and interlocutory character of the Epistle, has served to increase the difficulty.

But if the reader is on the alert, and applies to the Epistle some of that lively sensibility and sympathetic effusion of heart with which it is written, these difficulties will disappear, and those very characteristics which at first may have occasioned embarrassment in his mind, will only serve to increase his affection and veneration for the inspired writer of the Epistle.

III. We are led by these preliminary remarks to take a summary view of the contents of the Epistle itself.

The Apostle begins with proving,—

- (1) That the *whole world is guilty before God*;
- (2) That *all therefore need a Redeemer*;
- (3) That a *Redeemer has been provided for all in Christ*.

His *Jewish* Readers would readily admit the first assertion as to *human guilt*, as far as it concerned the *Gentiles*; but *not* in respect to *themselves*.

1. In making this general affirmation, the Apostle takes care to state, that the Gentiles had not been *left* by God *without a Law*. He asserts that they had from the beginning, the Original, Universal Law, of Natural Reason and Human Conscience. Indeed if they had not been under a *Law* they could not be guilty of Sin. For, the *essence* of *Sin* is, that it is the *transgression* of the *Law*; and where there is no Law, there is no transgression².

¹ See above on Luke xv. 11—28.

² Rom. iv. 15; v. 13. 20; vii. 8. 1 Cor. xv. 66.

He shows that Law is as ancient as the Creation. Indeed it is older than the Creation. It is a necessary consequence of the Divine Attributes of the Everlasting Himself¹.

2. Thus he prepares the way for the statement of the important truth, that the Mosaic Law, as to its Moral provisions, was not an *original*, or *independent Code*, but came in, as it were, *indirectly* and *accidentally*, "because of transgressions²;" and was only a *republication* of the *antecedent*, *original*, *universal*, *unwritten Law*, which Mankind had received from God at the beginning, and which still remained engraven in the *Conscience* of the Gentile world, though its characters had been bedimmed by Sin.

Having stated that the Heathen had always possessed a Law, and that they were *guilty* before God, *because they did not obey that Law³*, and therefore had no hope of Salvation in *themselves*, he next proceeds to show that the *Jews* were not in a better condition than the Heathen. This he proves from the testimony of those very Scriptures which the Jews had received from God Himself, and in the possession of which they justly gloried as their distinguishing privilege, and which could not be gainsaid by them, because they were "the oracles of God⁴," and which affirm their guilt, and that there is "none righteous, no not one."

All are under sin; all fail of the glory of God⁵; all, therefore, need a Redeemer.

But God has not left mankind in a state of despair. He has mercifully devised a remedy co-extensive with the disease; He has graciously provided a restoration no less universal than the Fall.

All are unrighteous in themselves; but the *righteousness of God* is freely offered to all, whether Jew or Gentile, in *Christ⁶*.

It is offered, by virtue of Christ's Incarnation and Death, Whom God hath set forth as a propitiation for the sins of all, by fulfilling the Law of Obedience for all, suffering the penalty due for the sins of all, and exhibiting at once God's infinite hatred of sin, and His immense love for sinners.

This righteousness is to be laid hold of by a lively *Faith* in the cleansing and saving efficacy of the Blood of Christ⁷.

St. Paul is thus brought to his main conclusion, that the Evangelical Doctrine of Universal Redemption in Christ, is not a contravention of the Mosaic Law, but a fulfilment of it. "Do we make void the Law through Faith? God forbid! Nay, but we establish the Law⁸."

He next proceeds to reply to some *objections* raised by the Jews.

1. From the *case of Abraham*.

The Jews alleged, that Abraham was justified by something *inherent in himself*; and they pleaded that they, his posterity, could be justified in the same manner. St. Paul shows, that Abraham was *not* justified by any thing in *his own flesh⁹*,—that is, in his own nature,—irrespectively of *God's Spirit*; but was justified, because he did not lay his foundation on any thing in himself, but built himself upon the Word of God. Abraham was not justified by reliance on himself, but by dependence upon God; he was not justified by trusting to any supposed merits of his own, but by firm assurance in the promise of God; he was not justified by looking *downward*, and *inwardly*, on *himself*, but by looking *upwards*, and *externally*, and, as it were, *projecting himself out of himself*, and by dwelling, by *Faith*, in *God*. He was justified, by emptying himself of himself, in order to be filled with God.

He reminds the Jews, that Abraham was not justified by *the Law*, nor by *Circumcision*, but was justified long *before* the *Law* was given¹⁰, and even *before* he was *circumcised¹¹*; and therefore Justification cannot rest on the foundation of Circumcision, or of the Law.

Abraham, he shows, was justified; but *not* as the father of the *Jewish* race, but as the *father of all of every nation*, who are children of his Faith¹², and believe in God, Who raised Jesus Christ from the dead, "Who was delivered to die for our sins, and was raised again for our Justification¹³."

2. Yet further. The Apostle not only goes back to Abraham, the Father of the Faithful, but to *Adam*, the Father of the *whole human race*.

He shows that Universal Redemption in Christ is provided by God's love as a gracious remedy correlative to, and coextensive with, universal guilt in Adam. As all men are by nature in Adam,

¹ Rom. i. 19—21. 32; ii. 14—16. As Hooker says, "The seat of Law is the bosom of God" (I. xvi. 8).

² Rom. iii. 20; v. 13; vii. 8. Cp. Gal. iii. 19. 23.

³ i. 21—32.

⁴ iii. 1—19.

⁵ iii. 23.

⁷ iii. 22—26.

⁹ iv. 1.

¹¹ iv. 10.

¹³ iv. 25.

⁶ iii. 21, 22. See note.

⁸ iii. 31.

¹⁰ iv. 13.

¹² iv. 11.

and as all men sinned and fell in him ¹, so all men are by grace in Christ, and rise in Him from the grave of sin, and are accepted in Him by God ².

St. Paul raises the doctrinal superstructure of Universal Redemption on the historical basis of Original Sin.

3. He is thus led further to disabuse the Jews of their erroneous notions concerning their own Law as a Moral Code.

They regarded it as originally and absolutely designed for the Jewish nation, and as intended by God to be an *instrument* of *Justification* to them.

But the Apostle carries their thoughts backward from themselves, and from Mount Sinai, even to Adam in Paradise.

He shows the *essence* of the Law there. The disobedience of Adam proved the pre-existence of Law; and the universal prevalence of Death, the consequence of Sin, proved the universality of Law.

All sinned in Adam, all fell in Adam, and all die in Adam. Even Infants, who are not guilty of actual sin, are subject to death ³. And why? Because they also are in Adam; they fell in him, and in him they die ⁴.

The Law, in its moral essence, is coeval with creation, and coextensive with the world.

Why then was the Levitical Law given on Mount Sinai?

That Law came in, as it were, by a side-door ⁵, in order to prove the universality of man's sin; it came in *incidentally* and *parenthetically*, and in order to show,—by giving new clearness and firmness to the dim and worn-out outlines of the original universal Law of Ethics, vouchsafed by God to mankind at the beginning, and by refreshing and re-illuminating its faded characters,—how far mankind had declined and degenerated from that primitive standard. It came in, in order to be a witness of human delinquency and depravity, and in order to humble the haughty imaginations of mankind, who were fondly enamoured of themselves, and vainly supposed that they were able to live up to the requirements of their moral nature, by their own unassisted reason and unregenerate will; and it came in, in order to reveal them to themselves, and to display them in the revolting hideousness of the authentic features of their own moral turpitude, and so to put them out of conceit with themselves, and thus to reduce them from their intellectual intoxication to a state of moral sobriety; and to prove to them their need of a Saviour, and of the cleansing blood of Christ, and of the regenerating and renewing influences of the Holy Ghost; and to prepare them to receive with meek and humble thankfulness the gracious dispensation of the Gospel, in which a healing stream is poured forth from the side of Christ hanging on the cross on Calvary, and stems and throws back, in a retroverted current, and with superabundant power, all the tide of pollution, which had flowed downwards from the Tree of Knowledge in Paradise and from the Disobedience of Adam, and had tainted all his posterity, and had streamed on in the countless channels of its dark waters through every age of the world ⁶.

4. But here another objection arose. Did not such a doctrine as this afford encouragement to sin?

If the consequences of Adam's sin were overruled for good by Divine Grace in Christ,—if the loss of Paradise by the first Adam had been made, under God's controlling power and love, to be ministerial to the attainment of the far greater glory and felicity of Heaven, through the Second Adam; if heavenly blessedness, far exceeding all the bliss that had been enjoyed by Adam in Paradise, had been freely poured forth from the exhaustless well-spring of God's love on mankind incorporated in Christ, and dwelling in Him by faith, would it not be permissible, and even expedient, to *continue in sin, in order that grace may abound* ⁷?

This question, as the Apostle shows, is founded in ignorance of the primary principles of the Christian Profession.

By the terms of the initial Sacrament of Holy Baptism, by which he is engrafted in Christ, the Christian is *dead to sin*, and *born anew unto righteousness* ⁸. If he were to continue in sin, he would be *falling backward* into the state of death from which he has now been delivered, instead of going

¹ v. 12.

² v. 14.

³ *παρεισήλθεν*, v. 20, and above on Gal. iii. 19. 30.

⁴ *vi.*

⁵ v. 15—19.

⁶ 1 Cor. xv. 22.

⁷ Rom. v. 12—21.

⁸ *vi.* 3, 4.

forward to the state of everlasting life and felicity to which he has been born anew. He would be sinking again into the slavery of Satan, instead of going onward to the *glory of the liberty of the children of God*¹.

Therefore, the Apostolic assertion that the Christian is no longer under the Law (that is, is no longer under the *rigour* and the *curse* of the Law²), but is under Grace, affords no countenance to sin.

On the contrary, it is by *Divine Grace alone*, which he receives by virtue of his membership in Christ, that he is able to overcome sin, and to obey God's law, and to bring forth fruit unto holiness, and to attain the proper end of his existence—the free gift of God in Christ—everlasting life³.

5. But such reasonings as these might seem to be an impeachment of the Divine Wisdom and Goodness in giving the Mosaic Law.

Was it consistent with those attributes of the unchangeable God, to publish, with dread solemnities, a Law of such a character, that those persons to whom it was given should be eventually released from some of its provisions, especially its penal enactments? And was this release to be regarded by them as having been antecedently contemplated, and previously provided for by Him Who had given the Law, and even as a natural and a necessary consequence and consummation of the Law itself?

Was not the Law from God? Certainly it was. Is not God infinitely good? Was then the Law Sin⁴? Heaven forbid! Was it not, like its Author, holy, just, and good⁵? Doubtless it was. What then was its purpose?

The Apostle shows that man's relation to the Law might be changed, and had been changed, without any disparagement of the Law itself.

Marriage is instituted by God. But the Levitical Law itself had provided that a wife might marry a second husband after the decease of the first⁶.

The Law—as far as its rigour and curse are concerned—is now dead to *us*. That rigour and curse, which was not the consequence of man's nature (as it came originally from God), but was due to the *corruption* of man's nature, created at first pure and in the image of God, had been removed by the death of Christ⁷, endured for the sake of man. We are now made free to be espoused to Him, our heavenly Bridegroom, Who has married our nature, and has joined us to Himself in holy wedlock; and Who has given life to the Universal Church by virtue of His own Death on the cross, as Adam gave life to Eve, “the mother of all living,” formed from his side as he slept.

But shall we say that “the Law is sin” because we are delivered from its rigour and curse by Christ? Heaven forbid! St. Paul here leads us to look back on the state of man *before* the Law had been given from Mount Sinai.

In the loving fulness of his Apostolic heart, by which he made himself “all things to all men⁸,” he identifies himself with human nature, in its primitive universality, as it existed before the Decalogue.

Sin is the transgression of the Law; and “where no Law is, there is no transgression.”

It is true that there never was a time when human nature was without Law.

But in the course of many ages after the Fall, the voice of primeval Law became feebler and feebler. Its characters, inscribed in the human Conscience, became more and more faint and evanescent. Man was almost without the presence and consciousness of Law; and by consequence he was almost also without the knowledge of sin. Sin itself seemed to be laid asleep. It was, as it were, dead⁹. A miserable state of ignorance, it is true, but one of comparatively little responsibility¹⁰.

While man was dreaming away his life in this spiritual swoon of unconsciousness, suddenly the trumpet sounded on Mount Sinai; and a Law, clear in its tones, like the loud voice of the trumpet with which it was given, was promulgated by God. This solemn sound aroused the human Conscience from its slumber, and with it awakened Sin. It showed to man what was the will of God. It displayed God's Law before his eyes; a Law which (in its moral provisions) was no *new creation*,

¹ vi. 11—17. 23.

² See on vi. 15.

³ vi. 22, 23.

⁴ vii. 7.

⁵ vii. 12.

⁶ vii. 1—3.

⁷ vii. 6.

⁸ 1 Cor. ix. 22.

⁹ vii. 8. Compare our Lord's words, “If I had not come . . . they had not had sin.” John xv. 22. 24.

¹⁰ See vii. 7, 8.

but was a *republication* of the old, the original Law, under which man had been from the beginning. It showed to him Sin, in its true character, as rebellion against the Will, and violation of the Law, of God. And it did more than this. The Law of God, the All Pure and All Holy, encountered Human Depravity face to face,—it came into conflict with it.

And what was the consequence?

Man, impatient of control, and exasperated by interference, resented this manifestation of the Law. Elated by the pride of his stubborn will, tainted by the disease of his disordered nature, and weighed down by the heavy load of inveterate evil habits, he was indignant at the voice of Law; he hated Law even *because it was Law*; he spurned at it, and kicked against it, because it was *holy*, and *just*, and *good*, and was therefore offensive to himself in his unholiness, and injustice, and wickedness; he rebelled, audaciously and impiously rebelled, against the Law of God, even *because it was the Law of God*.

Yet, all the while, Man's Conscience and Man's Reason could not deny that the Law was good. They were on the side of the Law. But his Conscience and Reason were under the tyranny of his Will and Appetite, and their voice was drowned by the vociferous clamour of his Passions.

Human Nature was then like a Civil Government in the turbulent time of a Revolution, when the ignobler members of the Commonwealth gain the ascendancy, and hold in thralldom those who ought to rule. The inner voice of Conscience and of Reason, which ought to exercise a Royal Supremacy over Human Nature, but which uttered their mandates in vain, and were powerless to overrule the madness of the rebellious democracy, and furious mob, of excited and inflamed Lusts, served only to show, to what a miserable condition of bondage Human Nature was reduced.

Thus by reason of man's corrupt and wretched condition, the publication of the Law could not remove sin, but only displayed, provoked, and aggravated it. It showed the foulness and loathsomeness of man's moral disease, and caused his wounds to fester, and made sin to be more exceeding sinful¹.

Well, therefore, might the Apostle exclaim in the name of suffering Humanity, "O wretched man that I am, who shall deliver me from the body of this death?" Well might he reply from the bottom of his heart, "I thank God, through Jesus Christ our Lord²."

He, God of God, the Everlasting Son of the Everlasting Father, has taken Human Nature, and by becoming incarnate, and being born for me, has done for me what by reason of the weakness of my flesh the Law could not do. He, the Incarnate God, has even made my flesh, by which I fell, to be the instrument of my rising again; He, by suffering death for me, which He could not do unless He had taken my flesh, has delivered me from the body of death, the penalty of the Law, and has raised me to life, and has infused His Divine Spirit into my nature, and has imparted to me His Righteousness; and at the same time that He has taken away the *curse* of the Law, He has enabled me to perform the *righteous requirement* of the Law³, and has given me, in His own glorious Resurrection in the flesh, a pledge of my Resurrection in His likeness, if I continue in Him.

Therefore, I am under the strongest obligations to live, not after the Flesh, but after the Spirit⁴.

6. They who thus live are sons of God by adoption, and are heirs of all things in Christ, and will be glorified together in Him.

Therefore they rejoice in tribulation, because it was His path to glory, and is also theirs; and they are not staggered by sufferings, because in their own sufferings, and in the vanity and bondage of all earthly things, they recognize a consequence of the Fall, and a cause of thankfulness for their Recovery, and a pledge of future emancipation into glory to those who are redeemed in Christ⁵.

They know that all things work together for good to them that *love God*, who see the proof of His love to them in the fact, that they *have been called* into His Church Universal, according to His purpose, which He purposed in Christ from the beginning. All things work together for good to those who *love God*, whom God foreknew in Him, and foreordained for conformity to the likeness of His own Son, so that He might be the Firstborn among many brethren, and whom in due course of time He called into His Church, and justified them by their Baptism into His body, and glorified them by their union with Him⁶.

Yes, *He glorified* them already. For may we not regard this blessed consummation of *glory* as

¹ vii. 13.

⁴ viii. 9—12.

² vii. 24, 25.

⁵ viii. 17—28.

³ viii. 1—4.

⁶ viii. 28—30.

already realized, when we look at what God *has* already done for us *all*? Since He spared not even His own Son, but delivered Him up to death for us *all*, how is it possible that He should not likewise, together with this gift of Him, freely give us all things?

Who, therefore, now can bring any condemnatory charge against us *who love God*, and who are shown, by His gracious *acts* to us, to be greatly *beloved of Him*, and who are therefore authorized to call ourselves the *elect people* of God? It is God Who justifieth us,—Who is he that condemneth us¹? When we behold Christ, Who took our Nature, and died in our flesh for us all, now raised from the dead, and enthroned in our Nature at the Right Hand of God,—when we behold Him ever living to pray for us, there we see our own Justification, there we see our own Exaltation, there we see our own Glorification².

May we not therefore speak of ourselves (as far as God's will is concerned) as already saved³, glorified in Christ? May we not feel assured, that, *if we do our part*,—we, whose Nature Christ has taken, and for whom He died (such is the immensity of His Love), and Who has carried that Nature into heaven, and who have been made sons of God in Him, cannot fail of everlasting salvation? for it is written, that "*every one who believeth in Him shall not be confounded*."

7. This declaration, that God now offers salvation to *all men* in Christ, and that *all*, of every nation, who embrace that offer, and comply with its conditions, and dwell by faith in Christ, are God's *elect people*, raises the question concerning the relation of the *Jews* to God under the Gospel.

Are not the Jews His *elect people*? Were not *they* chosen by Him, and set apart by a special mark as His own? Did He not therefore see in them some *special merit*, on account of which He was induced to make this distinction between them and all other nations? Have they been cast off by Him? Is He then changeable and inconstant? Is not this assertion of His election of an *Universal Church*, from *all Nations* in Christ, irreconcilable with the love and faithfulness of Him Who is infinitely Good and ever the same?

8. The answer to these questions had been in part anticipated by the Apostle.

He had spoken of the *Universal Church* of all faithful people as *foreseen* and *foreordained in Christ*⁴. The Christian Church is the Elect People of God even *from Eternity*⁵.

The choice of the *Jews*, as God's favoured people, was like the giving of the Mosaic Law, a *parenthetical act*.

The Law of Moses was a posterior promulgation of the Original Law of Eternal and Immutable Morality. It came in *subsequently* and accidentally, "because of transgressions".

So the *Choice* of the *Jews*. It was not God's *primary purpose*. His antecedent and original design was to save *all* in *Christ*. The *subsequent* choice of a particular people, the Jews, could not frustrate that original purpose. No. It prepared the way for its effect.

The Apostle meets the question of the Jews, concerning the alleged inconsistency in the divine Counsels, by a full acknowledgment of the special privileges of the *Jewish Nation*; and he happily sums up his recital of their national prerogatives, by the solemn asseveration, that from out of them "sprung the Christ according to the Flesh, Who is over all, God blessed for ever. Amen". This, he reminds them, is their greatest privilege; and he invites them to accept the Gospel as their own national inheritance in Christ.

He then grounds his answer on the foundation of God's Sovereignty. God chooses whom He wills. Even in the case of Abraham He showed this. He chose the seed of Abraham by *Sarah*, and not by Hagar or Keturah⁶. In *Isaac* shall thy seed be called. This was still more remarkable in the case of Isaac's children, born of the *same mother* at the *same birth*. He loved Jacob, and hated Esau⁷. They who are chosen are not themselves the *cause* of the choice. They have *not* entitled themselves to be chosen, by any thing inherent in themselves, or by reason of their *own*

¹ viii. 33.

² viii. 15—34.

³ St. Paul therefore says, "according to His mercy He *saved* us, by the washing of Regeneration and the renewing of the Holy Ghost" (Titus iii. 5).—He speaks of our *salvation* as a thing *already done*; for so it is, as far as God's part is concerned. It remains only for us to do ours. Cp. Eph. ii. 5. 8.

⁴ ix. 33.

⁵ viii. 28—30, where see note.

⁶ See Eph. i. 4—11.

⁷ See above, p. 188.

⁸ ix. 5.

⁹ ix. 9.

¹⁰ ix. 10—13, where see note.

*works*¹. It is not from their merits, either *actual* or *foreseen*, but only from *God's love*, that the choice proceeds. That which God *loves* in those whom He foreknows and chooses, is *His own work* in them. And that which He *hates* in those whom He rejects, is their own *sin*.

Here is an answer to the Jewish notion, that they had been constituted to be God's *elect people* on account of *their own deserts*.

9. In reading these declarations of the Apostle, certain principles are to be borne in mind.

God is Sovereign Lord of all. He is the sole Author of all good in man.

He also *foreknows* all men from Eternity, and *foresees* what every man will be. All things are present to Him at once.

He *loves* the *good* and *holy*. But it is not *on account* of any thing *inherently* good in *themselves* (as distinguished from goodness *derived* from God), and growing out of themselves as from a root, that He loves them. But He loves in them His own image and His own work. He loves in them His own Nature. He loves in them the work of Christ, and of the Holy Ghost. He loves that work not resisted, marred, and frustrated by them, but cherished in them², by a right exercise of their Free will, which is the gift of God. He loves His own People foreseen and foreknown from Eternity in Christ.

So likewise what He *hates* in the *wicked* is not any thing which He has made or foreordained in them. What he hates in them is not *the Nature* which He has given them, but it is that Nature *spoiled* and *corrupted* by their own sin; it is that Nature perverted and depraved by their abuse of the good gifts of Reason, Conscience, Grace, and Free Will which He in His love has bestowed upon them.

And in choosing according to His own Sovereign Will and Pleasure, He chooses nothing unjustly, arbitrarily, capriciously, and unreasonably. "There are no *antinomies* with God³." He does nothing without Counsel. The exercise of His Sovereign Power is ever guided and regulated by His infinite Justice, infinite Wisdom, and infinite Love⁴.

10. The Sovereignty of God, Who is infinitely wise, just, holy, and merciful, is clearly seen in the case of those who proudly resist His Will.

His power is shown even in their Rebellion against it. And the mightier the human Rebel is, so the punishment inflicted on him by the divine Justice is more signal, and the conquest achieved over him by the divine Power is more glorious.

Therefore the Apostle well chooses the example of Pharaoh, a royal rebel against God⁵; one whose resistance against God appeared to be triumphant for a time, during the long period in which he held God's people in bondage; one whose pride and stubbornness defied the divine Majesty and Omnipotence, which displayed itself in mighty works, calling him mercifully to repentance, and chastening him justly for his sins.

In the end, God conquered Pharaoh by means of Pharaoh's own acts. He punished him by his sins. He chastened him by his hardness of heart. In order that Pharaoh might not imagine that he by his power had triumphed over God, and in order that others might not be led by him to presume and to resist God, He declared to Pharaoh that He had raised him up on high *in order* that He might show by him His power, and in order that His Name might be proclaimed in all the Earth by his means⁶.

The display of God's *sovereignty* to the world is the *end* which He has in view in raising up *all men* to high dignity and royal estate. And this purpose is not frustrated, although they resist Him, as Pharaoh did. The *end* is always sure; for it is an end fixed by God. The *means* are left free to *man*. Men may choose the good or the evil; they may obey God or rebel against Him. This is by God's own permission; for He has given them Free Will. If they obey Him, as God desires and commands and invites them to do by many gracious promises of reward, then His glory is promoted by their actions. But even if they resist Him, in defiance of His commands, and in spite of His threats and encouragements, still, His purpose, in raising them up to eminence, is not defeated by them. Whether they obey, or rebel against, Him, the end, which is His glory, is always attained. His design cannot be frustrated by their sin. Indeed, if they rebel against Him, the attainment of His end is made more triumphant by their endeavours to prevent it. The irresistible Might and Majesty of the Divine Conqueror is made more illustrious even by the pride and power of the human Rebel

¹ ix. 11.

² See on ix. 13.

³ Hooker, Appendix, book v.

⁴ See Eph. i. 5—11.

⁵ ix. 17.

⁶ ix. 18.

who is conquered. The glory of God is displayed in the overwhelming of Pharaoh and of his host engaged in an act of rebellion, and plunged down, in the fiercest paroxysm of his fury against heaven, into the lowest depths of the Red Sea.

11. Let no one, on the ground of God's irresistible *Power*, proceed to arraign God's *Justice*. It is enough for us, that God, Who is infinite in Wisdom and Goodness, acts as He does. God's Sovereign Omnipotence is never at variance with His Infinite Justice. Therefore who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? He has *power*, if He had so willed it, to create one vessel to honour, and another to dishonour.

But, instead of doing this, He, in His long-suffering, *bears with* vessels of wrath fitted by themselves for destruction, and at last overtaken, like Pharaoh, by that destruction for which they had prepared themselves.

Thus He shows His wrath and power by them. On the other hand, He shows the riches of His glory on vessels of mercy which He Himself *prepared* for glory.

Here then is your answer. You, Jews, who complain that if God has chosen an Universal Church in Christ, He has dealt unfairly with you His Elect People, may see *yourselves* also chosen *here*. Every one who believeth in Christ shall not be confounded. This Universal Church is for Jews as well as for Gentiles. Indeed, salvation is *first* offered to you. And it is for Gentiles as well as for Jews, as your own Prophets foretold that it would be. And the goodness of the God of Abraham is magnified by the extension of His grace in Abraham's seed, which is Christ, to all who are true children of Abraham, by imitating his Faith.

True it is, that while Gentiles have been received as God's people, and have attained to that Righteousness, which God offers to all through faith in Christ, many of you have failed of the glory designed for you by God. And why? because you build yourselves *on yourselves*, and not, as your father Abraham did, on something *external to himself*, namely, on the Rock of Salvation, which God has provided for you, and which many of you (as your own Prophets forewarned you would be the case) have made to be for yourselves "a stone of stumbling, and Rock of offence."

This is no new thing. You had previous intimation of it from Moses. He told you that no one can be justified by the Law. It is only he whose obedience is *perfect*, that can hope for Justification thereby. But this is not your case. It is not the case of any man. No man's obedience is perfect. Christ alone fulfilled all Righteousness.

12. But your Scriptures speak to you also of *another* mode of Justification, a method which is not from man, but from God; one which is built by Faith on Christ. And this foundation is *universal*. It is the same for all, whether Jew or Gentile, for there is no difference. Every one who believeth on Him shall not be ashamed. The same God is rich in mercy to all who call upon Him. He therefore sends Preachers to all. He preannounced in your Scriptures this universal evangelization. Our office in preaching to the Gentiles (an office which you regard with hatred and indignation) is presupposed by the Old Testament, and is there blessed by God. And He preannounced also in your Scriptures, that many of *you* would *reject* the offer, and that it would be *received* by the *Gentile* world.

Therefore the doctrine which we preach of Universal Redemption by Christ, and of Justification by Faith in Him, is no novel doctrine; it is contained in the Scriptures in your hands.

But do not therefore suppose, that God, in receiving the *Gentiles*, has *rejected you*. You may, perhaps, imagine that the number of the Jews who have accepted God's offers in Christ, is small. Some certainly have accepted them. I, myself, who preach Christ to the Gentiles, am one. There is a remnant according to the election of Grace. There is a residue of faithful Israelites building on God's free favour in Christ, and not relying for hopes of Justification on any supposed merit of their own. The rest, it is true, have been blinded. It was prophesied in your Scriptures that so it would be.

Here also, in His own due time, God will overrule evil with good. His design is to provoke you to godly jealousy by means of the Gentiles. His purpose will be effected in its season, and so "all Israel will be saved."

¹ ix. 20.

² ix. 23.

³ ix. 30; x. 3.

⁴ xi. 1, 2.

⁵ ix. 20.

⁶ ix. 33; x. 4. 11.

⁷ ix. 32, 33.

⁸ xi. 5.

⁹ Observe the transition marked by 34, ix. 21.

¹⁰ Rom. i. 16. Acts xxviii. 27, 28.

¹¹ x. 15.

¹² xi. 7—10.

¹³ x. 19; xi. 14.

¹⁴ ix. 22.

¹⁵ ix. 24—26.

¹⁶ x. 19—21.

¹⁷ xi. 25, 26.

IV. 1. The Eighth, Ninth, Tenth, and Eleventh Chapters, to which we have now been referring, have been made the groundwork of controversy concerning *Predestination, Election, and Reprobation*.

These questions will be considered further, as far as the language of this Epistle requires, in the course of the notes on those Chapters.

But a general observation, in addition to what has been already said on this subject, may be offered here with respect to them.

How did the question of *Predestination* come under St. Paul's consideration in this Epistle at all?

It did *not* arise with reference to the future salvation of any particular *individuals*, as contrasted with *other individuals*.

But it was produced by the opinion of the *Jews*, that they themselves, as a *Nation*, were the *elect People* of God; and that as such they had *special merits* of their own, entitling them, *nationally*, to such a favour from Him.

It arose from the allegation of the *Jews*, that the Apostle, in affirming that God had now received an *Universal Church* in Christ as His *chosen people*, was charging Him Who is unchangeable and all-wise, with inconstancy and vacillation, or with lack of forethought or foreknowledge, as revoking a privilege awarded by Himself to the Jewish People, and as transferring or extending that privilege to others, the Gentiles, from whom they, the *Jews*, had been expressly severed and kept apart, as an *Elect People*, by God. This consideration may serve to remove the difficulties that have been found by some in these Chapters.

2. It is certain, that the Apostle is not here treating professedly the question of personal Election or Reprobation. He has his eye fixed on a very different subject, namely, on the blessed truth, that God had chosen in Christ an *Universal Church*, as His *elect People*, from the beginning.

St. Paul's purpose is, to show the entire conformity, harmony, and consistency, of this previous choice, with another no less certain fact, namely, God's choice of the *Jews* as His peculiar people.

It is also certain, that the Apostle nowhere asserts that God has created any one for wrath and destruction. But, on the contrary, St. Paul has declared, that God "spared not His own Son, but delivered Him up for us *all*¹;" and he has said more than once in this Epistle that *every one* who believes in Him will not be confounded².

He teaches, that God has foreknown and foreordained to salvation an *Universal Church*; and that He has purchased to Himself that Church by the precious blood of His Dear Son, and that He has chosen, as His own *elect People*, all, whether Jew or Gentile, of every nation under heaven, who are incorporated in the Body of Christ, and constantly abide in Him by Faith.

3. God's *primary Will* and *Predestination* is, that *all men* should be saved.

"He will have *all men* to be saved" (says St. Paul), "and to come to the knowledge of the truth³."

It is God's Will also that every man should have *Free Will*. "*Ipsæ nos velle vult*." And therefore it is God's will, that all should be able to receive or reject the offer of salvation made to *all men* in Christ.

God *predestinates* every man to be *free* in the exercise of his will. And He gives *Grace*, in order to quicken our will. And He gives us Reason, Conscience, and Scripture, to guide it. It is also God's Will that they who *freely accept* the terms of salvation which are *freely made* by Him, should be saved; and that they who *abuse* their *free will* to *reject* what He offers, and *desires* them to accept⁴, shall fail of salvation, and incur punishment and perdition.

Therefore it may be truly said, that God *predestinates* the faithful to salvation, and predestinates the unbelieving to destruction.

This is what St. Paul declares, when he says that God "is the Saviour of *all men*," that is, in desire and design. This is His *primary predestination*. But then the Apostle adds, "*specially of them that believe*." He predestinates *all* in *desire*, and He predestinates the *faithful* in *act*.

4. But in making this statement, we must not fall into the *Arminian* error, which represents *man's* goodness, foreseen by God, as the *ground* of God's predestination of the godly.

God predestinates the godly to salvation; but the primary cause of that predestination on God's side is His Love; and the primary cause of it on man's side is *not* any thing inherent in *man*

¹ Rom. viii. 33, where see note.

² ix. 33; x. 11.

³ 1 Tim. ii. 4. Titus ii. 11. 2 Pet. iii. 9.

⁴ Deut. v. 29. Ezek. xviii. 32; xxxiii. 11. Matt. xxiii. 37. Rom. x. 21.

⁵ 1 Tim. iv. 10.

as *man*, but it is the work of *God* in man; it is the Nature *created* by *God*, and taken by *Christ*; it is man, seen by *God*, not as man is in *himself*, but as he *was* originally when formed in *God's* image, and as he is, now that he is *restored* and created *anew* in *Christ*, Who has assumed man's nature, and has made man a member of *Himself*, and a temple of the Holy Ghost, by Regeneration and Justification. It is *man redeemed*, and sanctified, and dwelling in *Christ*, and *not* resisting *God's* grace, but abiding in *Christ unto the end*, who is the object of *God's* love and the subject of His Predestination. Man's Faith in *God* is indeed a *condition* of that Predestination, but *God's* Love to man in *Christ* is its *cause*.

Almighty God foreknows from Eternity *who* will be saved. But *God's* Foreknowledge, though it *foresees every thing*, *causes nothing*. He foreknows every thing that will be; but nothing will be *because* He foreknows it. And *man* has not *divine* prescience. *Man* cannot tell *who* will be saved. No man can be sure even of his own future salvation¹. And he cannot read the heart, and pronounce sentence on others.

And man must speak as man, and not as *God*. It is not for him to usurp the judgment-seat of *God*. Man can only speak from what he sees. And wherever he sees that *God* has freely given all the necessary means of grace and salvation, there, in his Christian charity, "which hopeth all things," he ought to presume that *God's* good counsel will not be frustrated by man's sin, to man's own loss and destruction. St. Paul therefore speaks of all his brethren in *Christ* as "called and holy²," and he regards all Christian men and women as "the elect people of *God*³;" and, in a like spirit, his brother Apostle St. Peter exhorts all Christians to "give diligence to make their calling and election sure⁴."

5. It is remarkable, that (as if in order to clear away all doubt on this subject) St. Paul commences the *next* Epistle which he wrote, namely, that to the Ephesians, by addressing them *all* as *predestinated* in *Christ*. The preamble of *that* Epistle (Eph. i. 3—14) is the best elucidation of the doctrine of Predestination as taught in the Epistle to the Romans.

With regard to *our own* predestination, the Apostle teaches us to look for the evidence of it (as far as it can be seen), (1) in what *God* has done for *us*; and (2) in our own *lives*.

"All things," he says, "work together for good to them that *love God*, to them that are *called* according to His purpose⁵."

The *fact* that we have been *called* by *God* into His Church is a proof of *His Love* to *us*.

The *fact* that He *has* given His only-begotten "for us all," is another proof of His immense *Love* to *us*. It is a pledge that He will deny us nothing, if we are faithful to Him, but will "freely give us all things." It is an earnest of future glory.

Our *own* love to Him is also a proof of His love to us; for our love of Him is a fruit of His Spirit given to us, and working in our hearts.

We *have* been called by Him, we have been justified by Faith in Him and have received the Seal of Pardon in Baptism⁶, and have been born anew in *Christ*; and if we feel that *we love Him*, if we see the fruits of that love in our actions, if we recognize the likeness of *Christ* in ourselves, and of His life in our lives, then we may humbly hope and *believe*, that we have been *predestinated* by Him to life eternal.

For, whom *God* foreknew, them He did predestinate to be conformed to the likeness of His Son, and whom He did predestinate them He also *called*, and whom He called, them He justified⁷. Our *calling*, therefore, and Justification, together with our love to Him, are evidences of our Predestination. Whom He justified, them (in His divine will and design) He also glorified. And if He be for us, who shall be against us? who shall *separate* us from the *love of Christ*? what can hinder this predestination of us (who have been *called*, and who *love God*) from taking effect? Nothing. For, in all our afflictions, we are more than conquerors through Him that *loved* us. I am persuaded, then, that nothing will be able to separate us from the *love of God* in *Christ*. And, therefore, by His grace, we will *continue* in His love; and we know that he who "*endureth* to the end shall be saved⁸."

¹ Cp. note above on 1 Cor. ix. 27.

² See on Rom. i. 6, 7. 1 Cor. i. 2.

³ See Eph. i. 4—11. Col. iii. 12. Cp. 1 Thess. i. 4. 1 Pet. ii. 5; v. 13. So the apostolic Father S. Ignatius calls the entire Ephesian Church *ἐκκληλεγμένην*, Eph. i., and of Tralles *ἐκλεκτήν*:

and the *ἐκλεκτοί* are opposed to the *heathens* in *Martyr. Polycarp.* 16.

⁴ 2 Pet. i. 10.

⁵ See on 1 Cor. vi. 11, and Rom. v. 1. 9.

⁷ Rom. viii. 29, 30.

⁶ Rom. viii. 28.

⁸ Matt. x. 22.

This is the language of St. Paul ; this is the language of the Christian Church¹.

6. The Calvinistic scheme of Predestination fails, when it attempts to account for the introduction of the question of Election in this Epistle. It cannot explain the presence of the topic here².

It fails also, when it endeavours to reply to the Apostle's Jewish objectors.

If the Calvinistic interpretation of these chapters is applied to the solution of the questions, by which the Jews, with whom the Apostle is arguing, pressed St. Paul, it will be found to be wholly inadequate to the purpose.

Indeed, that Interpretation would involve the Apostle in an irrelevant and weak paralogism, which would recoil on himself to his own discomfiture and confusion. Of little avail would it have been for him to assure the Jews (who supposed themselves to be God's elect), that *some few, unknown, persons*, had been predestined by God to salvation, under the Gospel, and that *all the rest of mankind* had been eternally condemned as Reprobates, and were doomed by an irresistible decree to eternal perdition.

Yet this is the assertion which the Calvinistic interpretation imputes to St. Paul.

7. Let us turn from this erroneous interpretation to that of Primitive Antiquity.

The whole of the Apostle's argument then becomes clear and convincing. It becomes also persuasive, encouraging, and attractive.

You Jews allege that you are the Elect People of God ; and that by our preaching of the doctrine of Universal Redemption and of Justification by Faith in Christ, you are disinherited. Heaven forbid ! God's gifts are without repentance³. The *first* offer of the Gospel is made to

¹ See on Rom. viii. 29, 30. Eph. i. 5—11.

² The following summary of the Calvinistic doctrines, as far as they bear on the questions mentioned above, is derived from the editor's Occasional Sermons (First Series, p. 87), where other authorities on the subject are collected :—

"God," says Calvin, "preordained and forewilled Adam's fall," and "all are born of the same corrupt mass of perdition," and "out of this mass God elects some." (*Calvin, De Prædest. pp. 607, 608. 613. Inst. iii. 23, §§ 3, 4. 7. Comm. in Rom. ix. 23*) "Predestination," he says, "is the eternal decree of God, by which He determined what He would do with every man. For all men are not created on equal terms ; but to some of them eternal life is preordained, and to others eternal condemnation. Therefore, accordingly as a person is created for one or other of these two ends, so, I affirm, he is predestinated either to life or death." (*Calvin, Inst. III. c. xxi. § 5.*) They who are called to a state of salvation are *few* in number compared with those who are left in a state of perdition. "The Grace of God," he says, "does not rescue many from eternal death, and it leaves the world in that perdition to which it is doomed." (*Calvin, Inst. III. xxii. § 7.*)

He teaches, that they who have once received grace can never fall away.

"They," he says, "who are *once* engrafted by Christ into His body, can never perish ; for Christ will exert the power of God to preserve them, which power is greater than all. They who are incorporated in Christ can never fail of salvation." (*Inst. III. ii. § 12. III. xxii. § 7 ; xxi. § 7.*)

He defines saving faith to be a *personal* assurance in the individual that he himself will be saved. Thus : "Faith is a firm and certain knowledge of God's goodwill to *ourselves* ; and he only is a true believer, who, being persuaded of God's fatherly love to himself, and relying on His promises to himself, has an undoubting confidence in his own future salvation." (*Inst. III. ii. § 16.*)

All they who will *fail of salvation*, are represented by Calvin as created for the purpose of being condemned eternally.

"Almighty God," he says, "created them for shame in life, and for perdition in death." (*Inst. III. xxiv. § 12.*)

"They are born from their mother's womb devoted to inevitable destruction." (*Inst. III. xxiii. § 6.*)

Hence Calvin is far from allowing that Christ died *for all men* ; or that offers of salvation are made freely by God in Him to all, and that the merits of His sufferings extend to all nations in every age.

On the contrary, he thus speaks :—"How comes it to pass that the fall of Adam has involved so many nations, with their infant children, irremediably, in everlasting perdition ? How, but because it so pleased God ? '*Decretum quidem horribile, fœtor !*' 'A horrible decree ! I grant it.' But no one can

deny that God foreknew it, because He *Himself* had so *fore-ordained it*." (*Inst. III. xxiii. § 8.*)

Hence it is alleged by him, that Free Will is no essential part of man's nature. He says, "Man's desires and endeavours have no part in working out his salvation." (*Calvin, Inst. III. xxiv. § 1.*) "It is not in man's power to refuse or to accept divine grace." (*Inst. II. iii. § 11.*) "God," he says, "so moves the will, not (as for many ages it has been taught and believed) as if it were in our choice whether we will resist or obey the motions of grace. We must repudiate the assertion so often iterated by Chrysostom, in which he says (see *Chrys. in Joann. vi. 44*), that 'whom God draws, He draws willing to be drawn.' " (*Inst. II. iii. § 10.*)

Hence the sounder Confession of the Lutherans, to be subscribed by their Clergy, thus speaks :—

"The false and erroneous doctrine of the Calvinists concerning Predestination and Providence, is as follows :—

"I. That Christ did not die for all, but only for the elect.

"II. That God created the greatest part of men for damnation, and willeth not that they should be converted and live.

"III. That the Elect and Regenerate cannot lose their faith, or forfeit the grace of the Holy Ghost, or be damned, although they commit heinous sin.

"IV. That those who are not elect are necessarily damned, and cannot be saved . . . although they live holy and blameless lives." (From *Articuli Visitatorii a Ministris Ecclesiarum, &c. ad subscribendum propositi anno Christi 1592. See Hase, Libri Symbolici, p. 866, ed. Lips. 1837.*)

Hence it may readily be inferred, what the teaching of Calvin is concerning the Sacrament of Baptism. "It is a great error," he says, "to imagine that Sacraments confer grace, provided we do not oppose to them the bar of mortal sin" (which is the case with infants). "This opinion," he adds, "is *pernicious, deadly, diabolical*." (*Inst. IV. xiv. § 14.*)

"In Baptism there is no virtue of Regeneration or Salvation, but only a knowledge and assurance of them." (*Inst. IV. xv. § 2.*)

"Baptism is not represented as an effectual means of grace, but a sign and assurance to the *elect* that God pardons their sins." (*Inst. IV. xv. §§ 1. 10 ; xvi. § 22.*)

"The children of *believers* are baptized, not in order that they may be made therein the children of God ; but they are thus, by a sacred sign, received into the Church because they *already belong* to Christ's body." (*Inst. IV. xv. §§ 20. 22.*) And one of Calvin's disciples says, that "St. Augustine greatly erred in attributing too much efficacy to Baptism ; for he did not perceive that it was only an outward Mark of Regeneration, but asserted, and that by the act of Baptism we are regenerate, and adopted, and engrafted into the family of Christ."

³ Rom. xi. 29.

you. Believe in Christ. Then you also, yes, all of you, are God's People. Then you are God's elect. You are His favoured Heritage in a far higher sense than you were before, or could ever have hoped that you would be. You are sons of God in Christ, you are united to one another as fellow-members in Him Who comes from you "according to the flesh," and is also "God over all, blessed for evermore. Amen¹."

V. The doctrine of St. Paul thus expounded is followed appropriately and logically by a series of *practical* precepts concerning ordinary duties².

Such exhortations would have no rational connexion with the foregoing argument of the Apostle, if he had intended to show, (as the Calvinistic theory alleges that he did,) that men are what they are, by a fatal necessity, and that the greater part of mankind were created, by the Father of the Saviour of the world, to be eternally lost.

But these exhortations follow naturally from the Apostle's statement, that as we are all by nature in Adam, so by grace we are all in Christ; and that as we are all members of Christ, so the law of our being is Love³.

The remainder of the Epistle is also of a practical character. It follows as a corollary from the argument of the whole Epistle, that—

- (1) All are guilty before God;
- (2) All need a Saviour;
- (3) Christ died for all;
- (4) And we are all one body in Him.

Therefore let not the strong judge the weak, nor the weak judge the strong. Let the brother who has been rescued from Heathen Idolatry, and been received into the Church of Christ, not censure him who has passed from the Law to the Gospel, and from the Synagogue into the Church. But let Gentile Christians and Jewish Christians "bear one another's burdens, and so fulfil the Law of Christ;" and let them join together in praising God with one heart and mouth, and so fulfil the prophecies of the Old Testament⁴.

After sundry salutations to brethren at Rome, he closes the Epistle with a Doxology, in which he expresses the main doctrine of the whole. He there claims for the Gospel its true title. He declares it to be the Mystery hidden in the Divine Counsels from Everlasting; and to have been preannounced by the Prophets; and to be now manifested by the command of God to All nations for the obedience of Faith in Christ.

Thus he asserts the precedence of the Gospel over the Law, and declares that the calling out from all Nations of an Universal Church in Christ was God's design before the foundation of the world⁵.

VI. On the whole it may be affirmed, that the great characteristic of this Epistle is its Universality.

It is addressed to the great Capital of the Fourth and Last Monarchy of the world. It confutes the exclusive notions of the Jewish People, who would have limited God's mercies to themselves. It proves from the Jewish Scriptures, as well as from the World's History, that all are guilty before God. It proclaims the universal prevalence of human corruption, and the universal effusion of divine grace. It declares the Universality of sin and death overflowing on mankind from the Fall of the First Adam; and it preaches the Universality of Redemption, Justification, and Sanctification procured for the World by the death of the Second Adam, Jesus Christ.

It displays Mankind alienated from God by the one, and reconciled to God by the other. It exhibits all men as reunited to Him,—in His Will and desire,—as His sons by adoption in Christ. It declares that Jews and Gentiles are joined to one another, and to God in Him, Who is both God and Man, Jesus Christ; and Who is both the Seed of the Woman, and was also born under the Law, and thus belongs to both Gentiles and Jews. It represents them all as knit together in One Universal Church, foreknown by God from Eternity, and purchased by the precious Blood of His Dear Son. And it affirms that, in this Church Universal, God offers freely, fully, and actually

¹ Rom. ix. 5.

² xv. 8—12.

³ xii. 1—23; xiii. 1—14.

⁴ xvi. 25—27. See Eph. i. 3—8. 2 Thess. ii. 13.

⁵ xii. 4—6; xiii.

the gift of the Holy Ghost and of Eternal Life to all who *believe* in *Christ*, and who dwell by Faith and Love in Him.

It may, indeed, seem wonderful, that an Epistle designed as a refutation of narrow theories concerning the saving efficacy of Christ's Death, and distinguished by its bold declarations of God's immense Love to Mankind in Christ, should have been perverted by some into an occasion and instrument for disseminating narrow notions, similar to those which it was intended to banish from the world.

But the most wholesome food is abused by the Evil One into the most noxious poison.

There is, however, little fear that any should be beguiled by these erroneous perversions, if the Apostle's aim in writing this Epistle be steadily kept in view; and if the persons to whom and by whom it was written, and if the time and the circumstances of its composition, be carefully borne in mind; and if the reader does not allow his mind to dwell exclusively or mainly on single expressions occurring here and there in the Epistle¹, but considers their relation to the context, and to the whole scope of the Epistle, and to the other Epistles of St. Paul, and to the general Teaching of Holy Writ, not as expounded by some few Expositors of comparatively recent date, but as interpreted by the consentient doctrine and concurrent practice of the Universal Church of Christ in her Creeds, Prayers, and Administration of Sacraments, and in other Symbols of Faith, and in the writings of her ancient and best Divines; and if this work be performed with fervent prayer to the Holy Ghost, Who inspired the heart of the Apostle to unfold fully to the world the blessed truth which was proclaimed by Christ Himself; "God so *loved the world*, that He gave His Only-Begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting Life²."

On the Doctrine of Justification, and on the Teaching of St. Paul on this subject, compared with that of St. James.

I. The following summary of Propositions (which will be more fully illustrated in the course of the Notes on this Epistle) may serve to prepare the way for the consideration of this subject, especially as treated by St. Paul to the Romans and to the Galatians:—

- (1) Almighty God is infinitely holy, and hates sin.
- (2) Man is by nature in a state of sin, and liable to God's wrath.
- (3) The word "*to justify*," as applied in Holy Scripture to man in his fallen state, signifies to *acquit*, to *absolve*, to declare and pronounce him *not guilty*, by a judicial act³. And Justification signifies *acquittal*, a grant of *pardon*, a *discharge* from *penalty*, an *acceptation* of man *as just*⁴, and entitled as such (as long as he remains in a justified state) to the everlasting salvation promised by God to the righteous.
- (4) He Who thus *justifies* man is God. "It is God that justifieth⁵."
- (5) The first *moving cause* of man's Justification by God is God's infinite Love, and free Grace, and Favour to man.
- (6) The *meritorious cause* of Man's Justification by God is the sacrifice offered by the Son of God, Who took man's *nature*, and became our Second Adam and Head, summing up all mankind in Himself, so that in Him we were created anew, and became in Him a new Man, and are made the sons of God by adoption⁶; and Who in our nature fulfilled perfectly the Law of God by a sinless Obedience, and at length died in that nature on the Cross for the sins of the whole world, in order to redeem it from the bondage of sin, and to reconcile God to man by the plenary propitiation, satisfaction, and expiation then made by the infinite value of the blood of Him Who is God and Man, and Who purchased Mankind to Himself by the price of that blood, and redeemed them by that ransom from everlasting death to everlasting life in Himself, and who incorporates and engrafts us as members in Himself, so that God sees us in Christ, and accepts us in the Beloved⁷, Who is "the Lord our Righteousness⁸," and is made by God Righteousness to us⁹, so that *we* might become the *Righteousness* of God in Him¹⁰.

¹ See below on xii. 6, and above on 1 Cor. ii. 13.

² John iii. 16.

³ See Gal. ii. 17; iii. 8. 11. 24; v. 4. Rom. ii. 13; iii. 24. 26. 28. 30; iv. 2. 5; v. 1. 9; viii. 30. 33.

⁴ The question, whether the word "*to justify*" is used by St. Paul to describe an *infusion* of a *quality* of Righteousness, as well as the act of our *acquittal*, by reason of *imputation* to us of

Christ's Righteousness, will be considered below in notes on iii. 24—26. Cp. on i. 16.

⁵ Rom. viii. 33.

⁶ Eph. ii. 15. Gal. iv. 5. Eph. i. 5.

⁷ Eph. i. 3—6.

⁸ Jer. xxiii. 6; xxxiii. 16.

⁹ 1 Cor. i. 30.

¹⁰ 2 Cor. v. 21.

(7) The *immediate* and *efficient* cause of man's Justification is the operation of the Holy Ghost, *applying* the benefits procured by the *meritorious* cause (the death of the Son of God), and *derived* to us *through* Him from the origin of all good, the Love of God the Father¹.

(8) Thus the Three Persons of the Ever-Blessed Trinity are seen co-operating in the work of man's Justification.

The first cause is God the Father and Creator of all; *from* Whom are all things.

The second cause is God the Son, the Redeemer; *through* Whom are all things.

The third is God the Holy Ghost, the Sanctifier; *by* Whom are all things.

(9) The Holy Ghost applies the benefits of Christ's death by certain *instrumental means*, appointed by God for the conveyance of these benefits to man, and deriving their virtue from the meritorious efficacy of Christ's death, and administered by those whom God "hath set in the Church," and hath empowered by the Holy Ghost "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ".

(10) The first of these *instrumental means*, on God's part, is the Holy Sacrament of Baptism, whereby the justifying efficacy of Christ's blood is applied to man, and man is made the child of God by adoption, and engrafted into the body of Christ².

(11) This first application of that meritorious efficacy *would suffice* for man's deliverance from the penalty of sin, and for his everlasting salvation, *if* he did not *subsequently* fall into *actual* sin.

(12) But "in many things we offend all".

Consequently, *other means* have been appointed by God, for the *Restoration* of the sinner to his justified state, by the application of the meritorious efficacy of Christ's death.

This work of *Restoration* is specially performed by the operation of the Holy Ghost through the Ministry of Reconciliation³, particularly by the administration of the Holy Sacrament of the Communion of the Body and Blood of Christ, wherein pardon is sealed and dispensed to the faithful and penitent receiver, and he is reinstated in the favour of God.

(13) A man is *born anew* in Baptism, the Sacrament of *Regeneration*⁴.

But the new life then *given* needs continual *renovation* and *increase*.

We are justified once, but the Justification once given needs constant reparation.

There is this difference, however, between Regeneration and Justification; Regeneration is *new Birth*, and is never repeated. It takes place *once*, and *once only*. It is the same life which is given in the new birth, that is afterwards quickened and increased in Renovation.

But Justification is the grant of pardon and a title to heaven; and this grant may be forfeited, this title may be cancelled, and a *new grant* and a *new title* may be necessary.

(14) To speak strictly, the word "*to justify*" signifies (as was before said) *to acquit*, *to declare just*, and *to accept* and *to treat as just*. It does not properly mean *to make just*.

Justification on God's part is *not*, in the strict sense of the term, the *infusion* of righteousness and holiness into *man*.

This work is properly the work of God in *Regeneration* and subsequent *Renovation*.

It is the work, not so much of *Justification* as of *Sanctification*.

God justifies, when He grants *pardon*; He sanctifies, when He gives *grace*.

(15) Thus much may be premised concerning the work of *Justification* on the part of *God* the *Agent*.

It is now requisite to consider Justification on the side of *man* the *Recipient*.

(16) St. Paul teaches that the essential requisite on *man's* side for the reception of Justification from *God*, is *Faith*.

Faith is that habit of mind, which does not build on any thing that is intrinsic and inherent in *man's own self* (such as works done by his own strength), but looks *outward* and *upward* for mercy and strength and salvation, and lays its foundation upon the *promises* and acts of *God*, in Christ, God and Man, dying for the sins of the world, and relies and rests on the meritorious efficacy of His blood.

St. Paul affirms that man is justified by God in respect of, and by means of, *Faith* in Christ.

¹ See on 2 Cor. xiii. 13.

² Eph. iv. 11—13.

³ See Acts ii. 39; ix. 6, and note on Rom. iii. 20—28; iv. 25, and Gal. iii. 26, 27. 1 Cor. vi. 11; xii. 13. Titus iii. 5—7.

⁴ James iii. 2.

⁵ 2 Cor. v. 18, 19. John xx. 23.

⁶ Titus iii. 5.

⁷ See notes on Rom. v. 1, and cp. Rom. i. 17; iii. 22—30; iv. 1—25; ix. 32. Gal. ii. 16—20; iii. 8—26; v. 5. Cp. Phil. iii. 9, 10. Acts xiii. 38, 39.

(17) He does *not* represent our *Faith* as the *principal* cause of our Justification; for, *God's mercy* is the principal cause.

Nor does he represent our *Faith* as the *meritorious* cause of our Justification; for, this is to be sought in Christ's *death*.

Nor does he represent our *Faith* as the *efficient* cause of our Justification; for, this is to be found in the gracious operation of God the Holy Ghost.

Nor does he represent our *Faith* as the *instrumental* cause in *God's* hand for bestowing pardon on us. For, the ordinary instruments and means by which God works in justifying us are the Holy Sacraments and the Ministry of the Word, by which He applies to sinners the meritorious efficacy of Christ's death.

But he represents *Faith* as the instrument on *our* side, by which we rely on God's word, and appeal to Him for mercy, and receive a grant of pardon, and a title to the Evangelical promises from God.

(18) "It is God Who justifieth;" and He reads the heart. He knows whether or no we have *Faith*; and of *what kind* our *Faith* is. And He has taught us by St. Paul, that the wages of *sin* is *death*¹; that "neither circumcision availeth any thing, nor uncircumcision: but *Faith working by Love*²;" that we have been made free from sin, and have become servants of God, that we should have our *fruit unto holiness* and the end everlasting life³; that for this cause Christ died for all, in order that we, who live by His death, should not live unto ourselves, but unto Him that died for us⁴ and rose again; and that they who have "believed in God must be careful to *maintain good works*⁵;" and that we are created in Christ Jesus for *good works*⁶; and that though we have *all Faith*, but have not *Charity*, we are *nothing*⁷; and that we shall be *judged* hereafter *by our works*, and be rewarded *according to our works*⁸.

(19) It is indeed the peculiar office and proper function of *Faith*, to *rely* on God, and to *discern* and *receive* God's free pardon bestowed on us in virtue of the death of Christ.

Faith is the *eye* by which we see, and the *hand* by which we stay ourselves on God's truth, and rest on His power and love, and lay hold on His grace.

But as, in order to see any object aright, the eye must be a living and healthful eye; and as, in order to receive, lay hold on, grasp, and retain what is offered to it and put into it, the hand must not be a dead, cold, and palsied limb, but be firmly strung with sinews, and warmed by a free circulation of blood; so the *Faith* which discerns, receives, and retains God's free grace and pardon, is a clear-sighted, vigorous, energizing faith, having its spiritual eye opened and cleansed by the Holy Spirit, and its spiritual hand nerved by Hope and warmed by Love; so that it may work its proper works, of piety, holiness, and charity, and may receive their proper reward at the Great Day of account. See further on this subject the authorities quoted below in the note on Rom. iii. 26—28.

II. We are hence led to the following Question:—

How is the *Doctrine* of Justification, as stated by *St. Paul* in his Epistles to the Galatians and the Romans, to be regarded in relation to the *Doctrine* as stated by *St. James* in his General Epistle?

(1) St. Paul says, λογίζομεθα πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου⁹, i. e. *we reckon that a man is justified by Faith, apart from the works of the Law*.

St. Paul uses here the *dative* case πίστει: and his meaning is, that we are justified by *Faith* as by an *instrument*; and that the *only* instrument, which is, on *our* side, the means by which we receive pardon from God, is *Faith*.

(2) St. James says, ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον¹⁰,—that is, "Ye see, therefore, that man's justification proceeds *from* works, and not *from Faith* only."

St. James uses the *genitive* case with the preposition ἐκ, prefixed to both ἔργων and πίστεως.

He does not say that we are justified *by* works (ἐργούς); and St. Paul says that we are justified *by* *Faith* (πίστει¹¹).

But the Apostle St. James teaches that our Justification *proceeds* from, and comes out of, *Faith*

¹ Rom. vi. 23.

² Rom. vi. 22.

³ Titus iii. 8.

⁴ 1 Cor. xiii. 2.

⁵ Gal. v. 6.

⁶ 2 Cor. v. 15.

⁷ Eph. ii. 10.

⁸ Rom. ii. 6; xiv. 12. 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25. Cp. Matt. xv. 27; xxv. 31—46. Rev. ii. 23; xxii. 12.

⁹ Rom. iii. 28.

¹⁰ James ii. 24.

¹¹ Rom. iii. 28.

(ἐκ πίστεως); but that it does not proceed or arise from it only (μόνον), but comes from works also.

His meaning may be illustrated thus;

We quench our thirst *from* (ἐκ) a river (ἐκ ποταμοῦ) which *proceeds* from (ἐκ) a *well-spring* beneath the earth. We gather food from off a *tree* which grows from a *root* beneath the ground.

We could not quench our thirst from the river, unless the water flowed out of the subterranean spring; we could not gather food from the tree unless it grew from the subterranean root.

The subterranean spring and the subterranean root are the proper and primary means and instruments by which we receive natural refreshment and food from the bounty of the Creator, Almighty God.

But the spring and the root are not the only things from which we receive them. They are derived to us from the river that flows from the source, and from the tree that grows up from the root.

So Faith is the proper means by which we receive the spiritual refreshment and food of pardon and grace from God; but it is *that* Faith which does not hide itself beneath the earth, but flows forth in a healthful stream, and grows up in a fruitful tree, of a holy and religious life.

Some writers on this subject have said that good works are only *Fruits* of Justification.

This assertion is manifestly at variance with the teaching of *St. James*, who says that a man is justified ἐξ ἔργων καὶ οὐκ ἐκ πίστεως μόνον¹.

He represents Justification as *proceeding from* works; and not works as proceeding from Justification.

Other writers say, that Works are *conditions* of Justification.

But this assertion is not strictly accurate, if works are taken in their proper sense of outward, visible acts.

The truth may be expressed more clearly by the affirmation, that the only proper instrumental mean of Justification, on man's side, is *such* a Faith as is approved by God, Who sees the heart, and knows the future, and Who can foresee all *contingencies*; that is, Who not only knows how every man *will* act, but how he *would* act under circumstances which *might* arise, and yet may not arise.

The instrumental means of Justification is *such* a Faith as either actually does good works, or is desirous to do them, either by acting or suffering, when God gives the occasion, and does and suffers with an eye fixed on God, as the only giver of all pardon and grace, in virtue of the merits of Christ, and with a single view to God's glory, and with a deep sense of its own weakness and unworthiness, and with an absolute renunciation of all notions of merit in itself, and with an abiding persuasion that, though it can claim no reward on account of its works, yet it will be tested by its works, and rewarded hereafter according to its works.

III. With regard to the use of the word *Faith* by *St. Paul*, in the Epistles to the Galatians and Romans, as compared with its use by *St. James*, it is to be remembered that the two Apostles are writing with two totally different objects before them.

They had two different questions to solve, and they had two different classes of adversaries and errors to encounter and refute.

Judaism presented itself to them in two different aspects, in regard to this great question concerning man's Justification.

(1) There was the rigid Judaism which sought for Justification by the *works* of the Law.

(2) There was that other form of Judaism which boasted that it alone had clear *knowledge* (γνῶσις) of God; and that it had *Faith* in Him; and imagined that this would suffice for Justification without *Good Works*.

The first form of Judaism is that which is encountered in these two Epistles by *St. Paul*.

The second form of Judaism is that which is condemned by *St. James*.

St. Paul maintains the *Evangelical* grace and virtue of *Faith* in the merits of Christ, as opposed to all proud notions of righteousness grounded on *legal works* and *human deserts*.

St. James asserts the necessity of an *operative Faith* of the heart and life, in opposition to a mere *speculative assent* and *barren persuasion* of the mind.

¹ James ii. 24.

St. Paul encounters the self-righteousness of the Jew, by pointing to the example of *Abraham* the *Father* of the *faithful*, whose seed the Jews boasted to be. St. Paul shows by the history of Abraham, as written by God Himself in the Ancient Scriptures delivered to the Jews, that their father Abraham, although eminent in obedience, was not justified by works meriting a reward from God as wages due to them, but was justified by God's free grace to which he looked by Faith. He *believed* in God's promise, and his faith was imputed to him for righteousness¹.

On the other hand, St. James is refuting those who trusted to a mere speculative faith, as confidently as the others did to their legal obedience. And *he* shows that Abraham's faith was not a mere assent of the mind, or a mere nominal profession, but was a living, operative Faith; that "Faith *wrought* with his works, and that from (*ἐκ*) his works his faith was made perfect²."

Faith is the root of works, and unless works spring from that root they are counted as dead in God's sight.

But Faith without works is also dead, being alone³. Indeed, in God's eye it is not really *Faith*, although it assumes the *name* of faith. It does not bring forth the proper fruit by which Faith is exercised, increased, proved, and known, and which God expects to find growing upon it.

Such a Faith, falsely so called, is like the barren Fig-tree, luxuriant only in leaves, which was withered by the breath of Christ⁴.

St. James agrees with St. Paul, and supplies what it was not within the immediate scope of St. Paul's argument to express in the Epistles to the Romans and Galatians on the article of Justification.

St. Paul teaches that in order to be *justified* by God we must not *rely* on any thing in ourselves as having any *merit*, but solely on God's free grace in Christ.

Similarly, St. James represents us as *freed* from the rigour of the Law of Works, and as living under the Covenant of Grace, which he calls the *perfect* Law of *Liberty*⁵.

St. Paul represents Faith as the instrumental means on our part for receiving grace from God.

But he teaches also throughout his Epistles the indispensable necessity of Charity and of good works.

In like manner St. James asks, "What profit is it if a man *say* that he have Faith, if he have not works? can Faith save him?" He contends against a *nominal* Faith; he condemns a hollow profession of Faith in words, on the part of those who bore no fruit of Faith in their deeds.

St. James vindicates the character of genuine justifying Faith, by rebuking the pretensions of a specious hollow Hypocrisy, calling itself by the sacred name of Faith.

He says that such a Faith as that, is *dead*⁶, and that it is not better than the Faith which the Devils have, who believe in God and tremble⁷; that Abraham's Faith is exemplary to us because it was an *operative* Faith⁸, a Faith receiving perfection from its works (*ἐκ τῶν ἔργων*); and that as the human body apart from the spirit (*χωρὶς πνεύματος*) is dead, so likewise Faith separated from *the* works which are to be expected from it (*χωρὶς τῶν ἔργων*) is dead also⁹.

St. James teaches that our Justification does not proceed from (*ἐκ*) Faith only, but from works also¹⁰, which manifest the life and perfect the growth of Faith.

Thus the teaching of each of the two Apostles mutually supports, illustrates, and completes that of the other.

The one, St. Paul, refutes all presumptuous notions of human merit, and establishes the great doctrine of God's free grace, and the plenary virtue and efficacy of Christ's sufferings.

The other, St. James, condemns the specious semblance of empty professions, and asserts the doctrine of human free will and human responsibility; and that the Sufferings of Christ are not only meritorious but exemplary, and that they do not offer any pretext or plea for man's sin, nor afford any cloak or shelter for those who wilfully break His laws.

The one, St. Paul, in these two Epistles, warns us against Pride; the other, St. James, denounces Hypocrisy. Both show the dignity of Faith rightly so called; the one by declaring that it looks up to Him Who alone can justify the sinner, and that it relies only on God's promises and attributes, and on the obedience and sufferings of Christ, and on the gracious workings of the Holy

¹ Rom. iv. 1-16.

² James i. 25; ii. 12.

³ ii. 21, 22.

⁴ James ii. 22.

⁵ ii. 14.

⁶ ii. 26.

⁷ ii. 17, 20.

⁸ ii. 17.

⁹ ii. 24.

¹⁰ Matt. xxi. 19.

¹¹ ii. 19.

Ghost in the divinely appointed means of pardon and grace, and does not place any trust in any fancied deserts of its own.

The other declares the true character of genuine Faith, as distinguished from the specious counterfeits which too often call themselves by its name.

Thus the two holy Apostles join together in teaching that the Faith by which we are justified is that living Faith, which fixes its eyes stedfastly on God's love, and moves habitually in harmony with His Will and Word.

IV. In the last place, it is carefully to be remembered, that St. Paul himself, having contended, in these two Epistles, to the *Galatians* and to the *Romans*, against that form of Judaism which sought to justify itself by the works of the Law, combats no less strenuously that other form of Judaism condemned by St. James, which imagined that it could approve itself to God by a vain and hollow *γνώσις*, or knowledge, and by a mere speculative profession of Faith, barren of Good Works.

This he has done in his later Epistles, especially in his two Epistles to Timothy and his Epistle to Titus.

In those three Epistles St. Paul delivers to Timothy and Titus, the chief Pastors of the Churches of Ephesus and Crete, a solemn charge to stop the mouths of those who make a profession that they *know* God, but in works deny Him¹, and who have the form of godliness but deny its power². Such a *γνώσις* or science, is, he declares, falsely so named³. And he insists in the strongest terms⁴, that all who profess Faith in God must be careful to maintain Good Works⁵; and thus he declares his entire accordance, when treating of the same subject, in the teaching of his brother Apostle St. James.

On the Date of the EPISTLE to the ROMANS.

The time and place at which this Epistle was written may be inferred as follows:—

1. St. Paul, when he wrote it, had never been at Rome, but had been desirous to visit it for many years, *ἀπὸ πολλῶν ἐτῶν*⁶.

2. He had no longer any occasion to *remain* where he was⁷, but was now setting out on a journey to Jerusalem with a collection gathered from Macedonia and Achaia for the poor Saints at Jerusalem⁸.

3. From Acts xxiv. 17, compared with 1 Cor. xvi. 1—4, 2 Cor. viii. 1—4, it appears that he carried such a collection from Achaia and Macedonia to Jerusalem, on his visit to Jerusalem after his *second visit* to Achaia.

4. He mentions in the Epistle, Timotheus, Gaius, and Sosipater (Sopater), as with him⁹. And these persons are described, in the Acts of the Apostles, as being with him on his *second visit* to Achaia¹⁰.

5. He commends to them Phœbe, a deaconess of Cenchreæ, which was the eastern port of *Corinth*.

Hence it appears most probable, that the Epistle to the Romans was written in Achaia (as was supposed by *Origen*, *Theodoret*, and others of the ancients), at *Corinth* its capital, or at its port *Cenchreæ*¹¹, at the close of St. Paul's second visit to Southern Greece, viz. in the spring of A.D. 58.

¹ Tit. i. 16.

² 2 Tim. iii. 5.

⁶ Rom. xv. 23.

³ 1 Tim. vi. 20.

⁴ Tit. iii. 8.

⁷ Ib.

⁵ It is observable that the term "*good works*" occurs no less than fourteen times in these three short Epistles of St. Paul. See 1 Tim. ii. 10; iii. 1; v. 10 (twice). 25; vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 1. 8. 14.

⁸ xv. 25.

⁹ xvi. 21. 23.

¹⁰ Acts xx. 2—4.

¹¹ See on Acts xxi. 1, and Rom. xvi. 1.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

a Acts 9. 22.
& 13. 2, 9.
Gal. 1. 15.
b Acts 3. 18.
Tit. 1. 2.
Gen. 3. 15.
& 22. 18. & 26. 4.
& 49. 10.
Deut. 18. 15.
2 Sam. 7. 12.
Ps. 132. 11.
Isa. 4. 2. & 7. 14.
& 9. 6.
Jer. 23. 5.
& 33. 14.
Ezek. 34. 23.
& 37. 24. Dan. 9. 24. Mich. 7. 20. c ch. 9. 1—22. John 1. 14. Ps. 132. 11. Matt. 1. 1, &c. Luke 1. 32. & 3. 23, 31. Acts 2. 30. & 13. 23.
2 Tim. 2. 8. d John 10. 30, &c. Acts 13. 32, 33. Heb. 1. 5. & 5. 5, 6. e Rom. 12. 3. & 15. 15, 16. 1 Cor. 15. 9, 10. Eph. 3. 8.
f ch. 9. 24. 1 Cor. 1. 2. g Acts 9. 13. 1 Cor. 1. 2.

I. ¹ ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ² ὃ προεπηγγέλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, ³ περὶ τοῦ Υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, ⁴ τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵ δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν εἰς ὑπακοήν πίστewς ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἔστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, ⁷ πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπη-

TITLE. Πρὸς Ῥωμαίους] So A, B, C.

CH. I. 1. Παῦλος] On the name Paul, see on Acts xiii. 9, and cp. Origen here.

— δούλος Ἰησοῦ Χριστοῦ] a bondsman of Jesus Christ. So St. James i. 1, and St. Peter, 2 Pet. i. 1, St. Jude 1, and St. John, Rev. i. 1, who says also, τοὺς αὐτοῦ δούλους τοὺς προφῆτας. Other men in the beginning of their Epistles, especially those which they addressed to the Roman people, recited their own titles as Rulers, Kings, or Conquerors; but the Apostles claim to be heard as δούλους, bondsmen,—bondsmen of Jesus Christ.

— κλητὸς] Not self-called (αὐτόκλητος), but called by Christ and the Holy Ghost. See 1 Cor. i. 1.

— ἀφωρισμένος] set apart and dedicated, ἐκλεγμένος, διακεκριμένος (Hesych.), not only by an ἀφορισμός from my mother's womb (Gal. i. 15), but specially by the ἀφορισμός of the Church at Antioch, at the express mandate of the Holy Ghost, to ordain me to the Apostleship. See on Acts xiii. 2 (the best comment upon this text), where the Holy Ghost says, Ἀφορίσατε (the word here used by St. Paul) δὴ μοι Σαῦλον εἰς τὸ ἔργον ὃ προσκείμεναι αὐτὸν, so that he was both κλητὸς and also ἀφωρισμένος: he was not only called by God, but was also visibly set apart for the Apostolic office by an outward mission and ordination, at His command.

2. ὃ προεπηγγέλατο κ.τ.λ.] which (Gospel) God promised afore by his Prophets in the Holy Scriptures (of the Old Testament) concerning His Son which was born of the seed of David.

St. Paul thus anticipates and obviates a Jewish objection, that the Gospel preached by himself, the Apostle of the Gentiles, and proclaiming salvation to all Nations (v. 5) on equal terms, in Christ, was at variance with the Law of Moses; and he affirms that the Gospel is the fulfilment of the promises of God made by the Prophets of the Old dispensation; and, particularly, of the divine promise to David the King and Prophet of the Jewish Nation.

He begins and ends his Epistle with this declaration, which contains the substance of the argument of the whole. See below, xvi. 25—27.

3. ἐκ σπέρματος Δαυὶδ κατὰ σάρκα] from the seed of David according to the flesh (Acts ii. 30. 2 Tim. ii. 8).

Hence it may be inferred that Mary, as well as Joseph, was of the house and lineage of David. See on Luke iii. 23.

4. τοῦ ὀρισθέντος Υἱοῦ Θεοῦ] Who was defined (as distinguished from all others) by a divine decree, and proclaimed to be the Son of God. Chrys., Theophyl.

The best exposition of this text is Psalm ii. 7, where Christ says, after His Crucifixion, and at His Resurrection, I will declare

the decree (ᾤν, chok) whereby THE LORD said unto me, "Thou art My Son, this day have I begotten Thee. Sit Thou at My Right Hand until I make Thy foes Thy footstool."

— κατὰ πνεῦμα ἁγιοσύνης] according to the Spirit of Holiness which was in Him, by which He was anointed (Luke iv. 18. John x. 36. Acts iv. 27; x. 38. Heb. i. 9), and by which He was declared to be the Messiah, the Son of God, and by which Spirit He worked (Matt. xii. 28. Acts ii. 22), and overcame the Spirits of darkness; and by which He offered Himself (Heb. ix. 14), and which Spirit of Holiness being in Him, rendered it impossible that He, the Holy One of God, should be holden by the bonds of Death and the Grave, and see corruption. Cp. Acts ii. 24—27.

Therefore, as the first Birth of Jesus, namely, that from the womb of His Virgin Mother, was by the operation of the Holy Ghost (Luke i. 35), so likewise His second Birth, that from the Tomb, by which He was the firstborn of the dead (Col. i. 18. Rev. i. 5), was due to the energy of the same Divine Person, the Holy Ghost. Cp. below, viii. 11, and see Chrys., Theodoret, and next note.

— ἐξ ἀναστάσεως νεκρῶν] from, after, and by, His Resurrection from the Dead, by which He was proved and proclaimed to be the Son of God; and after which He breathed on the Apostles, and said, "Receive ye the Holy Ghost" (John xx. 22), and sent down the promised gift of the Holy Ghost from heaven (Acts i. 8; ii. 4).

The order of St. Paul's words here must be carefully attended to, in order that their sense may not be weakened. He says that Christ Jesus was decreed and declared to be the Son of God, with power according to the Spirit of Holiness, by the Resurrection from the dead;

The operation of the Holy Ghost, concerning which the Apostle is speaking, was not in His Birth, but in and after His Resurrection.

5. ἐλάβομεν χάριν καὶ ἀποστολήν] we received (at our ordination) Grace and Apostleship. "Gratiam ad laborum patientiam, Apostolatium ad prædicationis auctoritatem." Origen.

I, no less than the other Apostles, received grace and Apostolic commission and authority (Chrys.) from God through Christ (cp. xii. 3; xv. 15. 1 Cor. iii. 10. Eph. iii. 7, 8), with a view to the ὑπακοή πίστewς, obedience of faith; that is, in order that I might bring all Nations to that faith which manifests itself in hearkening to the Word, and in obedience to the Will, of God. See Rom. xv. 18; xvi. 26. 2 Cor. x. 5. Gal. v. 6. 1 Pet. i. 14. 22.

— δι' ἐπ' in behalf of His Name, or for His Name's sake, as 2 Cor. v. 20, ὑπὲρ Χριστοῦ πρεσβεύομεν.

τοῖς Θεοῦ κλητοῖς ἁγίοις, χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁸ Ἐπὶ πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· ⁹ ἡ μάρτυς γάρ μου ἐστὶν ὁ Θεός, ὃς λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι, ¹⁰ πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἰπὼς ἥδη ποτὲ εὐδοκῆσαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. ¹¹ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, ¹² τοῦτο δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.

¹³ Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ¹⁴ Ἐλλήσι τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· ¹⁵ οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

h Eph. 5. 20.
Heb. 13. 15.
1 Pet. 2. 5.
1 Thess. 1. 8.
1 Rom. 9. 1.
2 Cor. 1. 23.
11. 31.
Gal. 1. 20.
Phil. 1. 8.
2 Tim. 1. 3.
k ch. 15. 23, 32.
1 Thess. 3. 10.
1 ch. 15. 29.
m ch. 15. 32.

n ch. 15. 23.
1 Thess. 2. 18.

o 1 Cor. 9. 16.
Acts 28. 2.

6, 7. κλητοί—κλητοῖς] *called*. He gives emphasis to this word, by repeating it. As your father Abraham was called by God, so you in obeying the Gospel are *the called* of God. He thus declares that in embracing Christianity the Jews are God's people, and that *all* who are members of the Visible Church (*ἐκκλησία*) are *the called* of God. See below, viii. 30.

— ἁγίοις] *holy*: properly, separated by *dedication* to God. Another comfortable assurance to the *Jews*. They had been distinguished by God as "*a holy nation*" (Lev. xx. 8. Ezek. xx. 12). St. Paul assures them that they did not lose that title by accepting *Christianity*, but enjoyed its privilege in a higher sense than before. He regards all the faithful whom he addressed, as *called* and *holy*, not in themselves, but by virtue of their holy calling (2 Tim. i. 9. Heb. iii. 1), and by the grace and holiness of *Him* who has called them, and has so obliged them to holiness of life. "Be ye holy; for I am holy" (1 Pet. i. 16).

He applies this title without distinction to *them all*, intimating thereby that God offers grace sufficient to *them all*, and that all may be meet to be partakers of the inheritance of the Saints in light. See above on 1 Cor. i. 2. 1 Tim. ii. 4.

Men are not called by God because they are already holy; but they are made holy because they are *called*. *Augustine*.

— χάρις καὶ εἰρήνη] *Grace and Peace*. See on 1 Thess. i. 1.

An ancient Father uses this salutation as an argument against the *Pelagian Heresy*. "Cunctæ prope Epistolæ Apostoli hoc habent principium *Gratia Vobis et Pax*; et simili fine clauduntur" (see above on 1 Thess. v. 28); and he observes that St. Paul, who was more eminent in labours than the rest, is a signal example of humility, ascribing all his powers to divine *Grace*. "Vas Electionis humilitate dejectus, imo Conscientiâ fragilitatis sum, loquitur *Ego minimus Apostolorum*," &c. *Jerome* adv. *Pelagianos* Dial. ii. p. 515.

8. Πρῶτον μὲν εὐχαριστῶ] *First of all I render thanks*. As usual, the Apostle begins with a sentiment by which he expresses his gratitude to God, and conciliates the good will of those to whom he writes. Cp. 1 Thess. i. 2. 2 Thess. i. 3. 1 Cor. i. 4.

— περὶ] So A, B, C, D*, K, and others, and *Griesbach*, *Lachm.*, *Tisch.*, *Meyer*, *Axford*. *Elz.* ὑπέρ.

10. εἰπὼς—εὐδοκῆσαι] *if haply I shall be prospered on my way, so as to come to you*.

The verb εὐδοκῆσαι signifies *to lead prosperously on a journey*. See Gen. xxiv. 27. 48.

Hence in Greece and Asia, at this day, the parting wish to travellers is καλὸν κατευόδιον, *buon viaggio*.

St. Paul compares his ministry to a *journey*; and his desire is that it may be so prospered as to bring him to Rome.

— ἥδη ποτὲ] *now at length*. His prayers in this respect were granted about three years after this was written, A.D. 61.

11. ἐπιποθῶ] *I long earnestly*. See xv. 23. 32, and 2 Cor. v. 2; ix. 14. Phil. i. 8; ii. 26.

— εἰς τὸ—ἐμοῦ] *to the end that ye may be established in the faith; that is* (for, think not that I am so presumptuous as to imagine that the benefit will be wholly *yours*), *that I also may be comforted with you, each by the faith that is in the other, both you and me*. The faith of the teacher grows with that of his hearers, and so all edify one another in love.

13. ἐκωλύθη] *I was hindered*. See above on 1 Thess. ii. 18. Cp. below, xv. 22.

— τινὰ καρπὸν] So the best MSS. *Elz.* καρπὸν τινα. Cp. τὴν χάρισμα, v. 11.

14. Ἐλλήσι τε καὶ βαρβάροις] *To Greeks and Barbarians*, i. e. to *all* the world. St. Paul was now at Corinth, among the Greeks, and he speaks according to their *ideas*, in which all who did not speak Greek were *βάρβαροι*.

"Huic nomen *Græcè* est *Onagos fabulæ*. Demophilus scripsit; Marcus vortit *barbarè*, i. e. *Latinè*." *Plautus*, *Asinar.* Prolog. 10. Cp. *Juvenal*, Sat. vi. 156, and note above on Acts xxviii. 4. *Cicero* indeed says (de Fin. ii. 15), "*non solum Græcia et Italia sed etiam omnis Barbaria*." The word does not necessarily convey any notion of inferiority, but only of distinction of language and race.

— ὀφειλέτης εἰμί] *I am a debtor*. I only *pay a debt* when I preach to *all the world*. Cp. 1 Cor. ix. 16; xi. 23. 2 Cor. v. 14. *Bp. Sanderson* iv. p. 80.

Another proof of the gift of "*divers languages*" for preaching the Gospel. How could St. Paul be said to *owe the debt* of the Gospel to *all the world*, if he had not the *means* of paying it? And how could he pay it without the coinage of intelligible words? See on Acts ii. 4; xiv. 11; xxviii. 2, and *Theodoret* here.

St. Paul spake with *tongues more than all* (1 Cor. xiv. 18), and this χάρισμα laid him under an obligation to preach to all.

Hence an ancient Father well says, "*Arbitror Paulum diversis gentibus effectum esse debitorem quod omnium gentium linguæ eloqui suscepit, per gratiam Spiritus Sancti*" (1 Cor. xiv. 18). So *Origen*; who thus refutes some recent allegations, that there is no evidence of a belief in the second and third centuries that the Apostles possessed and exercised the power of speaking foreign languages, for preaching the Gospel. See above on Acts ii. 3—8.

If the Apostles were debtors, not only to the Jews, but to the Grecians and Barbarians too, then they must have had the *tongues* not only of the *Jews*, but of the *Grecians and Barbarians* to pay *this debt*, to discharge the duty, "*Itē prædicate*," "*Go ye and Preach*" to all. And this was a special favour from God, for the Propagation of His Gospel far and wide, this division (or distribution) of Tongues (to the Apostles at Pentecost and Sion), which was a reversing of the curse of Babel. *Bp. Andrewes* (on the sending of the Holy Ghost, iii. 123).

See above, notes on Acts ii. 4; xiv. 11; xxviii. 2. 1 Cor. xii. 10. 28. 30; xiv. 2. 5, 6. 19.

15. οὕτω τὸ κατ' ἐμὲ πρόθυμον] *so there is the readiness of mind on my part* (κατ' ἐμὲ): whatever, on the side of God, may be ordered by His Will (κατὰ Θεόν), to which my will is subject, and will be conformed.

On this use of κατὰ, see vii. 22; viii. 1. 1 Cor. iii. 3; xv. 32. Eph. i. 15.

τὸ πρόθυμον is nearly equivalent to ἡ προθυμία, as ii. 4, τὸ χρηστὸν for ἡ χρηστότης. Cp. below, viii. 3; ix. 22. So 1 Cor. i. 26, τὸ μαρὸν, τὸ ἀσθενές. Phil. iv. 5, τὸ ἐπιεικές. Cp. *Philippi*, p. 28.

St. Paul here, as often, *omits* the verb. See ii. 8. 2 Cor. ix. 6. Gal. v. 13, especially the verb *substantive* ἐστὶν, 2 Cor. xi. 22. Eph. iii. 1. 2 Tim. iii. 16. Cp. *Meyer*, who, however,

p Pa. 40. 10.
2 Tim. 1. 8.
1 Cor. 1. 18.
& 15. 2.
q Hab. 2. 4.
John 3. 36.
ch. 3. 21.
Gal. 3. 11.
Phil. 3. 9.
Heb. 10. 38.
r Eph. 5. 6.

¹⁶ Ὁ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

¹⁷ Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

¹⁸ Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ

does not combine τὸ with πρόθυμον, but with κατ' ἐμέ. But the article τὸ seems to be best so joined, and so *Reiche, Glückler, Philippi, Fritzsche*, and others. See *Meyer*, p. 44, and *Winer*, Gr. § 34, p. 210.

— καὶ ὑμῖν] *even to you*, who dwell in a city renowned for its intelligence, literature, and learning. Cp. *Fritzsche*.

¹⁶ Ὁ γὰρ ἐπαισχύνομαι] *For I am not ashamed of the Gospel*. An answer by anticipation to a supposed objection, as usual with the Apostle, "Paulus solet quidquid *alius* objicere potest, antequam objiciatur, edisserere." *Jerome* (ad *Heb.* qu. 11).

The objection had been suggested by the word *Rome*—the imperial Metropolis of Heathenism—where Christianity was despised (*Acts* xxviii. 22), and where a fierce Persecution would ere long rage against it. Cp. *Apollinar.* in *Catenâ* here.

I am not ashamed to preach "Christ crucified" (1 Cor. i. 23) even in the most powerful and learned Cities of the Heathen world.

— τὸ εὐαγγέλιον] *Elz.* adds τοῦ Χριστοῦ, with some MSS., but not found in A, B, C, D*, E, G, and the earliest Fathers.

— Ἰουδαίῳ τε πρῶτον] *both to the Jew first*. First, in having a prior claim, as the covenanted people of God: first, therefore, in the season of its offer (cp. *Matt.* xv. 24. *Rom.* iii. 2; ix. 6), but not in the condition of the recipients *after* its acceptance.

For, he adds, the Gospel is the power of God unto salvation unto every man believing, τῷ πιστεύοντι, that is, on his acceptance of its terms by Faith, which is the hand by which the soul takes hold of Christ's Righteousness.

By the word πιστεύοντι, believing, the Apostle prepares the way for the declaration of the functions of Faith in the next following verses.

¹⁷ Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται] *For the Righteousness of God is therein revealed from faith unto faith*.

This significant phrase, "the Righteousness of God," is not to be lowered, weakened, and impaired, so as to mean only the method of Justification by which God acquits and justifies mankind (*Frits.* p. 47, *De Wette*, and others). But it is the very Righteousness of God Himself, which is both imputed and imparted to men in Jesus Christ, "the Righteous" (1 John ii. 1), Who is "the Lord our Righteousness" (*Jer.* xxiii. 6; xxxiii. 16), and who, being God from everlasting, and having also taken the nature of Man, and having made us members of Himself in Baptism, is made Righteousness to us (1 Cor. i. 30), and does effectually, by His Incarnation, and by our Incorporation into Him, justify us in believing on Him, and making Him ours by Faith, so that we may not only be acquitted by God, but so that we may become the Righteousness of God in Him (2 Cor. v. 21).

This Righteousness is called the Righteousness of God, because it is *not* of man, but of God only, and is revealed in Christ, in order to take away man's unrighteousness, and to declare us righteous in Christ, which is the work of Justification: and also to make us righteous in Him, which is the work of Sanctification.

See above, Introduction to this Epistle, p. 198, and below on iii. 24—36.

This Righteousness of God, which was kept secret in former ages, is now revealed to the World for the first time in the Gospel, and is made available to man by Faith unto Faith, that is, by Faith growing continually, and rising from one degree to another, going on from strength to strength (*Ps.* lxxiv. 7), and receiving grace for grace (*John* i. 16), till it is transformed from glory to glory (2 Cor. iii. 18).

The opposite to this is described by a similar phrase below, vi. 19, τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, one degree of wickedness unto another. Cp. *Jer.* ix. 2, in the Hebrew, and 2 Cor. ii. 16.

By this expression, ἐκ πίστεως εἰς πίστιν, from or out of Faith (as a root), unto Faith (as the tree), St. Paul enters on his great argument concerning Faith, as the proper organ, on man's side, of Justification—that is, the organ by which man trusts in God (and not in himself), and lays hold of the Righteousness of Christ again for the sins of the whole world, and delivering His own members from a state of guilt, and raising them to one of favour with God.

By the words ἐκ πίστεως, he declares that Faith is the root of the Christian life, and by adding εἰς πίστιν, he guards against

the supposition that the Christian life consists only in the root, and shows that it is continually growing with fresh increments from the small seed (*Matt.* xvii. 20) to greater altitude and vigour, putting forth new leaves and branches, and bringing forth new fruit in due season; but still it is ἐκ πίστεως εἰς πίστιν. The vital principle is one—Faith, the "præ et puppis" of the Christian life. Cp. *Theophyl.*, *Bengel*. See also St. Paul's account of his own spiritual growth and life, *Phil.* iii. 9—14.

This is well expressed by the great African Father and Bishop: "We were called when we were made Christians. Men are baptized; all their sins are forgiven them; they are justified from sin. We cannot deny this. Yet there still remains a warfare against the Flesh, the World, and the Devil. We have been justified. But our righteousness grows as we advance. Therefore, let every one of you who has already been placed in a justified state (when he received remission of sins 'by the washing of Regeneration,' and when he received the Holy Ghost) advance day by day, and let him look to himself whether he is making progress: let him grow and ripen till he is perfected. Man begins with Faith; and if you have in you that faith which worketh by love (*Gal.* v. 6), you already belong to the number of the predestinate, called and justified. (*Rom.* viii. 29, 30.) Therefore let Faith grow in you. We live by Faith as long as we are on the road, as long as we are in the journey of our mortal pilgrimage, as long as we are in the body; but when we come to our journey's end, then we shall see Him as He is." *Augustine* (*Serm.* 158).

— Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται] *But the just shall live by faith*. (*Habak.* ii. 4.) Said by the Prophet Habakkuk to encourage the Jews when fainting under the proud oppression of the Chaldeans. Have faith in God. He will send you a deliverer. Cyrus, a type of Christ, was raised up as God had promised (*Isa.* xlv. 28); he conquered and destroyed the Chaldean king in his revelry, and restored the Jews to Jerusalem, and enabled them to rebuild the Temple, an emblem of the Church in glory.

The Apostle applies this prophecy of Habakkuk to the Christian Church, and to his own argument concerning the blessings of eternal life, consequent on Faith in Christ. This application is appropriate and felicitous, especially in reference to his Jewish fellow-Christians, who were thus taught that the temporal promises to their fathers in the Old Dispensation had a spiritual fulfilment to themselves in the New.

Concerning this prophecy and its relation to the Doctrine of Justification by Faith, see above on *Gal.* iii. 11; v. 11.

The conjunction δὲ, but, contains a warning, that, while the just shall live by faith, the unjust, who does not believe, shall perish, and so it is introductory for what follows.

¹⁸ Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ] *For the Wrath of God* (as well as the Righteousness of God, v. 17) is revealed in the Gospel. The Apostle had prepared the way for this declaration by saying, "but the just shall live by Faith; implying that the unbelieving and unjust should not live."

He had stated, that, by a gracious method of Universal Justification, Eternal Life is now revealed in the Gospel both to Jew and Gentile.

He now takes occasion to guard against abuses of that doctrine, by stating that a righteous process of Universal Judgment is also revealed in the same Gospel.

He shows the reasonableness of this, from the fact, that every one who lives is a responsible agent, as being subject to some Law, either to that of

- (1) Natural Reason, or
- (2) Written Revelation,

Or to both; and therefore all, without exception, must render an account of themselves to God, Who will judge them all at the Great Day. He thus also answers an allegation, grounded by some on the fact, that God passed by the sins of the Heathen without intervening to punish them in this world. See below, iii. 25. All men are under some Law. Sin is the breach of Law. God is always angry with sin; but His anger against it is now displayed more clearly in the Gospel.

Since also the wrath of God is revealed in the Gospel, all have now a clear warning of God's purpose to judge the World. Cp. *Acts* xvii. 30, 31.

ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, ¹⁹ διότι τὸ γνωστὸν ἡ ἀδικία τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὁ Θεὸς γὰρ αὐτοῖς ἐφάνερωσε· ²⁰ τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθοράται, ἡ τε αἰδώς αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, ²¹ διότι γινόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν, ἡ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· ²² φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, ²³ καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

²⁴ Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, ²⁵ οἷτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τὴν κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

²⁶ Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἱ τε γὰρ θήλειαι

— τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων] holding, keeping down, the Truth in ungodliness, as in a prison-house. Men have incarcerated the Truth, and hold her a captive under restraint and duress, with the bars and bolts of a depraved will and vicious habits, so that she cannot go forth and breathe the air, and see the light, and do works suitable to her own nature. See Chrys., Aug. (Serm. 141), Theophyl., Ecumen.

19. διότι τὸ γνωστὸν τοῦ Θεοῦ] Quia quod notum est Dei. (Vulg.) Because that which is known of (concerning) God, is manifest in them: that is, is clearly displayed among men as men generally. That which we know of God's justice is not hidden from any, but is made manifest to all men by His works.

S. Basil therefore (Hexameron 1) called the natural world θεογνωστίας παιδευτήριον, a school of the knowledge of God. Almighty God has two Books in which men may read His attributes,—the Book of Nature and the Book of Scripture; and He has two Temples in which He is to be worshipped,—the World and the Church.

— ὁ Θεὸς γὰρ] So the best MSS.—Els. ὁ γὰρ Θεός. For God Himself made it manifest to them by creation.

20—23.] These verses are quoted by S. Hippolytus, the scholar of S. Irenæus, in his recently recovered Philosophumena, pp. 99, 100.

20. τὰ γὰρ ἀόρατα] for the unseen things of Him are seen from the creation of the world, being understood by, and in, His works.

The words from the creation of the world may signify either (1) From the time of the Creation; that is, from the beginning of the world,—compare Matt. xiii. 35. Mark x. 6. 2 Pet. iii. 4,—or

(2) From the structure and fabric of the world. Theodoret; and so Luther and others. See Meyer, p. 54.

The former appears to be the better sense; the latter being contained in what follows.

The meaning is, that God never left Himself without a witness (Acts xiv. 17); and that, long before the Mosaic Law was given, and ever since the Creation, men have had clear evidence of God in His works.

This truth was confessed by the Heathens. See Cicero (de Nat. Deor. ii. 6. 26, and Tuscul. Quæst. i. 29): "Deum non vides, tamen Deum agnoscis ex operibus ejus." Aristot. (de Mundo, vi.): πᾶσι θνητῇ φύσει γεγόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός.

On this argument (viz. the proof of the Attributes of God from the Works of Creation), compare Wisdom of Solomon, cap. xiii.; Clemens Romanus, i. 20; Athanasius, ad Gentes, § 35, p. 27; and Barrow's Sermon "on the Being of God proved from the Frame of the World," iv. 141, where (p. 161) he thus expounds this text: "The Invisible things of God, by the make and constitution of the world, are clearly seen . . . so that they are inexcusable who from hence do not know God, or knowing Him, do not render Him due glory and service."

— αἰδώς αὐτοῦ δύναμις] The eternity of God is proved from the corruptible nature of the visible world. Cyril.

— θειότης] divinity. The word θειότης expresses the attributes of the Θεότης; the divine features of the Deity; the God-like working of the Godhead. Cp. Col. ii. 9.

The words εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους are also capable of two meanings.

(1) So that they are without excuse. Cp. this use of εἰς τὸ below, vii. 5; or

(2) To the intent that they may be without excuse. See Meyer, and Revised Version, p. ix.

The former—which is the translation of the ancient Expositors, and Reiche, De Wette (p. 20), Philippi (p. 37), and others—seems to be the preferable rendering. For it can hardly be thought, that the conviction, confusion, and condemnation of men was any part of the divine plan in Creation, although it follows as a consequence from it.

21. διότι] because — This word introduces the reason why they are without excuse, and are punished.

— καρδία] St. Paul places the seat of infidelity in the heart; "the evil heart of unbelief." Heb. iii. 12.

22. φάσκοντες εἶναι σοφοί] Intelligence, as such, is no safeguard against Superstition and Idolatry. Knowledge puffeth up. (1 Cor. viii. 1.) Intelligence often engenders Pride, and Pride is punished by God with spiritual blindness, which is the mother of Idolatry. "Vindicat Deus in animâ aversâ à se exordio poenarum ipsâ cæcitate." Augustine, Serm. 117.

"Cæcitas mentis est poena peccati, quâ cor superbum dignâ animadversione punitur" (c. Julian. Pelag. v. 3). See also Aug. in Ps. ii. and v. on spiritual blindness as the necessary consequence of Unbelief and Disobedience to God.

25. τῷ ψεύδει] the lie. Idolatry is emphatically called τὸ ψεῦδος, the lie, in Scripture (Isa. xxviii. 15; xlii. 20. Jer. xiii. 25), because the gods, whom Idolaters worship, do not even exist, and yet they worship them in the place of Him Who is the cause of all existence, and Who is the Truth. Cp. Severian, and above, 2 Thess. ii. 11, and 1 Cor. viii. 4.

— παρὰ τὸν κτίσαντα] beside, and rather than, the Creator, 'præ Creatore,' and so as eventually to exclude Him. Hilary (de Trin. 12). Cp. v. 26, παρὰ φύσιν.

From this text a strong argument may be derived against

(1) The Arians, who assert Christ to be a Creature, and yet profess to worship Him; and

(2) Against those who pay religious worship to any creature;

According to Scripture, no one is to be worshipped who is not God by nature (Gal. iv. 8); no creature, but the Creator only. (Rom. i. 25.) From whence it is evident that there is no middle between Creator and creature, Creator and creature being opposites: so that a creature cannot be Creator, nor Creator a creature. Scripture knows nothing of creature-worship, nothing of inferior, relative, or mediate worship distinct from divine; nothing of two worships, of different kinds,—either before the Gospel or after. The one fundamental rule of Worship, from Genesis down to Revelation, is to worship God alone,—the God of Israel, the Jehovah, the Creator, Sustainer, Preserver of all things. There was never any distinction made of supreme and inferior sacrifices, vows, oaths, prayers, protestations. All religious worship is God's peculiar, all of the same nature, and of like import and significance. Waterland (iv. p. 359, "The Scriptures and the Arians compared").

— εὐλογητός] ἡγῆς, baruk, blessed; to be distinguished from μακάριος, also translated in English by blessed; but the latter is applied to men; the former only to God. See ix. 5.

26, 27. Διὰ τοῦτο—ἐπολαμβάνοντες] A dark picture of Heathenism, but fully verified from the writings of what has been

αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν ²⁷ ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

²⁸ Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα. ²⁹ πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοθηρίας, ³⁰ ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφενρετὰς κακῶν, γονεύσιν ἀπειθεῖς, ³¹ ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας. ³² οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσιν.

ε Hos. 7. 3.
Ps. 50. 18.

α 2 Sam. 12. 25.
Matt. 7. 1.

II. ¹ Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων, ἐν ᾧ γὰρ κρίνεις τὸν

called the most brilliant age of the most intellectual nations of the world. e. g. from those of *Aristophanes, Catullus, Horace, Sallust, Suetonius, Tacitus, Juvenal, and Martial*.

It is also important to observe, that the same Divine Spirit Who gives this fearful catalogue of vices consequent on the infidelity of mankind in the *past* ages of the world (v. 29—32) has drawn a similar picture of what yet *remains* to be seen in the future. See the words of the Apostle in 2 Tim. iii. 1—9.

The results of the infidelity which will display itself in the world, will, it is to be feared, in one respect be worse than those of former ages, inasmuch as Christianity is a clearer revelation than any that had previously been vouchsafed to the world, and the sin of apostasy from it, and the punishment due to such apostasy, will be proportionably great.

²⁶ ἀτιμία] *dishonour*. See above on 1 Thess. iv. 4.

²⁸ οὐκ ἐδοκίμασαν] (1) They did not apply the proper *tests* to discover the truth, and

(2) did not *approve* it (Phil. i. 10); and therefore God punished them by giving them over to be the victims of their own *vices*, now no longer *γνήσιος* and *καθαρός*, but *κίβδηλος* and *ἀδόκιμος*.

The metaphor is from metals, and the fate of the mind which does not search for, examine, and approve the truth, may be described in the Prophet's words, "How is the gold become dim, and the most fine gold changed." (Lam. iv. 1.) "Thy silver is become dross." (Isa. i. 22.) "Reprobate silver shall men call them because the Lord hath rejected them." (Jer. vi. 30.)

These verses (26, 27) are quoted by *S. Hippolytus* l. c. p. 100.

On the Laws of Nature cognizable by man (in opposition to the later theory of Locke), see *Hooker*, I. viii. 10.

— τὰ μὴ καθήκοντα] See on Eph. v. 4.

²⁹ ἀδικία] *Elz.* adds *πορνεία*, which is not found in the best MSS., and is rejected by *Lach., Tisch., Alf.*

— κακοθηρίας] *ill-nature*; that malignant habit which turns every thing, however good, into evil, and lives on the poison which it makes for itself. Cp. *Aristot. Rhet.* ii. 13. *Wetstein*, ii. 27. *Schleusner* in v. *Trench*, Syn. N. T. § xi.

³⁰ ψιθυριστὰς] *backbiters*; properly *whisperers*, 'surreptitious,' clandestine propagators of calumnious reports; and so distinguished from the following word, *καταλάλους*, *slanders*, persons guilty of *evil-speaking*, privately and in public.

— θεοστυγεῖς] *haters of God*. So the Authorized English Version after *Theodoret, Suidas, Ecumenius, Grotius*, and *Syriac* Version; and so *Passow*. This sense seems most consistent with the context. The Apostle is describing here the *sins* of the Heathen, and not their *punishment*; and it was competent for him to pronounce that they were *haters of God* (for this was seen from their own words and works), but it was not for him to declare that they were hated by God. Perhaps, therefore, the *active* sense is preferable, although the passive, "hated by God," has been adopted, as most consistent with analogy, by many recent Expositors (*Fritzsche, Meyer, De Wette, Alford, Philippi*), and by the learned Revisers of the English Authorized Version. The argument from analogy is not conclusive for the *passive* sense: *θεομισῆς* is 'a hater of God' (*Aristoph. Av.* 1555), and why not also *θεοστυγής*? Compare also iii. 18.

— ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας] insolent and injurious in *acts*, proud in *thoughts*, and boastful in *words*. Cp. *Fritzsche*, and *Trench*, Syn. § xxix.

³¹ ἀσυνθέτους] *fædīfragos*, *truce-breakers*, μὴ ἐμμένοντας

ταῖς συνθήκαις. Gloss. N. T. *Alberti*, p. 94. Cp. *Jer.* iii. 7. 10. LXX.

— ἀστόργους] *Elz.* adds *ἀσπόνδους*, not in A, B, D*, E, G.

³² τὸ δικαίωμα τοῦ Θεοῦ] the *righteous decree* or *statute of God*. *Δικαίωμα* is that which *δικαίωται*, i. e. has been counted just, and has been ordained and decreed, and is enforced as just. See ii. 26; viii. 4.

Hence, in a secondary sense, it signifies the statute *kept*, by righteous *obedience*; and a justified *state*. See v. 18.

— οὐ μόνον αὐτὰ ποιοῦσι—πράσσουσι] *although they well know the just sentence of God, that they who practise* (*πράσσουσι*) *such things are worthy of death, not only do them, but even patronize those who practise them*.

In the word *πράσσω* (from *πράω, παρῶν, Buttman*, Lexil. § 98) the idea of continuance and habitual prosecution is brought out more strongly than in *ποιῶ*, and the word *συνευδοκεῖν* aggravates the offence; for he who does evil is carried away by his own passion, but he who patronizes it does it deliberately, and with malice prepense inflames the passions of others. See *Ecumen.*, *Bengel*, *Meyer*.

CH. II. 1. Διὸ ἀναπολόγητος] *Wherefore thou art inexcusable, O man, whosoever thou art* (whether Jew or Gentile) *that judgest*.

An answer on the part of the Apostle (as usual with St. Paul, see i. 16) to a supposed objection.

Yes (the Jew might say), all that you have just now said concerning the moral condition and consequent misery of the Heathen is true. But what is that to us? *We* are God's elect *We* are His privileged people. *We* have His Law. *We* have the Holy Scriptures.

True (the Apostle may be now supposed to reply), and therefore *you* are without excuse, for (as he has just said, i. 32) it is declared in God's just decree (*δικαίωμα*) that *all* who do such things are worthy of death; and "we all know this" to be so (v. 2). And ye Jews who condemn the Heathen, practise yourselves the sins which ye condemn in others. And it is not by *hearing* the Law of God that you can be justified, but by *doing* it. (See v. 13.) It is not *γνώσις*, but *πράξις* that will save you. And therefore you are liable to the same, nay rather to *greater*, condemnation than the Heathen; inasmuch as you sin against clearer light and a more explicit Law than they. You, therefore, who are first in privileges, will be first in punishment (v. 9); and you will be condemned at the Great Day even by some of them whom you condemn, who, though they have not the Law, yet are Law unto themselves; and though they have not the *letter* of the Law written on tables of *stone*, yet show the *work* of the Law written in the *fleshy* tables of their own *hearts*. (vv. 14, 15. 27.)

— ἄνθρωπε] *O man*. He does not say ὁ Ἰουδαῖος, *O Jew*! but he says, and says *twice*, ὁ ἄνθρωπε, *O man*.

Why does he adopt this general designation?

(1) Because the proposition he is about to state is one of *universal* application.

(2) Because he will approach the Jew with gentleness, and not exasperate and alienate him by any abrupt denunciation.

(3) Because, if the Jew does those things with which St. Paul here charges him, he has disinherited himself; he is no longer worthy of the name of Ἰουδαῖος, but is a mere *ἄνθρωπος* (not ἄνθρωπος), in a lost state. See ii. 28, 29, and on Rev. ii. 9; iii. 9, as to the word Ἰουδαῖος; and on the word ἄνθρωπος, see 1 Cor. iii. 3, 4.

ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. ² Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

³ Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποίων αὐτὰ, ὅτι σὺ ἐκφύξῃ τὸ κρίμα τοῦ Θεοῦ; ⁴ ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σὲ ἄγει; ⁵ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, ⁷ τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζωὴν αἰώνιον, ⁸ τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμὸς, ⁹ θλύψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος, ¹⁰ δόξα δὲ

b ch. 9. 23.
Isa. 30. 18.
2 Pet. 3. 9, 15.
c Deut. 32. 34.
James 5. 3.
d Job 34. 11.
Ps. 62. 12.
Jer. 17. 10.
Ez. 32. 19.
Matt. 16. 27.
ch. 14. 12.
1 Cor. 5. 8.
2 Cor. 5. 10.
Rev. 22. 12.
e Job 24. 13.
2 Thess. 1. 8.

— ἐν ᾧ] in that wherein.
— κρίνεις] judgest, condemnest. See xiv. 4. 10.
— τὸν ἕτερον] thy neighbour; for, whatever thou mayest think, the Gentile is thy neighbour. Cp. xiii. 8. 1 Cor. vi. 1; x. 24. Luke x. 29. 36.

2. Οἶδαμεν] We (who are Jews and have the Scriptures) know. The Apostle charitably and wisely identifies himself with the Jews, with whom he is arguing, and proceeds from the common ground of Holy Scripture to conciliate and convince them.

3. σὺ] emphatic: as σὺ, v. 4.
4. ἀγνοῶν] Not considering and acknowledging. (Acts xiii. 27. 1 Tim. i. 13.) See on Acts xv. 18. xxiii. 5.

— τὸ χρηστὸν] ἢ χρηστότης. See on i. 15.
— ἄγει] is leading, designs to lead. So 1 Cor. x. 33, ἀπάγω, I try to please. 1 Cor. xvi. 5, Μακεδόνιαν διέρχομαι, I am designing to pass through Macedonia.

The word ἄγει, leads, intimates not only the will of God, but also the will of man. God leads, but man may refuse to be led: "Deus ducit violentem duci," as Bengel says, "ducit suaviter, non cogit necessitate."

5. θησαυρίζεις σεαυτῷ ὀργήν] thou treasurest for thyself wrath. It is not God who treasureth it up for thee (Chrys.), but thy destruction is from thyself. θησαυροὶ εἰσιν ὥστερ ἀγαθῶν ὄντων καὶ κακῶν παρὰ τῷ Θεῷ, Philo, Alleg. ii. p. 80. Deut. xxxii. 33. 35. Prov. i. 18, θησαυρίζουσιν ἑαυτοῖς κακὰ. James v. 3, πῦρ θησαυρίσατε.

This passage occupies an important place in the Pelagian controversy concerning Human Free Will, Divine Foreknowledge, and Divine Grace.

See the Dialogue on these questions in the works of S. Jerome, where the argument for Free Will is thus stated:—

Critobolus. Quid ergo juvat atque coronat in nobis Deus et laudat quod Ipse operatus est?

Atticus (Orthodoxus). Voluntatem nostram, quæ obtulit omne quod potuit; et laborem, qui contendit ut faceret; et humilitatem, quæ semper respexit ad auxilium Dei.

Crit. Ergo si non fecimus quod præcepit, aut voluit nos adjuvare Deus, aut noluit. Si voluit et adjuvit, et tamen non fecimus quod volumus, non nos, sed ille superatus est. Sin autem noluit adjuvare, non est culpa ejus, qui voluit facere, sed illius qui adjuvare potuit, et noluit facere.

Att. Non intelligis διλήμματος tuum in grande blasphemiarum decidisse barathrum, ut ex utraque parte, aut invalidus sit Deus, aut invidus, et non tantum ei laudis sit, quod bonorum auctor est et adjutor, quantum vituperationis, quod mala non coercuit. Detrahatur ergo illi, cur Diabolum esse permisit, cur passus sit, et hujusque patiatur quotidie aliquid in mundo mali fieri. Querit hoc Marcion, et omnes Hæreticorum canes, qui Vetus laniant Testamentum, et hujusmodi syllogismum texere consueverunt;

Aut scivit Deus hominem in paradiso positum, prævaricatorum esse mandatum illius; aut nescivit.

Si scivit, non est in culpa is qui præscientiam Dei vitare non potuit, sed ille qui talem condidit, ut Dei non posset scientiam devitare.

Si nescivit, cui præscientiam tollis, auferes et divinitatem.

Hoc enim genere in culpa erit qui elegit Saül futurum postea regem impiissimum. Et Salvator aut ignorantie, aut injustitiæ tenebitur reus, cui in Evangelio sit loquutus: Nonne vos duodecim ego elegi Apostolos, et unus de vobis diabolus est? (Joh. vi. 70.) Interroga Eum, cur Judam elegerit proditorem? cur ei loculos commiserit, quem furem esse non ignorabat? Vis audire rationem. Deus præsentia judicat, non futura. Nec condemnat

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ex præscientia, quem noverit talem fore, qui sibi postea displiceat: sed tantæ bonitatis est, et ineffabilis clementiæ, ut eligat eum, quem interim bonum cernit, et scit malum futurum, dans ei potestatem conversionis et poenitentiae, juxta illum sensum Apostoli: Ignoras quia benignitas Dei ad poenitentiam te adducit? secundum duritiam autem tuam et cor impoentens thesaurizas tibi iram in die iræ et revelationis justi judicii Dei, qui reddet unicuique secundum opera ejus.

Neque enim ideo peccavit Adam, quia Deus hoc futurum noverat; sed præcivit Deus, quasi Deus, quod ille erat propria voluntate facturus. Accusa ergo Deum mendacii quare dixerit per Jonam: Adhuc tres dies et Ninive subvertetur. (Jonah iii. 4.) Sed respondebit tibi per Jeremiam: Ad summam loquar contra gentem et regnum, ut eradicem et destruiam et disperdam illud. Si poenitentiam egerit gens illa à malo suo, quod loquutus sum adversus eam, agam et ego poenitentiam super malo quod cogitavi ut facerem ei. Et ad summam loquar de gente et regno, ut aedificem et plantem illud: si fecerit malum in conspectu meo, ut non audiat vocem meam; poenitentiam agam super bono, quod loquutus sum ut facerem ei. (Jer. xviii. 8; xxvi. 13.) Indignabatur quondam et Jonas, cur Deo fuerit jubente mentitus: sed injusti mœoris arguitur, malens cum pernicie innumerabilis populi verum dicere, quam cum tantorum salute mentiri. Ponitur ei exemplum: Tu doles super hedera sive cucurbita, in qua non laborasti, neque fecisti ut cresceret, quæ sub una nocte nata est, et una nocte perit: et ego non parciam Ninivæ civitati magnæ, in qua sunt plus quam centum viginti millia hominum, qui nesciunt quid sit inter dexteram et sinistram suam? (Jonah iv. 10, 11.) S. Jerome (Dialog. adv. Pelag. iii. p. 536).

— ἐν ἡμέρᾳ ὀργῆς] in the Day of Wrath. Now, on earth temporal blessings may be given to sinners; but at the last Great Day of everlasting recompense, when He shall render to every man according to his work, His vengeance shall manifest His wrath, and the righteousness of His judgment shall be revealed to every eye in the condign punishment of unreconciled sinners. Bp. Sanderson (Serm. iii. 5. 63).

8. τοῖς δὲ ἐξ ἐπιθείας] To those who act from a principle of factious and self-seeking resistance to God. Cp. Phil. i. 16.

On the sense of ἐπιθείας, see above on Gal. v. 20, the Excursus of Fritzsche here, p. 105. 143—148, and Philippi, p. 56.

On the use of ἐκ, cp. iii. 26; iv. 12. 14.

— ὀργὴ καὶ θυμὸς] So the best MSS. Ἐλζ. has θυμὸς καὶ ὀργή. Θυμὸς πρόσκαιρος, ὀργὴ πολυχρόνιος. (Ammon.) Θυμὸς is fitly placed after ὀργή, for it is iræ exscescentia. (Cic. Tusc. iv. 9.) 'Οργή is the heat of the fire, θυμὸς is the bursting forth of the flame.

St. Paul, in the rapidity of his style, omits the verb. See i. 15.

There is something very expressive in the change of structure of the sentence, and in the omission of the Verb here. It is Almighty God Who ἀποδώσει ζωὴν αἰώνιον. It is His primary design and desire to give eternal life to all. (1 Tim. ii. 4.) But man's destruction is brought down by man on himself, Deo nolente. (Hos. xiii. 9.) Cp. Ecumen.

9. θλύψις καὶ στενοχωρία] afflictio et angustia. Cp. 2 Cor. iv. 8, ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι. Cp. Isa. viii. 22, LXX. The former word represents the act by which a man is cast down and dashed to the ground, the latter the state in which he is kept by continued pressure and constraint.

— Ἰουδαίου πρῶτον] The Jew first. The servant who knew his Lord's will, and did not do it, and will be beaten with many stripes, is the Jew; the servant who knew it not, is the Gentile. (Luke xii. 47, 48.) Origen.

E 2

καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

f Deut. 10. 17.
Gal. 2. 6.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
g Luke 12. 47.
h Matt. 7. 21.
James 1. 22, 25.
1 John 3. 7.

¹¹ Οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ ¹² ὅσοι γὰρ ἀνόμως ἥμαρτον ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον διὰ νόμου κριθήσονται·

¹³ οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

¹⁴ Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος, ¹⁵ οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ¹⁶ ἐν ἡμέρᾳ ὅτε

i Matt. 25. 31.
Acts 17. 31.
1 Cor. 4. 5.

11. προσωποληψία] A, D, G have προσωποληψία, which reading has been received by Lachmann, and some other Editors, here and elsewhere, Acts x. 34. James ii. 9. So πρόσληψις below, xi. 15.

This form with μ is probably an Alexandrine one. (Sturz. de Dialect. p. 130.) But it is very doubtful whether it ought to be admitted into the N. T.; or, if it is admitted into the N. T., it ought, by parity of reason, to be received also into the editions of Herodotus, Thucydides, and Plato, inasmuch as it is found in ancient MSS. of those Authors. But it is probably due to a vicious pronunciation of the copyists, who sounded β and π as μ. See Thilo, Cod. Apocryph. N. T. p. 288, and Fritzsche, p. 110, here.

12. ἀνόμως] without the written law. For all have some Law (v. 15), otherwise they could not sin; for where no Law is, there is no transgression. (Rom. iv. 15; v. 13. 20, and 1 Cor. xv. 56.) Sin is the transgression of the Law. (1 John iii. 4.)

— ἀνόμως καὶ ἀπολούνται] Will also perish without the written Law; that is, they will not be dealt with according to the rigour of that Law; but they will be judged by that Code which is written, not on tables of stone, but on the fleshly tables of the heart (2 Cor. iii. 3, and see v. 15),—"the common law of the world" (Bp. Andrews, i. 290), the code of Conscience and of Reason.

13. νόμου] of the Law. Elz. has τοῦ νόμου, but τοῦ is not in A, B, D, G.

14. Ὅταν γὰρ ἔθνη, τὰ μὴ νόμον ἔχοντα] For whenever Gentiles—that is, any Gentiles—they who have not the Law. He does not say τὰ ἔθνη, the Gentiles, for that would be contrary to the supposition of the general moral depravity of the Heathen world, already described, i. 22—32.

— τὰ μὴ νόμον ἔχοντα] They who have not the Law, the written Law. See below, v. 17. He does not say τὰ μὴ ἔχοντα νόμον, but he says τὰ μὴ νόμον ἔχοντα. The word νόμον is placed emphatically as the first word; and the possession denied to the Gentiles is that of the Law, not of a Law; for all men have some law.

— φύσει τὰ τοῦ νόμου ποιῇ] When they do by nature the precepts of the Law of Moses. When they do them φύσει, by Nature, as distinct from θέσει or written Law. When they do them φύσει, by Nature rightly understood, and as distinguished from the vices of a corrupt Nature, in which sense St. Paul uses φύσις, Eph. ii. 3.

In the nature of Man, rightly understood, Conscience reigns and judges, and exercises royal Supremacy, and Sovereignty, and Judicial authority over the Will and Appetites of Man, and is, as it were, the Governing Power (subject always to the Supreme Law of God) in the constitution of Human Nature considered as a whole.

This dominion of Conscience is called by Origen here, "Naturalis Lex quæ communiter omnibus hominibus inest."

Consequently, whenever Passion domineers over human nature, it is guilty of usurpation; and when man allows this to be the case, he is guilty of violating the Law of his Nature, which is the work of God.

See Bp. Butler's Sermons ii. and iii. on Human Nature on this text of St. Paul, and see also the Preface to those Sermons.

On this important subject the reader may consult the expositions of Hooker, Bp. Sanderson, and Bp. Butler, brought together in Vol. i. of the Christian Institutes of the late Master of Trinity College, Cambridge, Dr. Wordsworth, i. pp. 121. 145, note. 174. 562. 569. 572, 573.

See also the Edition of the three Sermons of Bp. Butler, published by his successor, one of the principal restorers of the true System of Ethics in that University, the Rev. William Whewell, D.D., and the Sermon of their great predecessor,

Dr. Isaac Barrow, "On the Being of God, proved from the frame of Human Nature," Works, iv. p. 163—183.

The subject is fully treated in the fourth Lecture of Bp. Sanderson, de Conscientiâ (Vol. iv. p. 65—90), particularly p. 71—81, following Hooker, II. ii. 1—6, and II. viii. 6, 7, and confuting the Puritan theories that man is subject to no Law but that of the Written Word; and the tenets of the school of Hobbes, followed by Locke and others, that there are no principles of Ethics written by the finger of God in the heart of man. Against such a system of Philosophy the Heathens themselves reclaimed. See Soph. Antig. 460—465, and even Juvenal, xiii. 192.

— ἑαυτοῖς εἰσι νόμος] They are to themselves LAW. Νόμος is not to be rendered a Law (for a Law may be an unjust Law, and there is but one Moral Law), nor yet does it here mean the Mosaic Law, as far as it was Mosaic, and was delivered specially to the Jews, and as distinguished from the antecedent, unwritten, universal Code of Morality, engraven on the Human Conscience, and promulgated by God, at the beginning of the World, as the Common Law of Human Nature.

The Apostle means, that when Gentiles, which have not the Law of Moses, do the works of that Law (which was only a republication of the primeval Code of Ethics), they are to themselves LAW, in her abstract dignity, "whose seat is the bosom of God, her voice the harmony of the world." (Hooker, I. xvi. 8.) Cp. Aristot. Eth. Nic. iv. 14, ὁ ἐλεῦθερος οὐδὲν ἔχει, οὐ νόμος δὲν ἑαυτῷ.

15. οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου] Inasmuch as they display the work of the Law, even of the Mosaic Law itself, written on their hearts; for there is but one Moral Law, Eternal, Immutable, Universal; and the Mosaic Law, in its moral enactments, was only a Transcript and Republication of the Original and Eternal Law of Ethics, graven on Man's Conscience, Reason, and Heart, in the time of his innocence, and grounded on the everlasting foundation of the Attributes of God.

On this use of οἵτινες, quippe qui, see i. 25. 32, Meyer, Philippi, and "Revised Version," p. ix.

— μεταξύ ἀλλήλων] between one another; invicem, inter se. On this use of μεταξύ, see Acts xv. 9, διακρίνε μεταξύ ἡμῶν καὶ αὐτῶν. Matt. xviii. 15.

Man needs not external witnesses or accusers. He has them in his own breast, αὐτόθεν ἐξ αὐτῶν λογισμῶν ἡ ἁμαρτία παρίσταται. Ecumen.

The λογισμοὶ here specified are man's inward reasonings, reckonings with himself, with which he audits the accounts of his own conduct at a "Session holden in his own heart, which is a forerunner of the great Session that is to ensue." Bp. Andrews (iii. 334).

The λογισμοὶ of man are here represented as Witnesses testifying, and as Advocates pleading, inter se, i. e. for and against him in the court of his Συνείδησις or Conscience, which is God's Vicegerent and Deputy, holding an assize in his heart, and administering Justice in God's Name, according to the Law, which is given by Him Who is the only Lawgiver that is able to save and to destroy. (James iv. 12.) Cp. Bp. Sanderson, de Conscient. Præf. ii. 2, Vol. iv. p. 24, who cites Menander, p. 358, βροτοῖς δίκασιν ἡ Συνείδησις θεός, and Prælect. iv. Sermon iv. 9, Vol. ii. p. 113, and Sermon vi. 23—25, Vol. iii. p. 237, and iv. pp. 15. 72.

Not but that these λογισμοὶ themselves are acts of Conscience also, which performs the part of a Monitor and Counsellor de faciendis, a Testis de factis, and also a Judex de rectè et malè factis. See Sanderson, Præf. i. 27, who observes that St. Paul is speaking here of Heathens; and that he teaches here that every man, however unholy, has a conscience, though depraved; and that, at the Fall of Man, Conscience itself was not lost, but its rectitude and integrity were impaired; and that when

κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

¹⁷ Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ¹⁸ καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου, ¹⁹ πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰ παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, ²¹ ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ²² ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ²³ ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; ²⁴ τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

²⁵ Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν. ²⁶ Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, ²⁷ καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

²⁸ Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, ²⁹ ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας, ἐν πνεύματι οὐ γράμματος· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

III. ¹ Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

we are born again in baptism we do not receive the infusion of another Conscience, but our Conscience, which was before unclean, is washed by the blood of Christ, and is cleansed by Faith, in order that it may please God.

¹⁸ ἐν ἡμέρῃ] This seems to follow on v. 10; the introduction and continuation of the Parenthesis being marked by the conjunction γάρ, repeated four times, vv. 11, 12, 13, 14. Still there is a connexion between this verse and what immediately precedes. For, as Origen observes, Conscience, which exercises a judicial office in the present life, will exercise it in a special and solemn manner at the Great Day. It will be the accuser of the evil, the acquitter of the good. It will be even, as it were, an Assessor of the Judge Himself.

¹⁷ Εἰ δέ] *Elz.* has ἰδὲ, but εἰ δέ is found in A, B, D*, E, K, and the preponderance of MSS. is in its favour, and is received by *Griesb., Scholz., Lach., Tisch., Alf., Bloomf.*

But if thou art entitled a Jew, Ἰουδαῖος, one who by his very name professes to praise God. (See v. 29, and Rev. iii. 9.) If thou art a Jew in name, show thyself one in deed. (*Origen.*)

Elz. has τῷ before νόμῳ, but it is not in A, B, D*, and νόμος has the force of a proper name, as in v. 14, and signifies here as usual the positive written Law. See *Meyer, Alf., and Philippi*, p. 59.

¹⁸ δοκιμάζεις τὰ διαφέροντα] *Discernest the things that are more excellent.* Having the touchstone of the written Law in thy hand, art able to ascertain and recognize that which is genuine and true, and to distinguish it from what is spurious and false, and (as far as thy reason is concerned) approve it as such. See above, i. 28, and 1 Cor. iii. 13; and below, Phil. i. 10.

—κατηχούμενος] Being orally instructed. See Luke i. 4, and on Luke ii. 46, as to the use of catechetical instruction among the Jews.

²⁰ μόρφωσιν] *model; 'formam honesti,' Cic. de Off. i. 5.* So *exemplar, effigies, species, τύπος*, are used in the philosophical writings of Antiquity, for an ideal personification of Virtue. See *Bentley* on Freethinking, p. 278, near the end.

^{21, 22} κλέπτεις—μοιχεύεις] See the sins charged, and the woes denounced, by our Lord on the Jewish Teachers and Rulers, Matt. xxiii. 13—28; and the description given by St. James of the state of morals at Jerusalem, v. 1—4; and by *Josephus* at the time of the siege, B. J. iv. 3. 3; v. 9. 4. 13. 6; and his remarkable confession, v. 10. 5, that "no city had ever suffered such miseries, nor did any age produce a generation more fruitful in wickedness, since the beginning of the World."

As to the prevalence of *μοιχεία* among the Jews, see John viii. 9.

—ἱεροσυλεῖς] *Thou who abhorrest the idols of the heathens, dost thou rob the temple of God?* Particularly in robbery of tithes and offerings. (Mal. i. 8. 12. 14; iii. 10.) A very common sin among the Jews, and for which Ananias, the High Priest, was

specially notorious (*Joseph. Ant. xx. 9. 2*); thus imitating the sin for which his namesake, Ananias, was struck dead by God. (*Acts v. 2. 5*.)

The profanation of the Temple, twice punished by our Lord, was also a public example of *ἱεροσυλία*. (Matt. xxi. 13. John ii. 14.)

²⁴ καθὼς γέγραπται] *as it is written.* He proves the sinfulness of the Jews from their own Scriptures, on the ground of which they claimed pre-eminence over the Gentiles. Cp. Isa. lii. 5. Ezek. xxxvi. 19. *Surenhus.* p. 437.

²⁷ κρινεῖ] *κατακρινεῖ* (Matt. xii. 41). Will rise up in the judgment against thee. (*Ecumen.*) Ἐλέγξει σέ (so read for ἐλέγξει) ὁ τὸ σημεῖον μὴ ἔχων, τὰ δὲ τοῦ σημείου κατορθώσας, ὡς μὴ κατορθώσας. *Origen* (in *Caten.* p. 4).

—ἡ ἀκροβυστία] *the Uncircumcision*, i. e. of the Gentile world, as the Jews are called ἡ περιτομή, the Circumcision. See Phil. iii. 2.

On the word ἀκροβυστία, see 1 Cor. vii. 18.

—τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου] *Thee, who through the letter and circumcision transgresses the law.* Διὰ signifies here something more than the state in which the agent is (as iv. 11; xiv. 20. 2 Cor. ii. 4; iii. 11); it intimates in the present passage (as an aggravation of the sin) that the Jew breaks through the barriers with which the Law fences him in. So iv. 11, οἱ πιστεύοντες δι' ἀκροβυστίας, those who, being in uncircumcision, overcome, and, as it were, pass through its hindrances and believe. See also on xiv. 20, τῷ διὰ προσκόμματος ἐσθλοῦτι, and cp. *Winer*, § 47, p. 339.

²⁹ περιτομή καρδίας] Circumcision has a moral and spiritual meaning: εἰ τις οὐκ ἐκκόπτεται τὰ πάθη (his sinful affections), ἀκρόβυστός ἐστιν. *Photius.*

—ἐν πνεύματι] *The spirit*, the inner man, as opposed to the flesh. *Theodor. Mopsuest.*

—οὐ ὁ ἔπαινος] *The praise whereof*, not merely of whom: the praise and reward is applicable to the whole character and subject described in vv. 28, 29. Cp. *Meyer.*

CH. III. 1. Τί οὖν τὸ περισσόν] *What then is the acknowledged pre-eminence of the Jew?* A question from a Jewish objector,—If what you have said be true, what becomes of the preference given by God Himself to us, His chosen people the Jews? Does not your argument contravene that? Does not it involve an assertion that we Jews have no pre-eminence at all, except one of present guilt and future punishment? Does it not tend to subvert the Law, which is from God?

No, replies the Apostle; and he now proceeds to prove that his argument is in perfect harmony with the divine choice of the Jews, as a peculiar people, and that it establishes the Law. See v. 31.

On τὸ περισσόν, cp. Matt. v. 37. 47.

a Deut. 4. 8.
Ps. 147. 19, 20.
ch. 2. 18, & 9. 4.
b Num. 23. 19.
ch. 9. 6.
2 Tim. 2. 13.
Heb. 4. 2.
c Ps. 51. 4.
& 62. 9.
John 3. 33.

² Ἡ Πολὺ κατὰ πάντα τρόπον πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ³ Τί γὰρ εἰ ἡπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; ⁴ μὴ γένοιτο· γνωέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιοθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

⁵ Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω·

⁶ Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

⁷ Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν

d Gen. 18. 25.
Job 8. 3.
& 34. 17.

2. ἐπιστεύθησαν τὰ λόγια] They (the Hebrew Nation) were entrusted with the Oracles of God.

On the grammatical structure, see above 1 Thess. ii. 4. So far am I from disparaging the Law, that I affirm your greatest privilege to be in *possessing the Law*; your greatest prerogative is that you have been entrusted with the Oracles of God (cp. Acts vii. 38. 1 Pet. iv. 11), the Law, and the Prophets.

But observe also, that in them, as will now be shown, God has declared His *wrath against sin*, and He has shown the *universal sinfulness* of mankind, whether Jew or Gentile, and their *universal need* of a Redeemer, and of His righteousness; and by consequence He has revealed His *wrath against you* for your sins, and *your need* of that gracious method of Justification which He has provided for all through Faith in Christ.

The Apostle thus confirms his argument concerning the greater responsibility of the Jews, and consequent guilt, proportionate to the greater knowledge communicated to them by God in the Holy Scriptures. He also prepares the way for his quotations from the Law and the Prophets, the *λόγια Θεοῦ*, in their hands (see 10—19), concerning their own sinfulness, and concerning Justification by Faith in Christ.

This Text is also an important testimony concerning the Canon of Holy Scripture. Cp. ix. 9.

The Holy Spirit, by the mouth of St. Paul, declares here that those Writings which were committed to the charge of the Hebrew Nation, as "*the Oracles of God*," are what that Nation esteemed them to be, the *inspired and perfect Written Word of God*, as far as it had then been delivered to the Church.

Therefore—

(1) Those Writings are to be revered as such by all who hope to be saved; and

(2) No other writings are to be so regarded, such as the *Apocrypha*, which then existed, but were *not* committed as *λόγια Θεοῦ* to the Hebrew Church, nor were ever received by it as such. See Bp. Cosin on the Canon, chap. ii.; and the authorities cited in the Editor's 2nd, 3rd, and 4th Lectures on the Canon of Scripture and on the *Apocrypha*, 1851, p. 27—128, as to the functions of the Hebrew Church as the divinely constituted Trustee and Guardian of the Old Testament.

3. Τί γὰρ] For what, albeit some (among the Jews) were unbelieving? He solves an objection raised from their disobedience to the Law which God committed to their trust. Photius.

— μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ:] Shall the unfaithfulness of them nullify the faithfulness of God?

There is a paronomasia in the words *ἐπιστεύθησαν, ἡπίστησαν, ἀπιστία, πίστις*, which ought to be observed, but is difficult to express in English. The phrase *πίστις τοῦ Θεοῦ* (which is an unusual one) is best explained by the assertion *πιστὸς ὁ Θεὸς, God is faithful*. (1 Cor. i. 9; x. 13. 2 Cor. i. 18.) *Πίστις* is used for a *pledge* and *promise*. (Acts xvii. 31. 1 Tim. v. 12.)

4. μὴ γένοιτο] Heaven forbid that this should be so! "*Mimé vero!*"

On the phrase *μὴ γένοιτο*, containing a very strong negation, and often used by St. Paul in this Epistle and that to the Galatians, and only once in all his other Epistles, 1 Cor. vi. 15, see above on Gal. ii. 17; iii. 21; below, vv. 6. 31; vi. 2. 15; vii. 7. 13; ix. 14; xi. 1. 11.

— γνωέσθω—ψεύστης] Let God be accounted true. Let Him become true, i. e. *subjectively*, even to those who now suspect Him to be not so. Let the truth of His promises be acknowledged by all (he does not venture to say *ἴστω*, but *γνωέσθω*), although that recognition should involve the admission that *every man is false*. Photius.

Nothing that is in man can annul the faithfulness of God; neither the original unworthiness of God's children, nor their actual unfaithfulness. Still God will be glorified in the truth and faithfulness of His promises. Bp. Sanderson, Sermon. ii. Vol. ii. p. 41, where he gives an exposition of verses 5—8.

— "Ὅπως ἂν] In order that. (See Ps. li. 5.) David does not mean that he had committed sin with the *intention* of glorifying God. By so doing he would have exposed himself to the condemnation pronounced in v. 8 here. But he means that the evil of his sin had been overruled by God for good, in order that even it might be conducive to the greater manifestation of the Divine Justice. Cp. Bp. Sanderson, *Prælect.* ii. 8.

With this use of *ὅπως ἂν*, indicating a providential design, compare that of *ἵνα* above, 1 Cor. i. 15. 2 Cor. i. 9; iv. 7, and note.

David does *not* excuse his sin on the ground that in its pardon God's mercy will be glorified, although he says that this will be the *result* (Ps. li. 6); but he grieves over his sins, and declares that God will judge the world (ix. 8; lviii. 10); and that the wicked shall be punished by Him for ever (ix. 17).

God may, and does, exercise His power, and wisdom, and love, in educing the greatest good from the worst evil; but this is the effect of His own incommunicable attributes, and not of man's sins, which are not "*ordinabilia ad bonum finem*."

God never does evil in order to elicit good from it, nor does He permit any man to do evil in order that good may come. It is indeed very important, with what *intention* a thing is done. But whatever is *sinful* is never to be done on the plea of good intention. S. Augustine (de Mendacio, c. 7).

— "Ὅπως ἂν δικαιοθῇς] In order that thou mayest be justified, i. e. be accounted just. By using this word here St. Paul puts into our hand a key for unlocking the meaning of his argument concerning Justification. The sense in which David used the word *צַדִּיק* (*tsadak*), and its compounds, and in which his LXX Translators used *δικαίων* and *δικαιοῦσθαι*, is the sense in which he is about to use them. See below, v. 24—26.

— καὶ νικήσῃς] and prevail judicially in thy cause.

5. Εἰ δὲ—ὀργήν] But if the unrighteousness of us men manifests the righteousness of God; if our sin lays a foundation on which God builds His righteousness as a superstructure, what then shall we say? If our sin sets forth in a clear light the righteousness of God, is God unrighteous, He Who sends down (ὁ ἐπιφέρων) the wrath by which our unrighteousness is punished?

On the use of *συνίστημι, constituo, colloco*, and thence *manifesto, φανεροῦν, βεβαιοῦν* (*Hezych.*), and thence to introduce and present by a commendatory letter, see above, Gal. ii. 18 and 2 Cor. vii. 11; and below, v. 8 and xvi. 1.

Here is another objection, suggested by the mention of the sin of David, to which he had just referred. David himself had said, in the words just quoted by the Apostle, Against Thee only have I sinned, in order that thou mightest be justified in thy words, and prevail when thou art judged.

Thus (it might be alleged) David, by sinning, was like one who built up and displayed God's righteousness to the world. Is God then unrighteous in inflicting the punishment upon the sin, which had been, as it were, the groundwork of his own righteousness (this question is a general one)? For all sin and all evil will in the end be overruled by God for Good.

On the use of *μὴ, num* (not *nonne*), see Winer, § 57, p. 453. St. Paul would not venture to ask, "*Is not God unjust?*" It is enough for him to allow the question to be put, as if it admitted a doubt, and he apologizes even for that.

7. Εἰ γὰρ ἡ ἀλήθεια] For if the truth of God abounded by my lie unto His glory, why am I still as a sinner liable to be judged?

Another objection which St. Paul rejects with indignation. See a parallel instance of an objection thus suddenly introduced, as in a dialogue, between the Apostle and an interlocutor in 1 Cor. x. 29.

"My lie," that is, mine, or any one's. On the practice of St. Paul, thus introducing the objections of others (in which he by no means concurs) in his own name, see above on Gal. ii. 18, and 1 Cor. vi. 12.

αὐτοῦ, τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι, ⁸ καὶ μὴ, καθὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; —ὣν τὸ κρίμα ἐνδικόν ἐστι.

⁹ Ὁ τί οὖν; προσεχόμεθα;

e Gal. 3. 22.

Οὐ πάντως προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι ¹⁰ καθὼς γέγραπται, ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς ¹¹ οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. ¹² Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ¹³ Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰδὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, ¹⁴ ὣν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει ¹⁵ ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. ¹⁶ σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, ¹⁷ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν, ¹⁸ οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

¹⁹ Οἶδαμεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα πᾶν στόμα

8. Καὶ μὴ, καθὼς βλασφημούμεθα] *And why do we not rather say, as we are blasphemously reported, and as some affirm that we do say, "let us do those things that are evil (τὰ κακὰ) in order that those things which are good (τὰ ἀγαθὰ) may come?"*

The imputation to him of such a doctrine as this, that "we may do evil in order that good may come," is resented by St. Paul as a blasphemous slander; and all who hold such a doctrine as that are thus denounced by him, their "condemnation is just."

See *Bp. Sanderson's Sermon* (A.D. 1626) on this text, Vol. ii. p. 41—75, where (p. 48) he mentions with approval two interpretations, viz. the damnation is just of those,

(1) Who unjustly slander us in this manner, or

(2) Who adventure to do any evil under whatsoever pretence of good to come.

The former appears to be the preferable sense. Compare his *Prælect. de Consc.* ii. 5, where he says: To understand the full scope and design of this passage, we are to observe that, of all the Apostles of our Lord, St. Paul asserts every where in the most copious manner, the extensive mercy and compassion of God in entering into a covenant of grace with sinners, and fulfilling faithfully the promises of the Gospel, notwithstanding the wickedness and infidelity of mankind, who were corrupted at the heart, and in their daily practice betrayed their impiety and want of faith; and yet so far was the sinner from vacating the Evangelical promises, and making them of none effect, that his very sins contributed to God's glory, and made His truth and grace still more illustrious; for *where sin abounded, grace did much more abound.* (Rom. v. 20.)

From this doctrine of the Apostle, not only the Sophists and Impostors took occasion to defame and undermine the authority of St. Paul, but the Hypocrites and Libertines of the age made use of it to countenance and give them a security in their vices. And no wonder; for if the preaching of the Apostle were true, that the sins of men redounded to the glory of God, the divine justice could not reasonably exert itself in the punishment of sinners; there would be no encouragement for Virtue or Religion; nay, men were obliged to sin more abundantly, that God might receive the more abundant glory; and it would be their duty, upon all occasions, *to do evil, that good might come.* Other aspersions that were thrown upon the Apostle by his enemies, he confuted by proper arguments. But *this* he thought unworthy of an answer; he only expostulates with indignation, and resents it as the vilest slander, and as a degree of blasphemy. *Bp. Sanderson* (*Prælect. de Consc.* Vol. ii. p. 73, English Translation. Lond. 1783).

9. Τί οὖν; προσεχόμεθα;] *What then? Do we Jews excel them, the Gentiles? No; in no wise.* The word *προσεχόμεθα* seems to be the middle voice (not passive), and may be compared with *σκανδαλίζομενος τόνον*, Tit. ii. 7. And the sense is, *Do we occupy a higher position in virtue than they do?* So *Vulg.*, 'præcellimus eos'; and similarly *Origen*, *Theophyl.*, *Theodore*, and *Tholuck*, *De Wette*, *Philippi*, *Bloomf.* *Cod. Boerner.* has *προκατέχομεν περισσόν*, which gives the same sense.

This exposition is combined by some of these interpreters and others, with the sense, 'Are we preferred by God?' But the Apostle is not dwelling on God's favour, but on man's sin; and he shows that the Jews are not at all superior to the Gentiles in holiness.

Some recent Interpreters render the words, *Have we any pretext or excuse for ourselves?* But this rendering does not cohere with the argument.

The Apostle employs the pronoun *we* (as usual) to conciliate the Jews, by associating himself with his countrymen. See above, ii. 2.

The *περισσόν* or *prerogative* of the Jews was, that they were the appointed keepers of the books of the Law (v. 2); he now goes on to show that this *περισσόν* is, by their sin, made rather an argument for their condemnation, because they have not kept the precepts of the Law, of which they were the appointed guardians.

—Οὐ πάντως] *No; in no wise.* *Winer*, p. 489. *Matt.* xxiv. 22, and below, v. 20.

—προητιασάμεθα] *we before charged or arraigned both Jew and Gentile as under sin.* See i. 18; ii. 1.

10. καθὼς γέγραπται—18. αὐτῶν] His argument against the Jews is grounded on the Jewish Scriptures, as before;

This ground of the Scriptures is properly taken by him, (1) Because the Jews charged him with disparaging the Law contained in the Scriptures, by his doctrine of *Justification by Faith*.

(2) Because the custody of the Scriptures was the great privilege of the Jews (v. 1).

(3) Because his doctrine of Justification by Faith establishes the Law contained in those Scriptures.

Accordingly, he repeats the words *καθὼς γέγραπται*, as it is written, or *γέγραπται*, or the like, no less than nineteen times in this Epistle: i. 17; ii. 24; iii. 4. 10; iv. 17. 23; viii. 36; ix. 13. 33; x. 5. 15; xi. 8. 26; xii. 19; xiv. 11; xv. 3. 4. 9. 21.

He convinces the Jews of guilt by the testimony of their prophetic Scriptures, especially the Psalms, which denounce punishment on the sin of those who reject Christ.

11. συνιῶν] *Matt.* xiii. 23. *Winer*, 75. The form in *ω* is also used, as *ἀφῶ*, *Mark* i. 34; xi. 6.

13. ἐδολιοῦσαν] An Hellenistic form. *Ps.* lxx. 2, ἤλθοσαν. *Josh.* v. 11, ἐφάγοσαν. So *John* xv. 22. See *Bekker*, *Anecd.* 91. 14. *Sturz*, *de Dialect.* p. 60. *Winer*, § 13, p. 73.

16. σύντριμμα] Properly *concussion* and *bruising together*, e.g. of bones; hence calamity, affliction, destruction. *Levit.* xxi. 18. *Ps.* cxlvii. 3. *Job* ix. 17. *Isa.* xxx. 14, LXX.

19. Οἶδαμεν δὲ] *Now we know that whatsoever the Law (the Old Testament, which he has just been quoting) saith, it saith to them that are under the Law; and therefore the descriptions of sin which have just been cited from the Old Testament, are to be applied by you, who are Jews, to yourselves, as representing your own guilt before God.*

—ὁ νόμος] *Holy Scripture; the Law and the Prophets, and Hagiographa; for he had just been quoting the Psalms and Isaiah: Νόμον λέγει πᾶσαν τὴν παλαιάν. Ecum.* See above, *Luke* xxiv. 44. *John* viii. 17; xv. 25.

—ἵνα—ὀνόδικος γένηται] *in order that all the world (Jews as well as Gentiles) may become under sentence of condemnation before God. ὀνόδικος means something more than guilty; it is, convicted of guilt, and therefore under penalty for it; τιμωρίας ὀνοκείμενος. Alberti Gloss.* N. T.

m ch. 7. 7.
Gal. 2. 16.
& 3. 11.
Ps. 143. 2.
Acts 13. 39.
n John 5. 46.
Acts 15. 11.
& 26. 22.
ch. 1. 17.
o ch. 10. 12.
Gal. 3. 28.
Col. 3. 11.

φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. ²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

²¹ Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, ²² δικαιοσύνη δὲ Θεοῦ, διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας, οὐ γὰρ ἔστι διαστολή,

²⁰. διότι ἐξ ἔργων νόμου—σάρξ] *Because no flesh shall be justified in His sight by works of the Law.*

Here is the reason why all mankind, including the Jews, are liable to sentence of condemnation. The Law gives clearer knowledge of sin, but does not enable any one to be sinless, nor provide any expiation for sin.

— Διὰ νόμον ἐπίγνωσις ἁμαρτίας] *through the Law, is a clear knowledge of sin, and nothing more; and sins of knowledge are greater than sins of ignorance. Ecumen.*

²¹—²². Νυνὶ δὲ—Ἰησοῦ] *But now (in the Christian dispensation) apart from the Law (of Moses), the Righteousness of God, namely, that Righteousness which appertains to God alone (for all men are sinners), and which is not only imputed, but imparted, to man through the Incarnation of Jesus Christ "the Righteous," Who is the "Lord our Righteousness" (see above, i. 17, and 1 Cor. i. 30), has been made manifest in the Gospel; that Righteousness which was before attested by the Law and the Prophets: yea (ὅτι) the Righteousness of God, conveyed through Faith in Jesus Christ unto all, and upon all, so as to extend as a gift to all, and so as to cover all (see Gal. iii. 27), that believe; the Righteousness of God in Christ, the Eternal Word, reaching to all, and flowing like a stream upon all, and cleansing all whose nature He has taken, and who are made members of Him, and so are partakers of the Divine Nature, by Faith. (2 Pet. i. 4.)*

For, all alike need a Redeemer; and Christ, "Who is God over all" (ix. 5), has taken the nature of all, and died for all; there is no difference. All sinned, and fall short of the glory of God. Being justified freely by His grace and favour, not by their own works, through the redemption that is in Christ Jesus, Whom God set forth as a propitiation through faith, by the shedding of His blood for the manifestation of God's Judicial Righteousness, which might otherwise have been questioned, because of the passing over of the former sins (which appeared to deserve punishment, and did not receive it, and were winked at by God) in the forbearance of God, for the manifestation of His Judicial Righteousness in the present season, to the intent that God may be just, and yet also at the same time be justifying the man who rests on the Faith that is in Jesus, and grows as it were out of that Faith (and not on his own works) as the root of his Christian life.

This passage brings before us the following important points:

(1) That δικαιοσύνη Θεοῦ, Righteousness, not devised by man for himself, but by God for man, has now been made manifest in the Gospel.

(2) That it is χωρὶς νόμου, apart from the Mosaic Law, independent of the Law,—not of the Law as a rule of Practice, but of the Law as a Covenant. See v. 31.

(3) That it was preannounced and 'attested' by the previous and preparatory 'witness of the Law and the Prophets,' and therefore is not contrary to 'the Law and the Prophets,' but is the fulfilment of them.

(4) That it is available to all universally by Faith in Christ.

(5) That it is needed by all; for all men sinned. Observe the aorist; all men sinned in Adam, all men fell in him (v. 12), and there is no man who sinned not. The universal sinfulness of mankind is summed up as it were in one act. All sinned, all come short of the glory of God (v. 23), and cp. v. 2, ἐπεὶ ἐλάβις τῆς δόξης τοῦ Θεοῦ.

(6) That it is not purchased or procured by man for himself, but is given freely by the grace of God; so that God looks on man no longer as man is in his fallen nature, stripped of original righteousness, wounded and naked (as the traveller in the road from Jerusalem to Jericho, see on Luke x. 31); but God beholds man as created anew in Christ, and as invested with the robe of His Righteousness, with Whom the Father is well pleased; and as "accepted in the Beloved." (Eph. i. 6.)

(7) That this Righteousness is given by God's free grace and favour, through the Redemption or Ransom (ἀπολύτρωσις) in Christ Jesus, Who as Jesus, or man, was able to suffer, and also, as Christ, the Son of God, was able to satisfy for us all, whose nature He has taken, and so became our second Adam, and joined our nature to the nature of God.

(8) That this Redemption has been provided by God, Who set forth Christ for Himself (προέθετο), so as to satisfy His offended Justice, to be a propitiatory Victim for our sins.

Some Expositors (Theophyl., Ecumen., Erasmus, Luther, following Theodoret) suppose ἱλαστήριον here to signify the Propitiatorium, the Propitiatory, or the Mercy-Seat, or Throne of Grace, on which God's presence and favour rests, and in which His Shechinah or Glory manifests itself, as it did between the Cherubim overshadowing the Ark (Ps. lxxx. 1), and which is sprinkled by our Great High Priest with His own Blood. (Exod. xxv. 17. Levit. xvi. 14—18.) Cp. Heb. ix. 5.

This exposition (which deserves consideration, and was adopted by many ancient Interpreters, and has been ably maintained by Philippi, p. 106), does not seem so suitable to the context as that which renders ἱλαστήριον a sin-offering, or propitiatory Victim. See the authorities in Frits., p. 193, and in Meyer, De Wette, and Alf.

For, the fact on which the Apostle here dwells, is the blood-shedding of Christ, by which He paid the price of our Redemption (ἀπολύτρωσις), and appeased the anger of God, and cleansed us from sin, and displayed the sternness of God's Justice and Wrath against it; and showed that the temporary pratermission (πάρεσις, v. 25) on God's part, of the past sins of mankind, was not due to any indifference on His side to the guilt of sin (as some might have imagined, Ps. x. 12; 1. 21), and yet enabled Him (if we may venture so to speak), without any compromise of His Justice, to be the Justifier of all who build their foundation on Faith in Jesus, the Saviour of all.

Besides (as Stuart observes), the word προέθετο, He publicly set forth (cp. Thucyd. ii. 34), is not applicable to the covering of the Mercy-Seat, which was concealed from the people, and even from the priests, and which is, as its name, ἱλαστήριον, ἱλᾶσθαι, capporeith, or covering (Levit. xvi. 2. Exod. xxv. 17, 18—22. Cp. Heb. ix. 5) signifies, the covering of our sins by Christ's Righteousness, by which ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Rom. iv. 7. 1 John ii. 2.

(9) That the blood of the Son of God was shed for an exhibition of (ἐκτείνεω) God's Justice,—requiring no less a sacrifice than one of infinite value; and because (διὰ) of the pratermission (πάρεσις), passing-by, or overlooking of sins that had been committed in past times, which sins had been winked at by God (Acts xvii. 30),—not because He was indifferent to sin, but in His long-suffering (ἀνοχή).

But this pratermission necessitated such an exhibition of God's hatred against sin, as Christ's Death was, lest men should suppose that God is only merciful, and not also just; and that He will not punish sin; whereas the truth is, that God in Christ is not only the Justifier of sinners, but also just in punishing sin.

By this assertion the Apostle also obviates the objections of Jews, and also of Socinians, against the doctrine of the Atonement, as if it were an arbitrary act of severity. He shows that it is grounded in the everlasting attributes of the Godhead—Justice and Holiness.

πάρεσις, the temporary pratermission (cp. Acts xvii. 30) is to be distinguished from ἄφεσις, total remission. God παρῆκεν ἁμαρτίας before Christ's Passion, but He ἀφίησιν ἁμαρτίας, in, by, and after it. The former was a work of ἀνοχή, or forbearance, the latter of χάρις, or grace.

Whenever He forgave sins under the old dispensation it was by reason of the Blood of Christ, presupposed, and having a retrospective efficacy. Cp. Heb. ix. 15.

On the sense of πάρεσις, see Frits. p. 190, 200; Meyer, p. 117; Alford, Trench Syn. xxiii.

(10) That this sacrifice was provided for the manifestation of His Justice in the present season (καὶ νῦν), that of the Gospel dispensation, so that He might be proved to be Just (according to the Moral Law) in punishing the sins of mankind, represented by His own well-beloved Son, obeying and suffering in their Nature, and as their Proxy; and in accepting a competent satisfaction offered to Him in amends for the debt due to Him, and in reparation of the injury done to Him; and in consequence thereof acquitting the debtor and remitting the offence. (Rom. iii. 24. 26.) And therefore Justification is expressed as a result of Christ's redemption,—a proper and immediate effect of our Saviour's

23 ὅτι πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, 25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

p ch. 11. 32.
Gal. 2. 22.
q Matt. 20. 28.
Eph. 1. 7.
2. 8.
Tit. 2. 5, 7.
1 Pet. 1. 18.
1 Acts 13. 38, 39.
Col. 1. 20.
1 John 2. 2.
& 4. 10.

Passion. (Rom. v. 9. Eph. i. 7. Col. i. 14.) Cp. *Dr. Barrow's* Sermon on Justification by Faith, Vol. iv. p. 127.

On the doctrine contained in the above Verses, see also above in the Introduction to this Epistle, pp. 186—191. 198.

24. δικαιούμενοι] being justified.

26. δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ] justifying him who builds by Faith on Jesus as his foundation, and springs from Him as the source of his life, and the root of his spiritual being. On this use of ἐκ, see i. 17; ii. 18.

On FAITH, as the instrument by which we are justified, see below on v. 1, and above p. 199, 200.

These paragraphs require an investigation of the meaning of the word ΔΙΚΑΙΟΝ, as used by St. Paul.

St. Paul has given a clue for the interpretation of this word by the use he has already made of it in i. 17; ii. 13; iii. 4.

Its sense had also been declared by the usage of the *Septuagint* Version, where δικαιοῦν is equivalent to ῥηξῆναι (*hitedikēn*), *justificavit*, and has the force of *acquitting or accounting and declaring righteous*, in opposition to *condemning and pronouncing guilty*. Cp. below, viii. 33, with the use of the word by the LXX in Gen. xxxviii. 26; xlv. 16. Exod. xxiii. 7. Deut. xxv. 1. 2 Sam. xv. 4. Ps. lxxii. 3. Isa. v. 23.

This meaning is further illustrated and confirmed by the use of the word δικαιώω in the Gospels and Acts. See Matt. xi. 19; xii. 37. Luke vii. 29. 35; x. 29; xvi. 15; xviii. 14. Acts xiii. 39, where see notes.

In all these cases the word δικαιοῦν signifies to *account and declare* righteous, and to *regard and to treat* as such. But it does not signify to *make* righteous.

This appears to be the *proper* sense of the word, as used by St. Paul.

Here then we are led to advert to the controversies that have arisen in the Church concerning the words *Justification* and to *justify*, as applied to man.

It is affirmed by some that they intimate an *imputation* of the righteousness of another (viz. of Christ) to us.

Others assert that they also represent the *infusion* of His righteousness (δικαιοσύνη) into us.

Perhaps the truth may best be cleared by saying, that while it is true, that the word δικαιοῦν, strictly rendered, signifies to *account* righteous by *imputation*, and not to *make* righteous by *infusion*; and that the formal act, wherein *Justification*, properly understood, consists, is the imputation of the righteousness of Christ to us, and the declaration of our acquittal and restoration to God's favour by virtue of the meritorious acts and sufferings of Christ; yet that in this statement there is no denial, but rather a declaration, that we are also *made* righteous by our union with Christ, and that God's Righteousness (δικαιοσύνη) is not only *imputed*, but also is *imparted* to us in Him. See above on 1 Cor. i. 30. 2 Cor. v. 21. Rom. i. 17; iii. 21, 22.

This work is done by the grace received from God through Christ by the operation of the Holy Ghost; but this work of *infusion* of grace is not properly to be called *Justification*, but rather to be designated as *Sanctification*.

On this point we may refer to the language of *Hooker* (Serm. ii. on Justification, Vol. iii. p. 484), where he examines the doctrine of the *Council of Trent*, which teaches that *Justification* itself is a righteousness in us *inherent* (whereas St. Paul teaches that we are to be found in Christ if we are faithful, not having our own righteousness, Phil. iii. 9), and that Grace is applied by good works to the *meriting* of more Grace and more Justification.

This, says *Hooker*, is the "mystery of the Man of sin" (p. 489).

And he adds (p. 491), Now concerning the righteousness of *Sanctification*, we grant that, unless we *work*, we have it not. Only we distinguish it as a thing in nature different from the righteousness of *Justification*.

Of the one St. Paul speaks (Rom. iv. 5); of the other, St. John (1 John iii. 7), He that doeth righteousness is righteous.

Of the one, St. Paul proves by Abraham's example that we have it of faith without works (Rom. iv.); of the other, St. James proves by Abraham's example that by works we have it, and not only by Faith. (James ii.)

St. Paul doth plainly sever these two parts of Christian Righteousness from one another (Rom. vi. 22), "Being freed from sin, and made servants unto God;" this is the righteousness of *Justification*. "Ye have your fruit unto holiness;" this is the righteousness of *Sanctification*. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss. And so the end of both is Everlasting Life. *Hooker*.

An appropriate sequel to these words of *Hooker* may be found in *Bp. Andrewes'* Sermon on Justification in the Name of Christ, "the Lord our Righteousness," Jer. xxiii. 6 (Works, v. pp. 104. 113), where he says, God hath given Christ's very Righteousness to us, to the end that we might be made the righteousness of God in Him. (2 Cor. v. 21.)

In the Scripture there is a double Righteousness set down. Abraham believed, and it was accounted unto him for righteousness. (Gen. xv. 6.) A righteousness accounted. And again in the next line, Abraham will teach his house to do righteousness. A righteousness done. In the New Testament likewise; the former in one chapter (the fourth to the Romans) no fewer than eleven times, *reputatum est illi ad justitiam* (Rom. iv. 3. 5, 6, 8, 9, 10, 11. 16. 22, 23, 24); the latter in St. John (1 John iii. 7), He that doeth righteousness is righteous. The former is an act of the Judge declaring or pronouncing righteous; the other is a quality of the party. The one is ours by account or imputation; the other ours by influence or infusion. That both these there are, there is no question. He then compares this doctrine with the Roman theory. *Bp. Andrewes*. See also Vol. v. p. 555.

To these may be added the following from *Dr. Barrow* "on Justifying Faith" (Serm. iv. Vol. iv. p. 89—117), and particularly "on Justification by Faith" (Serm. v. Vol. iv. p. 117—140).

(1) God, in regard to the obedience and intercession of His beloved Son, is so reconciled to mankind, that unto every person that doth sincerely believe the Gospel He doth, upon the solemn profession of that Faith, by Baptism entirely remit all past offences, receiving him into His favour. (Acts ii. 38; iii. 19; v. 31. 2 Cor. v. 19. Rom. iii. 24.)

(2) He doth, in regard to the same performances and intercession of His Son, remit sin, and restore such a person, on his repentance, to His favour.

(3) He doth, to each person continuing in steady adherence to the Gospel, afford His Holy Spirit, as a principle productive of all inward sanctity and virtuous dispositions in the heart; that which is by some termed making a person just, infusion into his soul of righteousness. (Rom. viii. 14. Gal. iv. 6. 1 Cor. ii. 12. 2 Tim. ii. 7. Eph. ii. 10; iv. 23.)

The question is, to which of these three acts the word *Justification* is most properly and strictly applicable; and particularly in what sense is it used by St. Paul?

On this question, he says, after investigating the use of the word in the Ancient Scriptures,

"I do observe and affirm that God's justifying, solely or chiefly, doth import His acquitting us from guilt, condemnation, and punishment, by free pardon and remission of our sins, accounting us and dealing with us as just persons, upright and innocent in His sight."

This he confirms from St. Paul's argument;

"Justification is opposed to condemnation; and as condemnation does not infuse any inherent unrighteousness into man, so neither doth God, formally by Justification, put any inherent righteousness into him. Although to every believer, upon his faith, is bestowed the Spirit of God, as a principle of righteousness,—and such a righteousness doth ever accompany Justification,—yet it doth not seem implied by the word according to St. Paul when he discourseth about Justification by Faith."

And he concludes thus (p. 140):

"All good Christians may be said to have been justified. (Cp. Rom. v. 1. 9. Tit. iii. 7. 1 Cor. vi. 11.)

"(1) They have been justified by a general abolition of their sins, and reception into God's favour in Baptism.

"(2) They have so far enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have persisted in faith and obedience.

^a Acts 13. 39. Gal. 2. 16. ²⁷ Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως· ²⁸ λογίζομεθα γὰρ πιστεῖ δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

^t ch. 4. 2. Gal. 3. 8. ²⁹ Ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν, ³⁰ ἐπεὶ περ εἰς ὁ Θεὸς, ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

³¹ Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

"(3) They have, upon falling into sin, and rising thence by Repentance, been justified by particular remissions; so that, having been justified by Faith, they have peace with God, through our Lord Jesus Christ. (Rom. v. 1.)"

These statements may be concluded by a reference to *Waterland's Summary View of the Doctrine of Justification*, (Works, edited by Bp. Van Mildert, Vol. ix. p. 428—470, Oxford, 1832, p. 432, "on the difference between Justification and Sanctification," the former of which he defines as "God's gracious act towards us," the latter "an infused and inherent quality, God's work within us." Compare what is said above, p. 198.

This doctrine of Justification is to be maintained—

(1) Against *Pharisaical pride*, claiming justification as a debt for its own deserts. (Rom. iv. 4.)

(2) Against *Pelagian presumption*, magnifying human ability, and depreciating divine grace.

(3) Against *Tridentine Divines* (Session vi. can. 32), (1) setting up a merit of congruity in works preceding Justification; and (2) maintaining a merit of condignity with respect to works following Justification (see Art. XIII. of Church of England); and (3) teaching works of Supererogation (see Art. XIV.).

(4) Against *Socinians*, relying on their own works, and rejecting the *λασπηριον διὰ τῆς πίστεως ἐν τῷ Χριστοῦ αἵματι* (iii. 25).

(5) Against *Antinomians* and *Solifidians*, destroying the Law, as a Rule of Conduct, by a perversion of this doctrine, which, as St. Paul affirms, "establishes the Law," v. 31.

(6) Against *Calvinistic* and *Methodistical Fanaticism*, relying on its own *personal assurance* of God's present and un-failing favour, and thus endeavouring to justify itself.

(7) Against those who despise the instrumentality of the Holy Sacraments, by which the Holy Spirit applies the merits of Christ's death for our Justification. See above, p. 199.

²⁸ λογίζομεθα γάρ] For we reckon, or rather pronounce, as the sum total of our calculations. See viii. 18.

Γάρ is in A, D, F, G, and is received by Griesb., Scholz., Lachm., Tisch., Alf., Meyer, for οὖν.

— πιστεῖ δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου] that a man is justified by Faith apart from the works of the Moral Law, as a cause of the bestowal of Justification, but not without them as a condition of its continuance. See St. Paul's words (Titus iii. 8), πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιώσθαι, ἵνα φροντίζῃς καλῶν ἔργων προῖστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

To the imputation of Christ's death for remission of sins we teach Faith alone to be necessary; whereby it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith; but from Faith to exclude, in Justification, the fellowship of *worth* through precedent works, as St. Paul doth. (Rom. i. 17; v. 1; ix. 32. Gal. ii. 16.)

Nor doth any Faith justify, but that wherewith there is joined both hope and love. Yet justified we are by Faith alone, because there is no man whose works in whole, or in particular, can make him righteous in God's sight. As St. Paul doth dispute for Faith without works, so St. James is urgent for works with Faith.

To be justified, so far as remission of sins, it sufficeth to believe what Another hath wrought for us. But whosoever will see God face to face, let him show his faith by his works; for in this sense Abraham was justified, that is to say, his life was sanctified. Hooker, Book v. Appendix, p. 553.

"Faith doth not shut out Repentance, Love, and the Fear of God, to be joined with Faith in every man that is justified; but it shutteth them out from the office of justifying." Homily on Salvation, Part i.

Cp. also Bp. Beveridge on Art. XI.

Though it is by Faith we are justified, and by Faith only, yet not by such Faith as has no works springing out of it. Every such Faith is a dead Faith. And yet it is not from the works that spring out of Faith, but from the Faith which is the root of works, that all are justified.

The word Faith is used to signify that theological virtue, or gracious habit, whereby we embrace with our minds and affections the Lord Jesus Christ as the only-begotten Son of God, and alone Saviour of the world, casting ourselves wholly upon the mercy of God through His merits for remission and everlasting salvation. It is that which is commonly called *Justifying Faith*, whereunto are ascribed in Holy Writ many gracious effects, not as to their primary cause, but as to the instrument whereby we apprehend and apply Christ, whose Merits and Spirit are the true causes of all those blessed effects. Bp. Sanderson (ii. 108).

The causes of our Justification are as follows:—

(1) The Principal cause of our Justification is the Love of God the Father.

(2) The Meritorious cause of our Justification is the active and passive obedience of God the Son.

(3) The Efficient cause is the operation of God the Holy Ghost. (John iii. 5. 1 Cor. vi. 11; xii. 13.)

(4) The Instrumental cause in our Justification is the Ministry of the Word and Sacraments, particularly the Sacrament of Baptism (Acts ii. 38; ix. 6; xxii. 6. Rom. vi. 3), in which is the first reception of Justification, to be afterwards continued by the use of the Word and of the other Sacrament.

(5) The instrumental cause for the reception of Justification on our part is Faith in Christ's blood. (Rom. i. 17; iii. 22. 30; v. 2; ix. 32. Gal. ii. 16; iii. 8. 11. 14. 22. 24. 26; v. 6. Phil. iii. 9.)

Faith is the eye of the soul, which looks to Christ as the only meritorious cause of Justification (as the Israelites did to the brazen serpent, Num. xxi. 8); and it is also the hand which embraces God's promises in Christ, and receives Him into the heart, and lays hold on the white robe of Christ's righteousness (Gal. iii. 27. Rev. vi. 11), and clasps it to itself, and lives and dwells in Christ.

Obedience and Charity are necessary conditions or qualifications in adults for the reception of Justification, but they are not the organs by which it is received.

(6) The Final cause on our side is the remission of our sins (v. 25), and eternal life and glory (2 Pet. i. 3), by virtue and holiness of life (Rom. ix. 23; xv. 7). Cp. *Waterland* on Justification (ix. p. 436—453); and see further below, v. 1, and above, Introduction to this Epistle, pp. 198—200.

³⁰ ἐπεὶ περ] So D, E, F, G, I, K, and Elz. A, B, C, D** have εἴπερ. But ἐπεὶ περ is more suitable to the sense, and it is more likely that εἴπερ should have been changed by copyists than εἴπερ. Meyer.

— περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως] The Jews, or children of Abraham, are justified out of or from the Faith which Abraham their father had, and which they are supposed to have in him, being already in the Covenant with God in Christ, Who is the Son of Abraham. See John viii. 56.

The Gentiles, οἱ ἔθνη, must enter that door of the faith of Abraham, and pass through it (διὰ) in order to be justified.

There is but one Church from the beginning. Abraham and his seed are in the household of faith in Christ, but they must live and act from its spirit, the Heathen must enter the house through the door of that faith in Him.

On the use of the words "Circumcision" and "Uncircumcision," for Jews and Gentiles, see Vorst. de Heb. p. 240.

³¹ νόμον ἰστώμεν] We establish the Law of Moses by the Doctrine of Justification by Faith in the meritorious sacrifice of Christ;

This appears as follows:

(1) Because the doctrine of Justification by Faith is grounded on the Testimony of the Law, that "all are under sin" (iii. 21—23; cp. v. 10—19). Cp. *Theodoret* here.

(2) Because the Sacrifice of Christ on the Cross had been preannounced in the Law by the Passover, and in all the other Sacrifices of the Law, and had been prefigured by its Types, and had been foretold by the Prophecies of the Law; and therefore that Sacrifice is the fulfilment of the Law, and establishes the Truth of the Law.

IV. ¹ *Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα ; ^a Isa. 51. 2.
² εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν ^b ³ τί ^b Gen. 15. 6.
γὰρ ἡ γραφή λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη ^c Gal. 3. 6.
James 2. 23.

(3) Because the Law reveals God as a just Judge who will judge all (ii. 12. 16).

(4) Because being a just Judge, and sin being an offence against His Divine Majesty, He needs an adequate propitiation for sin, and He cannot consistently with His attribute of Justice, as revealed in the Law, justify sinners without a propitiation of infinite value (iii. 26).

(5) Because the Death of Christ, the Son of God, is set forth by God in this doctrine as such a propitiation.

(6) Because the dignity of the Moral Law is thus displayed in the clearest light, inasmuch as Sin, which is the breaking of the Law (iv. 15), required and received for its expiation a no less sacrifice than the Blood of the Son of God.

(7) Because Christ the Redeemer (v. 24), thus set forth as a Propitiation (25), is so set forth on the ground of His fulfilling all righteousness by His perfect Obedience to the Law, both in doing and suffering.

(8) Because Christ by His perfect obedience to the Commandments of the Law, proved that the requirements of the Law are just and holy, and thus established the moral dignity of the Law.

(9) Because the Doctrine of Justification by Faith in the Sacrifice and Satisfaction made by Christ for sin, obliges men to new degrees of Love to God for His free gift in Christ, and to greater abhorrence of sin, for which Christ suffered the anguish of the Cross, and to new efforts of zeal for showing forth Love to God, which is the fulfilling of the Law (xiii. 10).

(10) Because the Moral Law is to be supposed to desire its own performance. Yet it did not give grace and power for that end. But Faith in Christ procures grace. Therefore Faith fulfils the Law. Cp. Chrys., *Ecumen.*

(11) Because by Justification, which is conveyed in Baptism, we are engrafted into the Body of Christ, God and Man; and as members of Him we are obliged to be holy as our Head is holy, and to imitate Him in His perfect obedience to the Law, and in doing and suffering according to the Will of God.

(12) Because the Justification bestowed by God on our Faith in Christ, is accompanied in Baptism, and the other succeeding means of grace, with a bestowal of new abilities to keep the Law; and thus establishes the Law.

— *ιστάμεν*] So *Elz.* with D***, E, I, K. Some recent Editors have adopted *ιστάμεν* from A, B, C, D**, F, G; and with so much authority from the Uncial MSS., there is much in favour of that reading. On the other hand, the remark of another modern learned Expositor is entitled to consideration, who says "that he prefers *ιστάμεν*, because it closes the period with greater gravity and power (than *ιστάμεν*, especially after two short syllables, *νόμον*), and corresponds more harmoniously to the preceding *καταργούμεν*, and that it is much to be desired that the Editors of St. Paul's Epistles would pay attention to the symmetrical structure and musical cadences of the Apostle's sentences, and that then no one would be found to allege that he wrote with abrupt and reckless impetuosity." *Fritzsche*, p. 210.

CH. IV. 1. Τί οὖν ἐροῦμεν—κατὰ σάρκα:] What then shall we say that our father Abraham has found according to the flesh? What shall we say that he has gained by his own efforts, in the flesh, as distinguished from the grace of God?

The words κατὰ σάρκα, according to the flesh, describe,—

(1) Man's working by his own outward act, *ἐν σαρκί*, in the flesh, apart from God's grace (see v. 4), quickening his πνεῦμα, spirit, or inner man. Cp. *Theodoret*, and compare above, 2 Cor. i. 17; v. 16.

(2) They also refer here to the covenant ratified with Abraham by the seal of circumcision in his flesh (see v. 11), and distinguishing him and his seed, by an outward mark in the flesh, from the rest of the world.

These words contain the statement of an objection;

The Apostle proceeds to answer it by showing,—

(1) that Abraham did not procure Justification for himself by any outward act of his own. For God expressly declares in Scripture that he was justified by Faith (v. 2), that is, by not relying on himself, but by putting his whole trust in God. And

(2) that he did not attain Justification by Circumcision in his flesh. For he was justified before he was circumcised (v. 10).

(3) But what he did, and what he obtained, was due solely to God's grace.

(4) The Jews boasted themselves to be the seed of Abraham

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(John viii. 33), and they relied on Circumcision, which God instituted as the special mark of Abraham's seed, to distinguish them as the favoured people;

But St. Paul shows that the Gentiles also are children of Abraham if they imitate his faith (v. 12).

This he proves by showing that Abraham was justified by Faith (v. 2) before the Law was given, and before he received Circumcision (v. 3. 9), and that he was designated by God as the Father of many nations (v. 18), and as the Father of all (v. 16) who partake in his Justification by Faith in Christ (v. 23, 24).

Abraham was justified by Faith, and not by works. Therefore Justification was not awarded to him as wages due to any external work done by him, but was given him for Faith, which has its groundwork and resting-place in God.

It was by Faith, which has an object external to itself, and that object God, that Abraham was justified. It was by God's Love and Power, laid hold on by Abraham's Faith, and not by any act proceeding forth from Abraham's own flesh, that Abraham was justified.

It must be remembered, that the Apostle is here arguing with the Jews, who evolved Justification out of themselves, and grounded it on their own presumed Merits, and on their fancied Obedience to the works of the Law; and imagined that they could earn heaven, as wages due to their own works, and that, therefore, they did not need a Redeemer; and that, consequently, the new dispensation of Grace, in the Gospel of Christ, was superfluous.

St. Paul therefore shows them that even Abraham their Father did not earn Justification as a debt due to his works, but was justified by dependence on God.

— *πατέρα*] A, B, C have *προπάτορα*, and so *Lachm.*

A, C, D, F, G have *εὐρηκέναι* Ἀβραὰμ, which is adopted by *Lachmann*, but that reading seems to have been an alteration in order to combine Ἀβραὰμ and κατὰ σάρκα.

2. ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν] he has a ground for glorying, but not with respect to God.

Some Expositors place a full stop at καύχημα, and begin a new sentence at ἀλλ' οὐ πρὸς Θεόν.

The construction then would be, Abraham has a ground for glorying. But not before God. For, God Himself testifies in Holy Scripture, that Abraham was justified by Faith, and not by works.

But there is another interpretation of this passage, which is recommended by the majority of ancient Greek interpreters (*Theodoret*, *Chrys.*, *Ecumen.*, *Theophyl.*), and is also received by some modern Expositors (e. g. *Meyer*, p. 126), as follows:

If Abraham was justified by his own works, then he has matter for glorying in himself, and in his own flesh (σὰρξ) and independent strength, but not with regard to God—that is, irrespectively of God, in Whom alone man ought to glory (1 Cor. i. 31).

But such a supposition (argues the Apostle) is contrary to the declaration of God Himself. For, what saith the Scripture? Abraham believed in God, and that was reckoned to him for righteousness.

The Scripture therefore grounds Abraham's Justification upon that which is relative to God (πρὸς Θεόν), viz. Faith, and which has its foundation in God, and not in Abraham himself.

This Exposition is confirmed by the repetition of the word God. Holy Scripture founds Abraham's righteousness in his belief in God. But if he were justified by any works of his own, his Justification would spring from himself, and not be derived from God. It would be something independent and absolute in himself, and not dependent on, and relative to, God (πρὸς Θεόν).

This Interpretation seems to be preferable, as having more authority in its favour, and as best cohering with the structure of the sentence; and the words πρὸς Θεόν are better rendered in respect to God, than before God, or in the eye of God.

3. ἡ γραφή] the Scripture (Gen. xv. 6). Abraham did not receive Circumcision till thirteen years after this sentence of his Justification by Faith had been pronounced by the divine oracle upon him. See Gen. xvii. 24, 25.

— *Ἐπίστευσε*] He believed. He resolved all into the promise of God, and he grounded every thing on the faithfulness of God. He did not rely on himself, but he built every thing on Him.

F 7

- c ch. 11. 6. αὐτῷ εἰς δικαιοσύνην. ⁴ τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. ⁵ τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν
- d Ps. 32. 1, 2. δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ⁶ Ἐκθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, ⁷ Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι, ⁸ μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.
- e Gen. 17. 11. Gal. 3. 7. ⁹ Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἥ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰ Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. ¹¹ καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, ¹² καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἰχνεσι τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ¹³ Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. ¹⁴ Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήρηται ἡ ἐπαγγελία. ¹⁵ ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις.
- f Gen. 15. 6. & 17. 2, &c. Gal. 3. 18. ¹⁶ Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἔστι πατὴρ πάντων ἡμῶν, ¹⁷ καθὼς γέγραπται, Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος
- g ch. 3. 20. & 5. 13, 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. h Gal. 3. 16, 18, 30. i Gen. 17. 5. Heb. 11. 12.

And he did this, although what was promised by God seemed to be impossible, and, humanly speaking, was impossible. Thus he became an example of Faith, and the Father of the Faithful.

The prerogative of God extendeth as well to the Reason, as to the Will, of man; so that, as we are to obey His Law, though we find a reluctance in our Will, we are to believe His Word, though we find a reluctance in our Reason. For if we believe only what is agreeable to our sense, we give consent to the matter, and not to the Author. But that "Faith which was accounted to Abraham for Righteousness" was of such a point, as wherewith Sarah laughed, who therein was an image of Natural Reason. Lord Bacon (Advancement of Learning, p. 256).

4. ὀφείλημα] Elz. prefixes τὸ, which is not in the best MSS.

6. χωρὶς ἔργων] apart from works.

7. Μακάριοι] He refers them to the example of Abraham, and the beatitudes of David (Ps. xxxii. 1, 2). Another proof that he does not disparage the Law.

9. Ὁ μακαρισμὸς—ἀκροβυστίας:] Is then this declaration of blessedness pronounced over the Circumcision only, namely, the Jews alone, or over the Uncircumcision, or Gentiles, also?

On περιτομή, thus used, see iii. 30. On μακαρισμὸς, see above, Gal. iv. 15.

10. Οὐκ ἐν περιτομῇ] See on v. 3.

11. σφραγίδα] "signaculum rei actæ, non pignus agenda:" a seal of the justification which he had already received by his faith already existing, and not an instrument of righteousness to be received, οὐ δικαιοσύνης ποιητικὴν. *Æcumen.*

— τῶν πιστευόντων δι' ἀκροβυστίας] those who believe in God through uncircumcision; that is, those who have not the same benefits as the Jews, and overcome the hindrances of heathenism, and accept the Gospel, and profess their faith in Christ.

On this use of διὰ, through, see ii. 27.

— τὴν δικαιοσύνην] the same righteousness.

12. τοῖς οὐκ ἐκ περιτομῆς μόνον, κ.τ.λ.] to them who are not only of the circumcision, but to them also who walk in the steps of the faith of our Father Abraham, which he had while in uncircumcision.

This Scripture declares the important truth, that there is but one Visible Church of God from the beginning;

All the Saints who ever lived belong to the Church. For let us not suppose that Abraham, who lived so long before Christ's birth, does not belong to us who were made Christians long after the Passion of Christ. For the Apostle says we are children of Abraham, by imitating the faith of Abraham.

If, then, we are admitted to the Church by imitating Abraham, shall we exclude him from the Church? *Augustine* (Serm. 4).

Observe also, that the place of peace and joy, to which the departed spirits of the righteous are carried by Angels, after that they are delivered by death from the burden of the Flesh, and in which they abide together till the glorious Resurrection of their bodies, is called by Our Lord Himself in the Gospel, *Abraham's Bosom* (Luke xvi. 22).

13. Οὐ διὰ νόμου] The promise to Abraham was not through the Law; it did not come by its means. For the Law had not been given, nor had a single line of Scripture as yet been written. Abraham was justified

(1) Before Circumcision, and

(2) Before the delivery of the Law.

Therefore he was justified by something independent of both, i. e. by Faith in Christ to come.

— κόσμου] Elz. prefixes τοῦ, not in A, B, C, D, E, F, G, and rejected by *Griesb., Scholz., Lach., Tisch., Alf.*

14. οἱ ἐκ νόμου] those who are of the Law; that is, they who spring forth from it, and rest upon it, as a tree does from, and upon, its root.

Thus οἱ ἐκ νόμου is the opposite to οἱ ἐκ πίστεως, iii. 26; iv. 16; v. 1; x. 6.

If they who endeavour to derive Justification from the Law, and who rely on that for salvation, instead of seeking it from Faith in Christ, are heirs (not "the heirs"), then the Faith and the Promise are voided.

— κεκένωται] has been made void. Because Faith and the Promise are prior to the Law, and therefore not able to derive any benefit from the Law, which did not then exist (*Æcumen.*), and also because the Law worketh wrath, and manifests the work of God's anger against sin. And where wrath is, there the Inheritance cannot be.

15. οὐ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις] but where there is no Law, there is not even any transgression; for the essence of sin is this, that it is a transgression of the Law. See ii. 12; iii. 20; v. 13, 20. 1 Cor. xv. 56. 1 John iii. 4.

Hence, by reason of man's corrupt nature, the Law aggravated man's guilt. See below on v. 20, and vii. 7—14. So far is the Law from bringing Justification or acquittal from sin.

Elz. has γὰρ here after οὐ, but A, B, C have δὲ, which is received by *Lachm., Fritzsche, Alf.*

17. κατέναντι οὗ ἐπίστευσε Θεοῦ] before God, in whose sight he believed. *Meyer.*

τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ¹⁸ ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ¹ Gen. 15. 4-6. ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως· ἔσται τὸ σπέρμα σου, ¹⁹ καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατ- ² Gen. 17. 17. & 18. 11. ενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρῶμένον ἑκατονταέτης που ὑπάρχων, καὶ τὴν ³ Heb. 11. 11, 12. νέκρωσιν τῆς μήτρας Σάρρας, ²⁰ εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη ⁴ Heb. 11. 18. τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ, ²¹ καὶ πληροφο- ⁵ m Ps. 115. 8. & 137. 10. ρηθεὶς ὅτι ὁ ἐπηγγέλται δυνατός ἐστι καὶ ποιῆσαι· ²² διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

²³ Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, ²⁴ ἀλλὰ καὶ δι' ἡμᾶς, ⁶ n ch. 15. 4. οἷς μέλλει λογιζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ⁷ 1 Cor. 10. 6, 11. ἡμῶν ἐκ νεκρῶν, ²⁵ ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ ⁸ o Acts 2. 24. τὴν δικαίωσιν ἡμῶν. ⁹ 1 John 1. 7. & 2. 2. Rom. 8. 32. 1 Cor. 15. 17.

V. ¹ Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ ¹⁰ a Eph. 2. 13.

— [ωσποιοῦντος] quickening in Christ those who are dead in trespasses and sins.

In saying to Abraham, that in him "all Nations should be blessed," Almighty God promised life to *all Nations* who were then spiritually dead. And He gave him a pledge, by raising the promised seed from Abraham and Sarah, in their *old age*, when his body and her womb were *dead* (v. 19). And He has given us a further pledge thereof, by raising the promised Seed, Christ, from the *dead* (v. 24), Who was delivered to death for our sins, and was raised for our Justification (v. 25).

— καλοῦντος τὰ μὴ ὄντα ὡς ὄντα] calling those things which are not, as though they were.

(1) In His promise to Abraham, God spoke of *all Nations*, and pronounced them *blessed* in him. He spoke of those Nations, and called them *blessed before* they had *any being*. He described them as having an *existence*, *yes*, and a *blessed existence*, in Abraham's seed, although he in whose seed they were to be *blessed* was no better than *dead* on account of his old age, and it seemed impossible that he should have any seed in whom they should be *blessed*.

God called all Nations *blessed* in Abraham's seed (which is Christ), as He called *Josiah* and *Cyrus* by name (1 Kings xiii. 2. Is. xiv. 28; xlv. 1), and described their acts *before they were born*.

(2) The sense of the word *calling* may also be extended here, so as to convey the idea of *calling to Himself*, as His own children, those who before the call had *no existence*, so that, by means of that Divine vocation, they might come into being, and into a *blessed existence* in Christ, the Seed of Abraham. See above, 1 Cor. i. 24. 26. 28, which affords a clear elucidation of this passage.

18. παρ' ἐλπίδα] against hope as man, but upon hope in God. *Severian*.

— εἰς τὸ γενέσθαι] in order that he might become—for he never would have become, if he had not believed; and he believed, in the full hope and confident purpose of being ministerial to such a result.

19. οὐ κατενόησε] he regarded not, οὐκ ἀπέδεν εἰς. *Theodore*.

21. πληροφορηθεῖς] fully persuaded. See Luke i. 1, and below, xiv. 5.

25. παρεδόθη] was delivered. See Matt. xx. 28. Gal. i. 4; ii. 20. Rom. v. 8. Eph. v. 2. Tit. ii. 14. Heb. ix. 14; and that this was a sacrifice and satisfaction for the sins of *all*, to ransom *all* from guilt and death, see Rom. viii. 32. 1 Tim. ii. 6. Heb. ii. 9, and above, on Matt. xx. 28.

— ἡγέρθη διὰ τὴν δικαίωσιν] He was raised again for our Justification. For if Christ had not been raised, it would not have been evident that the sacrifice which He offered by His death for our sins, had been *accepted*, as meritorious and satisfactory, by God. See 1 Cor. xv. 17.

But by raising Him from the dead, God declared that He has accepted that sacrifice as a plenary propitiation for the sins of the whole world; and that He now regards us as acquitted and justified, and as restored to His favour in Christ, and as sons by adoption in Him risen from the dead; and He has begotten us again in Him to a lively hope of a glorious immortality. Cp. 1 Pet. i. 3.

See above on 2 Cor. v. 15, particularly the quotation from *Dr. Barrow*.

So *Bp. Pearson* (on the Creed, Art. v.), following *Chrysostom* here: "By His Death we know that Christ has suffered

for sin; by His Resurrection we are assured that the sins for which He suffered were not His own. If no man had been a sinner, He had not died; if He had been a sinner, He had not risen again. But dying for those sins which we had committed, He rose again to show that He had made full satisfaction for them,—that we, believing in Him, might obtain Remission of our sins, and Justification of our persons."

God sending His own Son in the likeness of sinful flesh for sin, condemned sin in the flesh (Rom. viii. 3), and raising up our Surety from the prison of the grave, did actually absolve and manifestly acquit Him from the whole obligation to which He had bound Himself; and in discharging Him, acknowledged that full satisfaction had been made by Him for us. See viii. 33.

Some Interpreters suppose that St. Paul means that Christ was raised because our Justification had been already effected by the sacrifice of His Death. So *Bp. Horsley* (Serm. i.). *Grotius* (de Satisf. Christi, c. 1). *Dr. Burton* on *Bp. Bull*, Harm. Apost. p. 12.

But this interpretation seems to be at variance with St. Paul's statement, that "if Christ has not been raised, we are still in our sins." (1 Cor. xv. 17.)

It has been said by others (e.g. *Newman* on Justification, p. 234), that St. Paul affirms that Christ arose for our Justification, because our Justification is through that second Comforter, Whom that Resurrection brought down from heaven.

But the first interpretation is undoubtedly the true one. Christ was raised from the dead for our Justification,—that is, for our acquittal by God, for a public and permanent declaration in the sight of men and of angels, that we who believe in Christ are no longer in a condition of guilt and condemnation; that we are raised together with Him, and are absolved and justified in Him.

Hence arises our obligation to walk in newness of life. "If ye be risen with Christ, seek those things that are above, where Christ sitteth on the Right Hand of God." (Col. iii. 1.)

Hence, also, in the Sacrament of Baptism, where Justification is first consigned to us by God, we are rightly reminded that "Baptism doth represent unto us our Profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that, as He died and rose again for us, so we, who are baptized, should die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." (*Office of Public Baptism of Infants*.)

CH. V. 1. Δικαιωθέντες οὖν ἐκ πίστεως] Having therefore been justified by Faith. Having been justified; that is, having been already acquitted and declared just by God. See above, iii. 24.

Observe the *aorist* tense here. He speaks of Justification as an act already done, and done once; that is, done at the time when we laid hold of Christ by Faith, and received remission of our sins through His blood, and were accounted righteous by virtue of our incorporation in Him; that is, at our Baptism. See above on iii. 22—24, and Introduction to this Epistle, p. 199; and note above on 1 Cor. vi. 11.

— ἐκ πίστεως] by Faith; that is, from Faith or dependence on God, and not on ourselves, as the root and spring (on our part) of Justification.

On this subject of Justification by Faith (in addition to the references in the preceding note), we may cite the following important testimony of one of St. Paul's fellow-labourers, who says:

b John 10. 9.
& 14. 6.
1 Cor. 15. 1.
Eph. 2. 18.
& 3. 12. Heb. 3. 6. & 10. 19.

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ² δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ
πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς

The ancient Patriarchs were not glorified or magnified by means of themselves or their own *works*, or by any acts of righteousness that they wrought, but by the will of God. Likewise we, who have been called through His will in Christ Jesus are justified (*δικαιούμεθα*), not by means of ourselves, nor through our own wisdom, or prudence, or holiness, or works which we have done in piety of heart, but through *Faith*, by means of which the Omnipotent God justified (*ἐδικάλωσεν*) all from the beginning of the world. *Clemens Rom.* 32.

That the Faith which justifies is grounded on the merits of Christ alone, is thus declared by another primitive writer: "In whom can we who are unrighteous be justified, except in the Son of God alone?" (*Epist. ad Diognet.* 9),—and the principal cause of our Justification is to be found in God's mere mercy and love to us. "Nostra justitia non ex proprio merito sed Dei consistit misericordia" (*Jerome*, *adv. Pelag.* i. 3); and it is laid hold on and applied, on our side, by the spiritual organ of *Faith*. "Non in hominis merito, sed in Dei gratia est justitia, Qui, sine legis operibus, credentibus suscipit *Fidem*." *Jerome* (*adv. Pelag.* ii. 7), and (*ad Gal.* iii.) "Solā fide justificati sunt credentes."

To this may be annexed the following clear statement from two of our own best divines, *Richard Hooker* and *Dr. Waterland*:

The general cause which hath procured our remission of sins is the blood of *Christ*. Therefore in His blood we are justified; that is to say, cleared, and acquitted from all sin.

The condition required in us for our personal qualification hereunto is *Faith*.

Sin, both *original* and *actual*, committed before belief in the promise of salvation through *Jesus Christ*, is through the mere mercy of God taken away from them which *believe*. Justified they are, and *that* not in reward of their good, but through the pardon of their evil, works.

For, albeit they have disobeyed God, yet our Saviour's Death and Obedience performed in their behalf doth redound to them. By believing it they make the benefit thereof to become their own; so that this only thing is imputed unto them for righteousness, because to remission of sins there is nothing else required.

Remission of sins is *grace*, because it is God's own free gift. Faith which qualifyeth our minds to receive it is also grace, because it is an effect of His gracious Spirit in us; we are therefore justified by Faith without works, by grace without merit.

Neither is it (as *Bellarmino* imagineth) a thing impossible that we should attribute any justifying grace to *sacraments*, except we first renounce the doctrine of justification by faith only. To the imputation of Christ's death for remission of sins, we teach Faith alone necessary; wherein it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith, but from Faith to seclude in justification the fellowship of worth through precedent works, as the Apostle St. Paul doth. *Hooker* (*Appendix*, book v. p. 701).

Faith is the instrument or mean in the hand of the recipient, *man*, by which he receives Justification from *God*.

It cannot be for nothing that St. Paul so often and so emphatically speaks of man's being justified by *Faith*, or through *Faith*, in Christ's blood; and that he particularly notes it of Abraham, that he *believed*, and that his *Faith* was counted to him for justification: when he might as easily have said, had he so meant, that man is justified by *Faith and Works*,—or that Abraham, to whom the Gospel was preached, was justified by Gospel-Faith and Obedience. Besides, it is certain, and is on all hands allowed, that, though St. Paul did not directly and expressly oppose *Faith* to *Evangelical Works*, yet he comprehended the works of the moral law under those works which he excluded from the office of justifying; and farther, he used such arguments as appear to extend to all kinds of works, for Abraham's works were really evangelical works, and yet they were excluded.

Add to this, that if Justification could come even by *evangelical works*, without taking in *Faith* in the meritorious sufferings and satisfaction of a Mediator, then might we have "whereof to glory," as needing no pardon; and then might it be justly said that "Christ died in vain."

It is true, St. Paul insists upon true holiness of heart, and obedience of life, as indispensable conditions of salvation, or justification,—and of that, one would think, there would be no question, among men of any judgment or probity; but the question about conditions is very distinct from the other question about instruments; and therefore both parts may be true, viz. that faith and obedience are equally conditions, and equally indispensable, where opportunities permit,—and yet Faith, over

and above, is emphatically the instrument both of receiving and holding justification, or a title to salvation.

Faith is emphatically the instrument whereby we receive the grant of justification. Obedience is equally a condition, or qualification, but not an instrument; not being that act of the mind whereby we look up to God and Christ, and whereby we embrace the promises.

"Faith is the substance of things hoped for" (*Heb.* xi. 1), as making the things *substant*, as it were, with certain effect in the mind. It is the "evidence of things not seen," being, as it were, the eye of the mind, looking to the blood of Christ, and thereby inwardly warming the affections to a firm reliance upon it and acquiescence in it. But this is to be understood of a firm and vigorous Faith, and at the same time well grounded. Faith is said to embrace (salute, welcome) the things promised of God, as things present to view, or near at hand. (*Heb.* xi. 13.)

There is no other faculty, virtue, act, or exercise of the mind, which so properly does it as *Faith* does; therefore *Faith* particularly is represented as that by which the Gentile converts laid hold on justification, and brought it home to themselves.

And as *Faith* is said to have healed several in a bodily sense, so may it be also said to heal men in a spiritual way; that is, to justify, being immediately instrumental in the reception of that grace more than any other virtues are. For as, when persons were healed by looking on the brazen serpent, their eyes were particularly instrumental to their cure, more than the whole body; so *Faith*, the eye of the mind, is particularly instrumental in this affair, more than the whole body of graces with which it is accompanied; not for any supereminent excellency of faith above every other virtue (for charity is greater), but for its particular aptness, in the very nature of it, to make things distant become near, and to admit them into close embraces.

The Homilies of our Church describe and limit the doctrine thus: "*Faith* doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with Faith in every man that is justified; but it shutteth them out from the office of justifying;" that is to say, from the office of accepting or receiving it; for as to the office of justifying, in the active sense, that belongs to God only, as the same Homily elsewhere declares (*Homily of Salvation*, part ii. pp. 22, 23, and part iii. p. 24. Among the later Homilies, see on the Passion, pp. 347, 349; and concerning the Sacrament, part i. pp. 376, 379. Conf. *Novelli Catech.*, p. 41. *Gul. Forbes*, *Consid. Modest.*, pp. 23, 24, 38. *Hooker*, *Disc. on Justific.*, p. 509. *Tyndal*, pp. 45, 187, 225, 330, 331. *Field*, pp. 298, 323. Conf. *Augustan Art.* XX. pp. 18, 19. *Spanheim*, tom. iii. pp. 141, 159, 761, 834. *Le Blanc*, pp. 126, 267). The doctrine is there further explained thus: "Because Faith doth directly send us to Christ for remission of our sins; and that, by Faith given us of God, we embrace the promise of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth), therefore the Scripture useth to say, that faith without works doth justify;" not that this is to be understood of a man's being confident of his own election, his own Justification, or his own salvation in particular (which is quite another question, and to be determined by other rules), but of his confiding solely upon the covenant of grace in Christ (not upon his own deservings), with full assurance that so, and so only, he is safe, as long as he behaves accordingly.

Take we due care so to maintain the doctrine of Faith, as not to exclude the necessity of good works, and so to maintain good works, as not to exclude the necessity of Christ's atonement, or the free grace of God. Take we care to perform all evangelical duties to the utmost of our power, aided by God's Spirit; and when we have done, say that we are unprofitable servants, having no strict claim to a reward, but yet looking for one, and accepting it as a favour, not challenging it as due in any right of our own, due only upon free promise, and that promise made not in consideration of any deserts of ours, but in and through the alone merits, active and passive, of Christ Jesus our Lord. *Dr. Waterland* (*Summary of the Doctrine of Justification*, pp. 451—470.)

—ἐχομεν we have. A, C, D, J, K, have ἐχομεν, let us have. And so Scholz., Fritzsche, and Lachmann; but this seems to be out of place here, and it is observable that ἐχομεν was the original reading in B; and has been altered by a later copyist to ἔχομεν. See *Mai*, p. 330.

On the frequent confusion of *ο* and *ω* in the MSS, see above on 1 Cor. xv. 37, 49.

2. τὴν προσαγωγὴν the access; the only access man can have.

—τῇ πίστει Not in B, D, F, G, and some Versions and Fathers, and cancelled by Griesb., Tisch., Alf.

δόξης τοῦ Θεοῦ. ³ οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, ⁴ εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ⁵ ἡ δὲ ἐλπίς οὐ καταισχύνει ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

⁶ Ἐτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. ⁷ Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. ⁸ συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

⁹ Πολλῶ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ Εἰ γὰρ ἐχθροὶ ὄντες καταηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Τίου αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε,

— *eis tēn chōron tautēn*] *this state of grace, in which we were placed at our Baptism. Ecumen.*

3. *ἐν ταῖς θλίψεσιν*] We can exult, not only in our joys present and future, but even in our afflictions; and he adds the reason.

4. *ὑπομονήν*] *patient endurance.*

— *δοκιμήν*] Not so much experience as *proof*. 2 Cor. viii. 2. *δοκιμὴ θλίψεως*. Phil. ii. 22. In *prosperity* we ourselves know not whether we love God for His own sake, or for the sake of the temporal blessings which He gives us. Affliction is our touchstone. It is a *Lapis Lydius*, or *βάσανος*, which proves us (*δοκιμάζει*). See above, i. 28; ii. 18. 1 Pet. i. 7. 1 John iv. 1, and shows to ourselves and others whether we are good coin, or mere *κίβδηλα νομίσματα*. And it also smelts away, as by fire, our dross, and purifies us. See 1 Pet. i. 7. Job xiii. 10. Ps. lvi. 10. Prov. xvii. 3.

Thus *δοκιμή*, or *proof*, worketh in us *hope*.

The word *δοκιμή* properly follows the mention of Abraham, who was proved by God by the most severe test; as *Ecumen.*, following up the metaphor of metallurgy, observes, *ἐπειράσεν αὐτὸν ὁ Θεός, καὶ ἐχάλευσεν χυναίαν φρικτὴν, πῦρ τοῖς ἐγκράτοις δοκίμας, ὅτι σφάξει προσέταξε τὸν υἱόν.*

5. *ἐκκίχεται*] *has been poured forth* as in a stream.

6. Ἐτι—ἔτι] The first *ἔτι* is in A, C, D*, E, K, and many Cursives; the second *ἔτι* is in A, B, C, D*, F, G; and this seems to be the true reading, and is to be rendered, *Besides, when we were yet weak*. . . . The first *ἔτι* introduces a new argument. Cp. Luke xiv. 26. Acts ii. 26; xxi. 28.

— *κατὰ καιρὸν*] *at the season,*

(1) when we were reduced almost to despair. Eph. ii. 12.

(2) and which had been pre-defined by ancient Prophecy. See Matt. ii. 15, *πεντήκωται ὁ καιρὸς*. Tit. i. 3. Eph. i. 10.

(3) and in our season of probation. 2 Cor. vi. 2.

7. *Μόλις γὰρ κ.τ.λ.*] *For scarcely, for a righteous man will any one die, yet haply for the good man (or for him that is good) some one doth even adventure to die.*

It may be observed here, that

(1) *δίκαιος*, *righteous*, and *ἀγαθός*, *good*, are distinguished as in *Euseb.* iv. 11, *τὸν μὲν δίκαιον, τὸν δὲ ἀγαθὸν ἐπαρκεῖν*: i. e. the one *righteous*, the other *good, merciful, benevolent*.

(2) *δίκαιος* here has not the article, which *ἀγαθός* has;

(3) there is a double reference in these words to our relation to God when Christ died for us. At that time

(1) we were not *righteous* (*δίκαιοι*), but *sinner* (v. 8), and

(2) we were not *ἀγαθοί*, but *enemies* (v. 10).

Hence we arrive at the following exposition.

Scarcely will a person be persuaded to die for a man who is upright in the abstract (i. e. without any reference to the party dying for him), though perhaps some may be found who may bring himself to die for *the man* who is specially and singularly good to him. For instance, Orestes died for Pylades, his *alter ego*, and Alcestis for Admetus, her *husband*; and others died for others because they were the cherished *friends*, or *benefactors*, *ἀγαθοεργοί*, specially dear and kind to the persons so sacrificing themselves (cp. *Horace*, Od. i. 14. 5) as their *ἀντίψυχοι*. See on 1 Cor. iv. 13, and cp. *Winer*, § 18, p. 106.

Hence appears the strength of the Apostle's argument:

(1) Some with difficulty may be found ready to die for one who is strictly just. *We* were not *that*, but (as has been shown already) were guilty before God.

(2) A person peradventure may be found willing to die for the man who is amiable for his goodness, and is the *special* object of his affections, and endeared to him by special acts of tenderness and benevolence, called by St. Paul *ἀγαθωσύνη* (xv. 14).

But we could not be said to be in that relation to God and Christ; we were *enemies* and *rebels* against them by our wicked works. (Col. i. 20, 21.) Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. (1 John iv. 10.) And therefore the Apostle adds (v. 10), being yet *enemies* we were reconciled to God by the death of His Son.

This exposition derives some confirmation even from the errors which were derived by some from this passage in ancient times;

"Quo sensu accipiendum sit (asks *S. Jerome*) quod in Epistola legimus ad Romanos: *Vix enim pro justo quis moritur. Nam pro bono forsitan quis audeat mori?*

"Dum *hæreses* ex occasione hujus testimonii, diverso quidem errore, sed pari impietate blasphemant;

"*Marcion* enim qui *justum Deum* et *Creatorem Legis* facit et Prophetarum, *bonum autem Evangeliorum* et Apostolorum, cujus vult esse *Filius Christum*, duos introducit deos: alterum *justum*, et alterum *bonum*. Et pro *justo* asserit, vel nullos, vel paucos appetisse mortem. Pro *bono autem*, id est, Christo, innumerabiles Martyres extitisse.

"Porro *Arius* *justum* ad Christum refert, de quo dictum est: *Deus judicium tuum regi da, et justitiam tuam filio regis*. (Ps. lxxii. 1.) Et ipse de se in Evangelio: *Non enim Pater judicat quemquam; sed omne judicium dedit Filio*. (Joh. v. 22.) Et: *Ego sicut audio, sic judico*. *Bonum autem* ad Deum Patrem, de quo ipse Filius confitetur: *Quid me dicis bonum? Nemo est bonus, nisi unus Deus Pater*. (Mark x. 18.)

"Nonnulli ita interpretantur: Si ille pro nobis impiis mortuus est et peccatoribus, quanto magis nos absque dubitatione pro *justo et bono Christo* debemus occumbere?" *S. Jerome* (ad *Galasiam*, p. 198).

8. *ἀπὸ τῆς ὀργῆς*] *from the wrath*—the dreadful wrath of God—the wrath to come.

11. *καυχώμενοι*] F, G, *καυχώμεν*, and some Fathers and Versions read *καυχώμεθα*.

— *τὴν καταλλαγὴν*] *the at-one-ment*. The article marks that there is no other way of reconciliation with God than by Christ.

12. *Διὰ αὐτοῦ κατὰ κ.τ.λ.*] *For this cause, as through one man (Adam) sin came into (εἰσῆλθεν) the world, and Death through sin; and thus Death came abroad (ἐξηλθεν) unto all men, in that all sinned (in Adam).*

The great truths contained in this Apostolic declaration have been made more manifest, and have been more firmly established, under God's Providence (blessing the labours of holy men, particularly *S. Jerome* and *S. Augustine*), even through the occasion of that Heresy, by which they were impugned in early times, and which led to a fuller examination of the testimonies of Scripture concerning them—the *Pelagian Heresy*;

It was affirmed by *Pelagius* that *death* is not a consequence of *sin*; and that Adam would have died even if he had not sinned. *Augustine* (Serm. 219).

It was a branch of the error of *Pelagius*, to think our mortality no punishment inflicted by the hand of the supreme Judge,

καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον, ¹³ ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ¹⁴ ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος.

k ch. 4. 15.

11 Cor. 15. 21, 22, 45.

but a part of that state and condition which, as Creator, He hath imposed on mankind. *Hooker* (Appendix to book v., where is a short history of the Pelagian controversy).

Connected with this assertion were the other tenets of *Pelagius*; viz.

(1) That man may be saved by his own deeds and deservings.

(2) That divine Grace, though beneficial in aiding human free will, is not necessary.

(3) That Infants are born as free from sin as Adam was; and are to be baptized, not because they need regeneration and remission of sins, but in order to be dignified by the sacrament of adoption. See *S. Jerome*, Epist. 43, ad Ctesiphont. Vol. iv. p. 474; and his three Dialogues adv. Pelagianos, Vol. iv. pp. 486—546; and the treatises of *S. Augustine* contained in the Tenth Volume of the Benedictine Edition of his works.

The following historical summary is from the Benedictine Preface to *S. Jerome's* Epist. 43:—

"*Pelagius*, Brito Monachus, post Arium secessit, novi erroris auctor: Celestinoque ac Juliano fautoribus et adjutoribus multos in suam pertraxit factionem. Is tantum tribuit libero arbitrio, ut diceret absque gratiâ Christi, solis meritis hominem posse salutem consequi. Atque super hâc re primum increpatus à fratribus, eatenus cessit admonitioni, ut non excluderet gratiam; sed diceret, hâc accedente facilius posse perveniri ad salutem: quasi et absque hâc perveniri posset, licet difficilior. *Orationes quae feruntur in Ecclesiâ, vel pro fidelibus, ut supervacuas damna- bal: quod diceret id quod precatur, sibi quemque suâ industriâ prestare posse.* Verum hoc in Concilio Antiocheno, quum motueret ne damnaretur, recantavit: etiam si non desierit deinceps in scriptis suis eadem docere. Addebat *Adâ peccatum nulli nocuisse, nisi ipsi qui commiserat. Omnes infantes tam innoxios nasci quam ipse Adam fuisset conditus à Deo.* Baptizandos autem, non ut à peccato exuerentur, quo carerent; sed ut sacramento adoptionis honorarentur. Scripsit tres de fide Trinitatis libros, et eclogas, hoc est, excerptiones ex Libris divinis, in morem indicis per capita digestas. Publicatus haereticus scripsit in defensionem sui dogmatis. Damnatus est à Pontifice Zosimo insectantibus Afris, et potissimum Augustino reliquis factionis persequente: idque concilio apud Carthaginem habito ducentorum et quatuordecim Episcoporum. Nam ipse Pelagius, antequam de hoc pronunciasset Zosimus, jam ab Innocentio damnatus fuerat. Hunc Augustinus tradit suâ tempestate recentissimum haeresiarcharum existisse, hominem eloquentiâ, ut apparet, munitum." Compare Art. IX. of the Church of England and the Exposition of it.

— εἰσῆλθε—διῆλθε] These two words are very expressive, especially as combined with the word *κατεσῆλθε* in v. 20. *Sin εἰσῆλθε, Death διῆλθε, and the Mosaic Law κατεσῆλθε.*

Sin came into the world by Adam, and so Death came forth in every direction upon all; but the Law of Moses came in only obiter, and, as it were, by a side door.

Sin entered into the world boldly and openly by the royal road and principal Gate, even by Adam himself, and so passed into every street of the City of this World, and infected the whole human race. But the Mosaic Law came in only by a postern gate, not by the direct road and highway of the city. See on v. 20.

There never was a time when Mankind was not under a Law;

Adam was under the primeval Law. If he had not been under a Law, he could not have sinned. (See iv. 15.) All who were born in the interval between Adam and Moses were under a Law, though not under the Law of Moses, as such. See ii. 14, and on v. 13 here.

The Moral Law of Moses (the Decalogue) was only a *Re-publication* of the *Original* Law of Morals given by God to man at the beginning. That *Republication* was necessitated by man's transgressions; by his degeneracy and apostasy from the primeval Code. It came therefore in, as it were, *indirectly*; and not as Sin and Death had done, before the Law.

— ἐφ' ᾧ πάντες ἥμαρτον] in that all sinned, or inasmuch as all sinned.

'Εφ' ᾧ is equivalent to ἐν τούτῳ ὅτι. See 2 Cor. v. 4. Phil. iii. 12.

Observe the *aorist* tense, ἥμαρτον, they all sinned; that is, at a particular time. And when was that? Doubtless, at the

Fall. All men sinned in Adam's sin. All fell in his Fall. Cp. *Origen, Chrys., Theophyl., Bengel, Philippi, Meyer.*

All men were *that one man*, Adam. *Augustine* (de Peccator. merit. c. 1). All men were in him, as a river is in its source, and as a tree is in its root. We are all by nature in the *First Adam*, as we are all by grace in the *Second Adam*, Christ. We all fell and died in the first Adam; but, by God's free favour and love, we all rise and live in the Second Adam, Who is the Antitype of the first. See v. 14.

Compare the use of the same tense in a similar sense, with reference to the same subject, in v. 15, *ἀπέθανον*, all died in and by the transgression of the one man, the natural parent of all, Adam.

See above, on 1 Cor. xv. 22, which is the best commentary on this passage.

This is the true sense of ἥμαρτον here, and is to be carefully borne in mind, as the clue to the Apostle's reasoning in what follows.

13, 14. ἄχρι γὰρ νόμου—Ἀδὰμ] Having said that *Death diffused itself* unto all men, inasmuch as all men sinned in Adam, the common Father of all, he goes on to affirm that *Sin*, which is the source of Death, was in the world, that is, in mankind universally, from the time of Adam even to the delivery of the Law of Moses.

What was the proof of this?

The proof of the universality of Sin was to be seen in the universality of Death, which is the penalty of sin; and which showed by its infliction that sin was imputed to all. All, therefore, must have sinned, because all died.

But what is Sin?

It is the breach of a Law. This is the definition of Sin. "Where there is no Law, there is no transgression." (See iv. 15.) All therefore broke a Law. But how? Some, namely *infants*, committed no actual sin as Adam did. Yet even infants died. Sin therefore was imputed to them, although they did not sin by actual transgression in the likeness of the transgression of Adam.

Wherefore, then, was sin imputed to them? Why did infants die? Because they were all in Adam, and sinned in Adam, and broke a Law in Adam, and fell in Adam. Therefore they paid the penalty of sin, which is death.

He thus prepares the way for showing that the Law delivered by Moses was not the first, original Law given by God, but that it came in, as it were, only parenthetically and accidentally (*κατεσῆλθεν*), as a consequence of sin (v. 20), which could not have been committed, and could not have prevailed, even from the beginning, as it did, and have been punished as it was by Death, unless there had been contemporaneously and concurrently a Law from the beginning also, the breach of which was Sin, and the penalty of that breach, Death.

He thus also replies to a supposed objection. He had just said that *all sinned*. But how could this be (it might be asked), when the Law was not yet given? Did you not just now say that *where there is no Law there is no transgression* (Rom. iv. 15)? How could the Law be transgressed before it existed? How then could all, before and until the Law, be sinners?

The proof of universal sinfulness is from the universal prevalence of Death, which is the punishment of sin. Death reigned as a King, and triumphed as a Conqueror, in the World, from the days of Adam even to those of Moses, the Giver of the Law, over those who did not sin in the likeness of the transgression of Adam, and did not therefore subject themselves to death by actual sin like his. Death reigned and triumphed even over Infants who were incapable of actual sin (*Chrys., Theodoret*). And since Death comes by sin, and is its consequence and penalty, and since Death had dominion and lorded it over all, therefore all are proved to have sinned. And since all could not have sinned by actual transgression, it remains that they sinned by the taint of a corrupt nature inherited from the common Parent of all, who is the type, in some respects by similarity, and in others by antithesis or opposition, of Him Who was to come, Christ.

As is well said by *Hooker* (App. book v. p. 721), Death, even in new-baptized Infants, yea, in Saints and Martyrs, we must acknowledge to be a punishment, which God inflicteth in judgment, and not in fury, but yet a punishment.

In opposition to the argument of the Apostle, *Pelagius* said that our Death is not from sin, but from Nature; and that Adam

15 ἢ ἄλλ' οὐχ ὡς τὸ παράπτωμα οὕτω καὶ τὸ χάρισμα.

Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις

m Isa. 53. 11.
Matt. 20. 28.
& 26. 28.

would have died even if he had not sinned. See above, preceding note.

The Apostle, then, having laid the ground in the fact of *Universal Sinfulness*, proved from the universality of *Death*, builds upon it the doctrine of *Universal Redemption*.

On this fact of *Original Sin* passing from Adam upon all his descendants, the Church grounds her practice of Baptism of Infants, who are thereby grafted in Christ;

Why do *Infants* die? As to their own deeds they are innocent. They have no sin but what they derive from Adam. But to them the Grace of Christ is necessary, in order that they who are dead in Adam may live in Christ; and that they who are tainted in their birth, may be cleansed in their new birth. *Augustine* (c. Julian. Pelagian. iii. 3).

The first man, Adam, tainted all his progeny. Therefore welcome, O welcome, be to the Second Adam! Let Him come Who liveth, that He may find us who are dead. Let Him die for us, in order to succour us who are dead, and to rescue us from death, and raise us to life, and destroy death by dying. His Grace is the only Grace which redeems Infants and men, the small and the great together. *Augustine*.

The following is from *S. Augustine's* contemporary and fellow-labourer in the same controversy:—

Critob. Dic, queso, et me omni libera questione, quare infantuli baptizentur?

Attic. Ut eis peccata in baptismo dimittantur.

Crit. Quid enim commuerere peccati? Quisquamne solvitur non ligatus?

Att. Me interrogas? Respondebit tibi Evangelica tuba, Doctor Gentium, vas aurum in toto orbe resplendens: *Regnavit mors ab Adam, usque ad Moysen; etiam in eos, qui non peccaverunt, in similitudinem pravericationis Adam, qui est forma futuri.* Quod si objeceris dici, esse aliquos qui non peccaverunt; intellige eos illud non peccasse peccatum, quod peccavit Adam pravericando in Paradiso preceptum Dei. Ceterum omnes homines, aut antiqui propagatoris Adam, aut suo nomine tenentur obnoxii. Qui parvulus est, parentis in baptismo vinculo solvitur. Qui ejus ætatis est, quæ potest sapere, et alieno et suo, Christi sanguine liberatur. Ac ne me putes hæretico sensu hoc intelligere, beatus Martyr *Cyprianus*, in Epistola quam scribit ad Episcopum Fidum de *Infantibus baptizandis* hæc memorat: "Porro autem si etiam gravissimis delictoribus, et in Deum multo ante peccantibus, quum postea crediderint, remissio peccatorum datur; et à baptismo atque gratiâ nemo prohibetur: quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus, contagium mortis antiquæ, primâ natiuitate contraxit? Qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quod illi remittuntur non propria, sed aliena peccata; et idcirco, frater charissime, hæc fuit in Concilio nostra sententia, à baptismo atque gratiâ Dei, qui omnibus misericors et benignus et pius est, neminem per nos debere prohiberi."

Scriptis dudum vir sanctus et eloquens Episcopus *Augustinus* ad Marcellinum, duos libros de *Infantibus baptizandis* contra hæresim vestram, per quam vultis asserere baptizari infantes, non in remissionem peccatorum, sed in regnum coelorum. Tertium quoque ad eundem Marcellinum contra eos, qui dicunt idem quod vos, posse hominem sine peccato esse, si velit, absque Dei gratiâ. *S. Jerome* (adv. Pelagian. Dial. iii. p. 545).

Compare the Preamble of the Office for *Baptism of Infants* (the strongest practical protest against the *Pelagian Heresy*) in the *Book of Common Prayer*.

14. ὅς ἐστι τύπος τοῦ μέλλοντος] who (Adam) is a figure of Him Who was to come, namely, of Christ.

For as the old Adam, by his sin, subjected all men to punishment, although they had not sinned, so Christ justifies all, although they have not done things worthy of Justification. *Theophyl.*

The Apostle, having declared the doctrine of *Original Sin*, and the *universal* liability of all Adam's posterity to death, consequent thereon, next confirms and harmonizes that doctrine, and comforts the heart of Mankind by displaying to them the counterpart of it in the *Universal Redemption* effected for them by the Second Adam, Jesus Christ.

After the first and universal ruin consequent on Adam's transgression, in which by one man Sin entered into this World, and Death by Sin, and so Death passed through to all men, in that all sinned (in Adam), there would have been no escape from the Dominion of the Devil, no liberation from captivity, no hope of pardon from God, and of reconciliation with Him, no restoration to life, unless the Son of God, Coeternal and Coequal with

the Father, had come to seek and save that which was lost (Luke xix. 10), in order that, as Death came by Adam, so Resurrection from the Dead might come by Christ (1 Cor. xv. 22) even to all. For we are not to suppose, that because, according to the inscrutable purpose of God, *the Word was made Flesh* in these the last days, therefore the Birth of Christ was only profitable to those who live in the last days, and did not pour back its life-giving stream on former ages. No; on the contrary, all past generations of those who worshipped the true God, the whole company of Saints who lived in the holy faith and pleased God, received pardon and life through Christ; and none of the Patriarchs or Prophets, none of the Saints of old, were justified in any other way than by the Redemption achieved for us by our Lord and Saviour Jesus Christ. *S. Leo* (Serm. 50, p. 119).

The Doctrine of *Original Sin*, here stated by St. Paul, is indeed a hard saying, unless it be coupled (as it ought always to be coupled) with the Doctrine of *Universal Redemption*.

By asserting the doctrine of *Original Sin*, and of the *Universal Sinfulness* of Mankind in every age, St. Paul has here proved, against his Jewish opponents, the *Universal need* of a Redeemer. And by passing on to show that this need has been recognized by God, and that a Redeemer has been provided, Who sums up all mankind (even from the beginning of the world) in Himself, by becoming Incarnate, and taking the common nature of all, and Who has paid the debt due for all by His own Passion, and Who was given to us by God in His Love, in order to reconcile us to Himself, and Who died of His own accord for us when we were yet sinners and enemies (see vv. 6—10), the Apostle has taken off the edge of the objection that would otherwise lie to the doctrine of *Original Sin*.

We are no parties to Adam's sin (says *Bp. Andrewes*, ii. 214), and yet we all die, because we are of the same nature whereof he is the first Person. Death came so certainly. And it is good Reason Life should do so likewise;

To the question, Can the Resurrection of One (Christ), a thousand six hundred years ago, be the cause of our Rising? it is a good answer, Why not? as well as the Death of one (Adam), five thousand six hundred years ago, be the cause of our dying?

The ground and reason is, that there is like ground and reason of both;

By what law do they die (viz. who do not commit actual sin)? By the law of attainder. And the restoring of men came in the same manner; the Attainder came by the first Adam, the Restoration comes by the second Adam, Christ. *Bp. Andrewes*.

15. ἢ ἄλλ' οὐχ ὡς τὸ παράπτωμα κ.τ.λ.] But not as was the transgression of Adam, so the free gift of grace in Christ. For the evil of the one has been far surpassed and outweighed by the good of the other. For if the many, that is, all men, died (see on *ἡμᾶς*, v. 12) by the transgression of the one Adam, much more did the grace of God and His free gift by the grace of the One Man, Who is Jesus (and therefore our Saviour), and is also Christ (the Anointed One, anointed with the full outpouring of the Unction of Grace of the Holy Ghost, shed on Him and by and through Him on all His Members), abound to the many, that is, to all.

Adam, indeed (as he had just said), was a type of Christ. But the Grace (*χάρισμα*) in Christ, the Second Adam, was far more abundant in its consequences than the sin in the first Adam. For if it is true (*εἰ γὰρ*), as it is, that all died by the sin of the one father of all, Adam, in a much greater degree did the grace of God overflow upon all; and His gift also overflowed by the grace of the one Saviour of all, Jesus Christ, in Whom dwelleth all the Fulness of the Godhead (Col. ii. 9), and Who has taken our Nature, and into Whose Body we all are engrafted, and of Whose Fulness we all receive, and grace for grace. (John i. 16.)

We are more blessed in and by Christ, than we are injured in and by Adam. *Theophyl.*

Justification and Sanctification in Christ is a far more exuberant work, a more glorious triumph of divine love and mercy, than universal Death, consequent on original Sin from Adam, is of Divine justice and severity.

Adam deprived us of Paradise, but Christ gives us Heaven; and in proportion as Heaven is higher than Paradise, so is our gain in Christ greater than our loss in Adam. Cp. *Bp. Andrewes*, ii. 163.

Thus, where Sin abounded, there did Grace much more abound.

Besides, the First Adam was only Man; and as children of Adam we are only men; but the Second Adam is God and Man, and in Him our Nature is joined to the Nature of God, and by

τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσεισε.

¹⁶ Καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

¹⁷ Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ.

¹⁸ Ἀρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ¹⁹ Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

²⁰ Ὁ νόμος δὲ παρεισηλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. Οὐ δὲ ἐπλεόνασεν

n ch. 4. 15.
 & 7. 8.
 Gal. 3. 19, 23.

His Incarnation, and by our baptismal incorporation into Him, we have been made God's children, and partakers of the divine nature (2 Pet. i. 4), and so are advanced to a far higher dignity than ever Adam enjoyed, or we could have enjoyed as children of Adam.

— οἱ πολλοί] the many, i. e. all. See Winer, p. 100, and the following observations of Dr. R. Bentley (Sermon on 2 Cor. ii. 17, p. 244, ed. 1838):

After the Apostle had said (v. 12), that by one man sin entered into the world, and death by sin, and so death passed upon all men (eis πάντας ἀνθρώπους), for that all have sinned: in the reddition of this sentence (v. 15), he says, for if through the offence (τοῦ ἐνὸς) of one (οἱ πολλοί) many be dead (so our Translators), much more the grace of God by (τοῦ ἐνὸς) one man, Jesus Christ, hath abounded (eis τοὺς πολλοὺς) unto many. Now who would not wish that they had kept the articles in the version, which they saw in the original? If through the offence of the one (that is, Adam), the many have died, much more the grace of God by the one man Jesus Christ hath abounded unto the many. By this accurate version, some hurtful mistakes about partial redemption and absolute reprobation, had been happily prevented; our English readers had then seen what several of the Fathers saw and testified, that οἱ πολλοί, the many, in an antithesis to the one, are equivalent to πάντες, all (in v. 12), and comprehend the whole multitude, the entire species of mankind, exclusive only of the one. So again (v. 18 and 19 of the same chapter), our Translators have repeated the like mistake, where, when the Apostle had said, that as the offence of one was upon all men (eis πάντας ἀνθρώπους) to condemnation, so the righteousness of one was upon ALL MEN to justification: for, adds he, as by (τοῦ ἐνὸς) the one man's disobedience (οἱ πολλοί) the many were made sinners, so by the obedience (τοῦ ἐνὸς) of THE ONE (οἱ πολλοί) the many shall be made righteous. By this version the reader is admonished and guided to remark that the many in v. 19 are the same as πάντες, all, in the 18th, that is, as before, τῶν πάντων, of the whole race of men, exclusive of himself, agreeably to that of St. John (1 Epist. ii. 2), He is the propitiation for our sins, and not for ours only, but also for those of the WHOLE WORLD; and to that of St. Paul (1 Tim. ii. 6), Christ Jesus, Who gave Himself (ἀντίλυτρον ὑπὲρ πάντων) a ransom for ALL.

¹⁸ Καὶ οὐχ κ.τ.λ.] And not, as through one who sinned were the consequences of that sin, so likewise was that which was given in Christ. For the judgment indeed came from one, Adam, to condemnation of his posterity (see v. 18), all mankind; but the free grace in Christ came forth from many transgressions (actually committed by mankind) to their state of acceptance with God.

The sin of Adam brought, by a natural consequence, judgment on himself, and condemnation on his posterity. They were by virtue of their descent from him, in a condemned state. And besides this, they were guilty of many actual sins (παραπτώματα, prævaricationes) in their own persons. But Christ not only takes away the guilt of original sin (in their Baptism), but He also remits actual sin by the cleansing and saving efficacy of His Blood.

On the words δικαίωμα, δικαιοσύνη, δικαιοσύνη, as used here and v. 18, it is to be observed that the usual sense of the verb δικαιοῦν in the LXX and New Testament, is to deem and account just and righteous. See above, iii. 4. 24; v. 1.

Hence δικαίωμα is that which is accounted just, and signifies,—

(1) what is ordained as such; as a statute or decree. See

i. 32; ii. 26; viii. 5. Compare the Latin *judeo, iustum, jus*, *justum*. And

(2) a state of acceptance as righteous by God (Rev. xix. 2), a recognized condition of being counted just and approved by Him.

The word δικαιοσύνη represents the action of the Legislator or Judge, either

(1) in promulgating a decree as just, or
 (2) in declaring a person righteous, and recognizing him as such, i. e. in *Justification*.

The word δικαιοσύνη signifies the habit or quality of him who is δίκαιος, or righteous, as God is, the Author of all righteousness; or as man, in whom he is made a member of Christ, "the Lord our Righteousness." See above on i. 17; iii. 21.

The word δικαίωμα must bear the same meaning here as in v. 18; and that meaning, as illustrated by the context, seems to be, a condition of approval, and state of acceptance, as righteous, with God.

¹⁷ Εἰ γὰρ] For if by the transgression of the one man, Adam, Death reigned as a King over us, by means of that one man, much more shall they, who are the recipients of the superabundance of grace (which in blessing far exceeds the curse inherited from Adam), and of the free gift of righteousness in Christ their Head, "God manifest in the flesh," and who have in those gifts a present pledge of future and eternal glory, reign as kings in life by means of the one man who is Jesus their Saviour, and the Christ, the Anointed One of God.

Instead of τῷ τοῦ ἐνὸς, A, D, E have ἐν ἐνί, which is received by Griesb. and Tisch., and D, E have ἐν τῷ ἐνί.

The reading in the text has high authority in its favour, and is retained by Lachm. and Alford.

¹⁸ Ἀρα οὖν] Therefore as through one transgression of Adam, the sentence was unto all men to condemnation, so through one state of acceptance with God, namely, through the justified condition of Jesus Christ "the righteous" (who has been declared by God to be righteous, by His Resurrection from the Dead: see above, iv. 26), and by His Ascension into heaven, and by His Session in glory, in our Human Nature, at God's Right Hand in heaven, the sentence of condemnation is reversed; and the sentence now is unto all men to justification of life: namely, to that justification, which is the beginning of our life in Christ, and has its fuller growth in our Sanctification, and its final consummation in Life everlasting with Him in heavenly Glory.

Some learned Expositors render δικαίωμα righteous act here, and justification in v. 18.

But the word (δικαίωμα) must bear the same sense in both places; and if δικαίωμα is only a righteous act, it can hardly be distinguished from ὑπακοή in v. 19.

Besides, it is not so much by Christ's righteous act in dying for us, that we are declared righteous, as by his justified state after His Resurrection, to which that act led. See on iv. 25.

It is by His Resurrection, whereby we rose in Him from the grave, and it is in His glorified humanity that we are recognized by God to be righteous, as seen in Christ risen from the dead. Our δικαιοσύνη eis (ὡς) is a sentence consequent on His δικαίωμα, and His δικαιοσύνη is specially imputed and imparted to us in our Baptism, which is a representation of His Resurrection; and then, by God's act of justification (δικαίωσις) we enter into a justified state (δικαίωμα), and are solemnly and publicly accepted by God "in the Beloved" (Eph. i. 6).

See the beginning of the next Chapter with reference to Baptism (vi. 2—4).

²⁰ Ὁ νόμος δὲ παρεισηλθεν] But the Law came in, incidentally. This is an answer to a supposed objection;

ἡ ἁμαρτία, ὑπέρεπερίσσευσεν ἡ χάρις, ²¹ ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

If what you have said be true, what was the use of the Law? Do you not condemn the Law, and disparage its Giver, God?

No, replies the Apostle, the Law *παρεσῆλθεν*, i. e. it came in, as it were, *aside* and *parenthetically*, "per occasionem," and not by any direct essential necessity. For the Moral Law given by Moses was only a *republication* of the Natural Law.

On this point, see *Bp. Andrewes* on the Ten Commandments, p. 62 (Lond. 1650, fol.), who says, "The Law Moral was known before Moses—written in men's hearts;" and this he proves, going through each commandment of the Decalogue *seriatim*, p. 63—65.

But by reason of men's corruption and Satan's malice blinding their eyes, their light became dim (p. 68), and they walked in the vanity of their hearts. And then the Moral Law was *written* on Tables by God. Thus the Law *παρεσῆλθεν*, as it were *per accidens*, by occasion of man's sin, by way of digression or episode—it came in, as it were, by a *side door* (see above on v. 12), and it came in, as it were, into a side-Chapel, i. e. to a particular nation, and not to the general Temple of the World; and it came in merely as a *passenger*, to tarry only for a short time, as far as it was a special dispensation to a particular Nation, the Jews; and it was not even a *full restoration* of the Original Law, for it said nothing of many duties, e. g. of *Prayer*, and it was in its letter mainly *negative* and *prohibitory*. It was reserved for the Gospel to *display* the Moral Law as given at the beginning, and in more than all its original amplitude, dignity, beauty, and purity.

See this excellently proved by *Bp. Taylor*, Preface to his *Life of Christ*, p. xxvi—xl, ed. Lond. 1811.

— *ἵνα ἡ ἀνομία τὸ παράπτωμα* in order that the transgression might abound. He does not say that the Law came in, in order that *sin* (*ἁμαρτία*) might abound; but in order that *transgression* might abound. *παράπτωμα*, *transgressio*, *prævaricatio*, is properly a *swerving-aside*, and *declension* from a fixed standard of right, or a *trespass* across a line of demarcation. One and the same act of *sin* becomes more clearly an act of *transgression*, in proportion as the Standard of right is more clearly displayed, and the line of demarcation is more clearly drawn.

In the Mosaic Law the Standard of Right (which had been distorted by men's sins) was more clearly set up, and the line of demarcation (which had been almost effaced by the overflowing of iniquity) was clearly traced. And thus *sin* became more clearly *transgression*; and the Law was given for this express purpose, that this character of sin, as "*delictum*," might be evident, and that thus the *transgression* might be multiplied.

The Law came in, *not* in order that man might be more sinful, heaven forbid! (*Ecumen.*) but in order that sin might more clearly be *shown* to be *transgression*. It *proved* the superabundance of the *inundation*, as graduated posts in a river mark the rising of a flood. St. Paul interprets himself (vii. 13) *ἵνα φανῇ ἁμαρτία*.

The Law came forth from God to convince the world of its frailty, and of its degeneracy from the original divine Law of primeval Tradition, and from the Law of Conscience and Reason; and in order to chasten and heal men's pride and presumption, and to reduce men to a humble and teachable state, and to call all to Repentance, and to prepare them to receive with gratitude the Gospel of Grace, and to show the gracious mercy of its message, and the priceless value of Christ's Blood, and the blessedness of Faith, so that where Sin had reigned by Death, Grace might reign by Justification to Eternal Life through Christ.

This has been admirably expressed by *S. Augustine*, describing the moral state of Mankind *before* the delivery of the Law, and God's design in giving the Law:

"Qui ægrotabant, sanos se esse putabant; acceperunt Legem, quam implere non poterant; didicerunt in quo morbo essent, et imploraverunt manus medicæ: voluerunt sanari, quia cognoverunt se laborare: quod non cognoscerent, nisi datam Legem implere non possent. Innocens enim homo sibi videbatur, et ex ipsâ superbâ innocentie falsæ insanior fiebat. Ad domandam ergo superbiam, et ad denudandam, data est Lex; non ad liberandos ægrotos, sed ad convincendos superbos. Data est Lex, quæ proderet morbos, non quæ tolleret. Utilis ergo erat Lex ad prodenda peccata, quia reus homo abundantius factus ex *prævaricatione* Legis, posset edomitâ superbâ implorare auxilium miserationis. Attendite Apostolum: *Lex subintravit ut abundaret delictum; ubi autem abundavit delictum, superabundavit et gratia*. Quid est *Lex subintravit ut abundaret delictum*? Sicut alio loco dicit, *Ubi enim non est Lex, nec prævaricatio* (iv. 15).

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Peccator homo potest dici ante Legem, *prævaricator* non potest. Cum autem acceptâ Lege peccaverit, non solum *peccator*, sed etiam *prævaricator* invenitur.

"Cum ergo prævaricatio adjuncta sit peccato, ideo abundavit delictum. Abundante autem delicto, discit humana superbia tandem subjici, et confiteri Deo, et dicere *Infirmus sum*. Dicere etiam verba illa Psalmi, quæ non dicit nisi anima humiliata: *Ego dixi, Domine, miserere mei, sana animam meam, quoniam peccavi tibi* (Ps. xli. 4). Dicat ergo hoc anima infirma, saltem convicta per prævaricationem; et non sanata, sed demonstrata, per Legem." *S. Augustine* (Serm. 125).

"Ad hoc Lex (Moyſis) data est ut *superbo* infirmitatem suam *notam* faceret, infirmo penitentiam suaderet. Ad hoc Lex data est, ut vulnera ostenderet peccatorum quæ Gratia (Evangelii) benedictione sanaret." *Augustine*. See on Ps. 102, Tract. 3 in Iohan.

See above, *Introduction* to the Epistle, p. 188—190, and Gal. iii. 19, and below, vii. 7. 13. 25.

21. *ἡ βασιλεύσῃ* reigned as a King over us. By this word, in which Sin is described as a *basileus* opposed to Christ our true King, and as having a *Kingdom* opposed to the *basileia* of Christ, St. Paul prepares us for his argument founded on this comparison in the next chapter.

— *διὰ δικαιοσύνης εἰς (ὡς) αἰώνιον* for righteousness unto eternal life. Thus Christ is declared to be our Righteousness, not only for our *delivery* from eternal death, but also for *inheritance* of eternal life.

This is carefully to be noted, because in this important matter the truth has been obscured by the teaching of a large portion of the Western Church.

See *Bp. Andrewes'* Sermon on *Justification in Christ's* Name, "This is the Name whereby He shall be called, The Lord our RIGHTEOUSNESS." (Vol. v. p. 104—126.)

So far as it concerneth the satisfaction for sin, and our *escaping* from eternal death, the Church of Rome taketh this Name ("The Lord our Righteousness") aright; and that term, which a great while seemed harsh unto them, now they find no such absurdity in it that Christ's righteousness and merits are *imputed* to us. So saith *Bellarmino*: *Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi justitiam et merita, cum nobis donentur et applicentur, ac si nos ipsi Deo satisfecissemus*. (De Justif. 2. 10; 2. 11.) And again, *Solus Christus pro salute nostrâ satisfacere potuit, et re ipsâ ex justitiâ satisfecit, et illa satisfactio nobis donatur et applicatur et nostra reputatur, cum Deo reconciliamur et justificamur*.

So that this point is meetly well cleared now. Thus they understand this Name in that part of righteousness which is *satisfactory* for punishment; and there they say with us, as we with *Essay*, *In Jehovah's justitia nostra*.

But in the *positive* justice, or that part thereof which is *meritorious* for reward, there fall they into a fancy that they may give it over, and suppose that *justitia à Domino*, "a righteousness from God," they grant, yet *inherent* in themselves without the righteousness that is in Christ, will serve them; whereof they have a good conceit that it will endure God's justice, and standeth not by acceptance. So by this means shrink they up the Name; and though they leave the full sound, yet take they half the sense from it.

And as we blame them for that, so likewise for this no less, that if they will needs have it a part of justice, they allow not Christ's Name as full in this part as in the former. For there they allow imputation, but here they do not. For I ask, What is the reason why in the other part of satisfaction for sin we need *Christ's* righteousness to be accounted ours? The reason is, saith *Bellarmino*, *Non acceptat Deus in veram satisfactionem pro peccato nisi justitiam infinitam, quoniam peccatum offensâ est infinita*. (De Justif. 2. 5.) If that be the reason, that "it must have an *infinite* satisfaction, because the offence is infinite," we reason, *à pari*, there must also be an *infinite* merit, because the *reward* is no less *infinite*. Else by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoise an infinite sin but with an infinite satisfaction, and think they can weigh down a reward every way as infinite with a merit, to say the least, surely not infinite? Why should there be a necessary use of the sacrifice of Christ's death for the one, and not a use full as necessary of the oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to free us from eternal death, and a great deal less will serve to entitle us to eternal life? Is there not as much requisite to

G g

a ch. 3. 8.
 & 5. 20.
 & ver. 15.
 b ver. 11.
 Gal. 6. 14.
 c Gal. 3. 27.
 d 1 Cor. 6. 14.
 Eph. 4. 22—24.
 Col. 2. 12.
 & 3. 10.
 1 Pet. 4. 1, 2.
 e ch. 8. 11.
 Phil. 3. 10, 11.
 f Gal. 2. 20.
 Eph. 4. 22.

VI. ¹ *Τί οὖν ἐροῦμεν ; ἐπιμένωμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ ;*
² *Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς ἔτι ζήσομεν ἐν αὐτῇ ;*
³ ** Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον*
αὐτοῦ ἐβαπτίσθημεν ; ⁴ *ἡ συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν*
θάνατον, ἵνα, ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω
καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ⁵ ** Εἰ γὰρ σύμφυτοι γεγόναμεν*
τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, ⁶ ** τοῦτο*

purchase for us the crown of glory, as there is to redeem us from the torments of hell? What difference is there? are they not both equal, both alike infinite? Why is His death allowed solely sufficient to put away sin? and why is not His life to be allowed like solely sufficient to bring us to life? If in that the blessed saints themselves,—were their sufferings never so great, yea, though they endured never so cruel martyrdom,—if all those could not serve to satisfy God's justice for their sins, but it is the death of Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them they could not, nor we cannot, challenge the reward; but it is the life and obedience of Christ that *de justitia* must procure it for us all? For sure it is that *Finitis ad infinitum nulla est proportio*. Especially if we add hereunto, that as it cannot be denied but to be finite, so withal that the ancient Fathers seem further to be but meanly conceited of it, reckoning it not to be full but defective, nor pure but defiled; and if it be judged by this judge, *districtè* or *cum distinctione examinis*; they be *S. Gregory's* and *S. Bernard's* words,—indeed, no righteousness at all. (*S. Greg. Mor. 9. 14. S. Bernard in Fest. Om. S.S. Serm. 1, post. med.*)

This then is the interpretation or meaning of this Name, that as well in the one sense as the other Christ is "*our righteousness*," and as the prophet *Esay* putteth it down, in the plural number, in *Domino justitie nostræ*, as it were prophesying of these men, "All our righteousnesses," this as that, one as well as the other, "are in the Lord." (*Isa. xlv. 24.*) No abatement is to be devised, the Name is not to be mangled or divided, but entirely belongeth to Christ full and whole, and we call Him by it, "*JEHOVAH JUSTITIA NOSTRA.*" (*Bp. Andrewes.*)

CH. VI. 1. *ἐπιμένωμεν τῇ ἁμαρτίᾳ κ.τ.λ.* May we continue in sin? Is it right that we should remain on in sin, in order that Grace may abound?

Another supposed objection.

If, as you have just said (v. 20, 21), where sin abounded Grace did much more abound, may we then continue in sin, in order that Grace may abound?

He proceeds to reply to this question raised by the Jews, and also gives a caution against a licentious perversion, on the part of Gentile Christians, of his doctrine of Free Grace into a cloak of Licentiousness. Cp. 1 Pet. ii. 16.

Elz. has *ἐπιμενούμεν* here; but the reading in the text, *ἐπιμένωμεν*, which is in A, B, C, D, E, F, G, is preferable, as putting the question (involving so monstrous a supposition) more modestly, and as not assuming that the parties supposed are continuing in sin; which all who are Christians have renounced in their Baptism, as he proceeds to show. Cp. v. 15.

2. *οἵτινες ἀπεθάνομεν τῇ ᾗ.* we who died to sin. Observe the aorist, we who died to sin at a certain time, namely (as he proceeds to show in the next verse), in our Baptism.

The pronoun *οἵτινες* is more expressive than *οἱ*, and involves a logical argument. Since we died to sin, how can we live in it? See i. 25.

3. *ὅσοι ἐβαπτίσθημεν εἰς* all we who were baptized into Christ.

To be baptized into Christ is—

(1) To be born anew in Him (Tit. iii. 5), to be incorporated by Baptism into His Body (1 Cor. xii. 13), to be made a Member of Him, and a partaker of those blessings which are derived from Him as Man and God.

And (2) to enter into a solemn engagement, and make a public profession of Faith and Obedience to Him.

— *εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν* we were baptized into His Death.

(1) We were baptized into a belief of the redeeming and saving efficacy of that Death as a propitiation for our sins, and the sins of the whole world.

(2) We were baptized into it so as to partake of its benefits. All baptismal grace flows from one source, the wounded side of Christ dying on the Cross, from which "came forth blood and

water" (John xix. 34) for the redemption and cleansing of all whose nature He took, Who died in that nature for sin, and to deliver them from its guilt and power, in order that we might live by grace, here on earth, a life of holiness, and hereafter live for ever in glory.

(3) Into conformity to it; that is, as Christ died and rose again, so are we therein dead to sin, and alive to God. Being baptized into that death, which was for sin, we, by the terms of our Christian Being (begun in Baptism), are dead unto sin, and alive unto righteousness. Our Baptism pledges us to this. And we should be contradicting the first principles of our existence if we continued in sin. See Cyril (in Catenâ, pp. 58, 59).

In virtue of Christ's Baptism in His own blood doth all our Water-Baptism work; and therefore we are baptized into it, into His Cross-Baptism, into His death. And we must die for sin. And we must count ourselves dead unto sin. And that we do when there is neither action, nor affection, nor any sign of life in us toward sin, no more than there is in a dead body. *Bp. Andrewes* (iii. 247; v. 431).

In Baptism our sins are drowned and buried. (*Chrys.*) We renounce them and are delivered from them, and leave them there, as the Israelites did their enemies the Egyptians in the depths of the Red Sea. And we emerge from the Baptismal Red Sea of Christ's Blood, in order to enter on the road which leads us to our heavenly Canaan.

From Baptism we rise to newness of life. And whatever was transacted on the Cross of Christ, in His Burial, in His Resurrection, in His Ascension into heaven, was so transacted as to be a configuration of our Christian Life. For because of Christ's Cross, the Apostle says, "They who are Christ's have crucified the flesh with its sinful affections and lusts" (*Gal. v. 24*); and because of His Burial he says, "We are buried with Him by Baptism into His Death;" because of His Resurrection, "that as Christ rose from the dead, so ought we to walk in newness of life" (*Rom. vi. 4*); and because of His Ascension and Session at God's right hand, he says, "If ye have risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God" (*Col. iii. 1*). *Augustine.*

4. *συνετάφημεν* Not only did we die with Christ, Who died for sin, but we were also buried with Him into His death (*εἰς τὸν θάνατον*); because we have not only a negative work, but a positive one also; we have not only died unto sin, but we have risen unto Righteousness. And Burial is necessary as prior to Resurrection. We are therefore "buried with Him in Baptism, wherein also we are risen with Him through the faith of the operation of God" (*Col. ii. 12*).

5. *Εἰ γὰρ σύμφυτοι γεγόναμεν κ.τ.λ.* For if we have become connate (or born together) with Him by the likeness of His death, surely we shall also become connate with Him by the likeness of His resurrection.

The meaning of the term "likeness of Christ's Death" is explained by the words, *ὥσπερ αὐτός, οὕτως* so, used in the preceding verse. We have been already made like to Christ in our Baptism. We have become connate with Him by that likeness, inasmuch as we have died therein to sin, and have been born thereby to the new life in Him, in order that we may grow and bear fruit in Him.

Σύμφυτος, from *συμφύω*, is connate. See 3 Macc. iii. 22. *Sap. xiii. 13*. Hence it is used to signify what coalesces with something else, as in *Amos ix. 13, LXX*, and so signifies what grows together, as *Trees* in a forest. (*Zech. xi. 2, LXX.*)

As to its use in secular authors, see *Blomf. Æschyl. Ag. 106, 148*, and the use of the verb *συμφύεσθαι* in *Xenophon* (*Cyrop. iv. 3, 4*), and to describe the growing together of man and horse in the Centaur, *Lucian* (*Dial. Mort. i. p. 404*), *εἰς τὴν συμφύεσθαι ἀνθρώπου καὶ ἵππου*. Cp. *Fritzsche*, p. 370.

The sense here is, We have become connate with Christ in the likeness of His Death in our Baptism. We have been made members of Him, "bone of His bone, and flesh of His flesh" (*cp. Eph. v. 30*), and we shall also be connate with Him in the likeness of His Resurrection.

For "He will then change our vile bodies, so as to be made

γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεῦν ἡμᾶς τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθανὼν ⁸ 1 Pet. 4. 1. δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

⁸ Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, ⁹ 2 Tim. 2. 11. εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει, θάνατος αὐτοῦ ¹⁰ 1 Rev. 1. 18. οὐκ ἔτι κυριεύει. ¹⁰ ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὁ δὲ ζῇ, ζῇ ¹¹ k Luke 20. 38. Heb. 9. 27, 28. τῷ Θεῷ.

¹¹ Οὕτω καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. ¹² Gal. 2. 19. 1 Pet. 2. 24.

like unto His own glorious body" (Phil. iii. 21). Cp. 1 Cor. xv. 49. 1 John iii. 2.

Some learned Interpreters construe *σύν* with *ὁμοίωματι*, and render it "united with the likeness;" but this seems rather to weaken the force of the words, and we can hardly be said to be *σύν* with a *thing*; but it is an instructive and cheering truth, that we are *σύν* with a *Person*, and *that Person Christ*. And St. Paul himself seems to suggest the supplement of the substantive *Χριστῷ* after *σύν*, by using the verb *συνεσταυρώθη* in a similar manner in the next verse.

This sense is expressed by *S. Cyril* here (in *Catenā*, p. 61), τὸ μὲν *σύν*, τὸ *ὁλοῦ* *σύνμορφοι καὶ ταυτοειδεῖς*, and *Diodorus* says (adopting the metaphor from a tree or *shrub*, *φυτὸν*, which many ancient Expositors rightly, as it seems, suppose to be used in this passage), "As shrubs (*φυτὰ*) coalesce one with another, so they who are baptized into Christ's death are united with Him by Faith."

The Apostle regards Christ's death as a tree bearing fruit, and considers us as engrafted on that tree, and thus made partakers of its life and fruitfulness. See *Origen*. Similarly *Chrys.*, *Photius*, and others, and the *Syriac*, and *Vulg.*, and *Arabic* render *σύν* by "planted together."

8. ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη] *our old man was crucified together*, i. e. with Christ, Who, by the satisfaction and meritorious obedience of His Death, in our nature, and as our Representative, paid the penalty of our sins, and reconciled us to God, and raised us whose nature He has taken, and Who has incorporated us with Himself, Who is God as well as man, and has made us coheirs with Himself the New Man, and has raised us as His members to a higher dignity in the Second Adam than that which we lost in the First Adam, and has infused into us a new life, and enables us by His grace to mortify the deeds of the body, and to bring forth fruit unto holiness. See *Cyril* here.

He did all this in order that we His members might be holy, as He our Head is holy; and that as we have been *born anew*, by our incorporation in the New Man, we should walk in newness of Life.

Thus the Apostle teaches that the doctrine of our *New Birth* in *Baptism* is a *practical* doctrine, and is indeed the *root* of all *Christian Practice*. See above on Gal. ii. 20.

— ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας] *in order that the body of Sin might be destroyed*.

Sin is personified by the Apostle; it is represented as a *King* (v. 12. 14), and as a *Commander*; and so the *Body* of Sin is here our body, so far as it is the seat and instrument of Sin, and the Slave of Sin. Cp. *Origen* (in *Cat.* p. 68).

Compare the expression τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, "the body of our *humiliation*" (Phil. iii. 21); that is, *our body*, so far as it is the seat and sphere of the vileness and debasement of this lower world, as contrasted with the body of *future glorification*. In neither case is the *personal identity* of the body destroyed; but the condition and functions of the body are altered.

Our Old Man was crucified with Christ, in order that this Body of Sin might be destroyed in us by Christ's death, the virtue of which was conveyed to us at our Baptism, when we were engrafted into Him.

Therefore the Church teaches in her Catechism that the inward grace of Baptism is "a *death* unto sin, and a *new birth* unto righteousness;" and declares in her Baptismal Office that our "Christian Profession is to follow the example of our Saviour Christ, and to be made like unto Him, that, as He died for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." And, adopting the language of the Apostle, she prays in her Baptismal Office, "O merciful God, grant that the *Old Adam* in this child may be so buried, that the *New Man* may be raised

up in him; grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him; grant that he being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may utterly abolish the whole *body of sin*; and that as he is made partaker of the death of Thy Son, he may also be partaker of His resurrection."

St. Paul does not say, and this prayer does not affirm, that the body of sin *has been* already utterly abolished, but that a *power* has been given us to strive against it, and to be no longer, what we were before, the Slaves of Sin as our Master, the Soldiers of Sin as our Leader. "Quamdiu vivis, peccatum necesse est esse in membris tuis. Saltem illi regnum auferatur; non fiat quod jubet." *Augustine* (in *Iohan. Tract.* 41). *Gennadius* (in *Caten.* p. 68).

To *cease* from *sin*, understanding by "sin," from sin altogether, that is a higher perfection than this life will bear, but, as the Apostle expoundeth himself in the next words, "Ne *regnet* peccatum" (Rom. vi. 12); that is, from the *dominion* of sin to *cease*, we may come thus far "ne *regnet*," that Sin reign not, wear not a crown, sit not in a throne, hold no parliaments within us, give us no laws,—that we serve it not. (v. 6.) To die to the *dominion* of sin, that by the grace of God we may, and that we must, account for. *Bp. Andrewes* (ii. p. 200).

7. ὁ γὰρ ἀποθανὼν] *he that is dead hath been set free from the bondage of sin*. "The small and the great are there (in the grave), and the *servant is free from his master*" (Job iii. 19). Cp. 1 Pet. iv. 1, ὁ παθὼν ἐν σαρκὶ τίταιται ἁμαρτίας. And *S. Basil* (de Baptismo, 1, 2, § 15) interprets St. Paul's word *δεδικαίωται* by *ἡλευθέρηται*, *ἀπὸ ἁλλασταται*.

8. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ] *But if we died with Christ* . . in our baptism. (See v. 3.) This death takes place once. Christ died once, we are baptized once. There is no second Baptism, as there is no second death of Christ. (*Diodorus*.)

9—11. Χριστὸς ἐγερθεὶς] As Christ, having died once, and having risen from the dead, dieth no more again, but liveth eternally to God, so we Christians, who have been baptized into Christ's death, and at our Baptism died once for all to sin, can no more (if we live consistently with our Christian name and profession) re-enter the *grave of sin*; but having risen from that grave by a spiritual Resurrection in our Baptism, we are pledged to live for ever, in newness of life, to God in Christ.

We who have passed the Red Sea in our Baptism, and have left our ghostly enemies in its waters, cannot return to Egypt, but must march onward to Canaan, if we are true Israelites. Cp. *Bp. Andrewes'* Sermon on these verses, ii. p. 187—205.

10. ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ] *for in that He (Christ) died, He died unto sin once for all*.

Christ died unto sin, not as to any hold which sin had on Him *personally*, but as to that power which sin exercised over the whole *human race*, of which He was the Representative and Proxy, bearing *their* sins, and receiving the wages due for those sins, namely *Death*.

But now, after He has paid once for all that penalty by His Death, Death has no more any claim upon Him; it cannot exercise any more dominion over Him. Cp. Heb. ix. 28, the best comment on this text.

— (ζῇ τῷ Θεῷ] *He liveth to God*, Who is Everlasting, cp. Luke xx. 38; and therefore He cannot be overcome by Death. He now liveth to God, having been raised by Him from the Grave, and being enthroned at His right hand, and having all power given to Him in heaven and earth (Matt. xxviii. 18), and as having all Judgment committed to Him by the Father (John v. 22), till He has put all His enemies, among whom is Death itself, under His feet, when He, as God-Man, will reign with the Father for ever, and so God will be all in all. See 1 Cor. xv. 24—28.

11. μὲν] *Elz.* adds *εἰναι*, not in A, D, E, F, G. Also *Elz.* has τῷ Κυρίῳ ἡμῶν after Ἰησοῦ, against the best authorities.

- 12 *Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ.* ^{13 m} *μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.* ¹⁴ *ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάρι.*
- ^{15 n} *τί οὖν ; ἁμαρτήσωμεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάρι ;*
- Μὴ γένοιτο.* ^{16 o} *οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἔστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας, εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;*
- ¹⁷ *Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς.* ^{18 p} *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.*
- ¹⁹ *Ἀνθρώπων λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὡς περ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν.*
- ^{20 q} *Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.*
- ²¹ *Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος*

12. ἐν τῷ θνητῷ ὑ. σώματι] in your mortal body. The consideration of the mortality of the body is suggested as an argument against submission to the dominion of sin; since the body must soon die, the pleasures of sin, in the body of sin (v. 6), can be but only of short duration; and since Death will be followed by Resurrection and Judgment, when we must give an account of the works done in our mortal bodies, and receive bodies clothed with immortal glory, or bodies condemned to everlasting shame.

We have risen now from the death of sin, in order that we may rise from the grave to everlasting glory hereafter. (Theodorus.)

13. ὅπλα] Do not wield arms for sin. Do not be soldiers in an army fighting in such a cause, under such a General; you, who have been enlisted under the banner of the Cross as soldiers of Christ, the Captain of your salvation. See above on v. 6, below on v. 23.

— παραστήσατε] Observe the change of tense from παριστάνετε to παραστήσατε, showing an act to be done once for all, and never to be revoked or to need repetition.

15. τί οὖν ;] What then? He meets an objection started by a Jewish opponent. (Gennadius.)

— ἁμαρτήσωμεν] may we commit sin? So A, B, C, D, E, I, K. *Etz. ἁμαρτήσωμεν* (see v. 1). The inadmissible hypothesis is put more gently in the conjunctive.

— οὐκ ἔσμεν ὑπὸ νόμον] we are not under the Law. Can it then be said that Christians are released from obedience to the Moral Law? Certainly not. This (says Bp. Sanderson, iii. p. 294) is a pestilent error, and of very dangerous consequence. Great offenders this way are the Libertines and Antinomists, who quite cancel the whole Law of God under pretence of Christian Liberty. Cp. Augustine (c. Faustum Manich. libb. xvii. xviii.). Not to wade far into a controversy, it shall suffice to propound one distinction which, well heeded and rightly applied, will clear the whole point concerning the abrogation and the obligation of the Moral Law in the New Testament. The Law then may be considered either as a Rule, or as a Covenant. Christ hath freed all believers from the rigour and curse of the Law considered as a Covenant, but He hath not freed them from obedience to the Law considered as a Rule. We are now translated from the Covenant of the Law into the Covenant of Grace. But what is all this to the Rule? That is still where it was, even as the nature of Good and Evil are still the same. Bp. Sanderson.

Hence St. Paul tells them (v. 18) that by being made free from sin, they have become servants to righteousness; and he condemns ἀνομία, or law-less ness (v. 19).

On this point see on Gal. ii. 19; iii. 13, and below on vii. 4—6.

17. Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε] Thanks be to God that ye were formerly, but no longer are. This is a mode of speaking where a bad thing is represented as comparatively good, so that the superiority of what is contrasted with it may appear more clear. See on Matt. xi. 25. Luke x. 21.

Winer (Gr. Gr. 554) resolves it into *ὅτι ἐκ τῆς ἀπορίας*. Cp. Luke xxiv. 18.

— εἰς ὃν παρεδόθητε τύπον] You readily obeyed the mould of Christian Faith and Practice, into which, at your baptism, you were poured, as it were, like soft, ductile, and fluent metal, in order to be cast, and take its form. You obeyed this mould, you

were not rigid and obstinate, but were plastic, and pliant, and assumed it readily.

A metaphor, suggesting itself to the Apostle in the city where he was writing this Epistle, Corinth, famous for casting statues, &c., in bronze. Cp. vii. 8. The Philosophers of Greece and Rome used a somewhat similar figure, drawn from sculpture and metallurgy, speaking of the ideal *εἰκὼν τοῦ καλοῦ*, the “*effigies, forma, facies, species, honesti*.” See above on ii. 20, and the Notes on Cicero, de Oratore i. v. 1, and on Aristophanes, Nubes 995, Αἰδοῦς τὰ γὰρ ἀναπλάττει.

The Christian Life consists in having Christ's image formed in the soul, and in displaying it visibly in the life (Rom. viii. 29. Col. iii. 10).

19. Ἀνθρώπων λέγω] I am speaking humanly (see Gal. iii. 15; 1 Cor. ix. 8); in discoursing of divine things, I am using similitudes taken from man and his condition, i. e. as a slave, under a hard master, Sin (v. 6. 12. 16, 17), or as dead (v. 2. 7), or as soldiers serving in a camp under a General (see v. 13, and 23). You were slaves to Sin once, and then you were in a hard bondage; you have been emancipated by Christ, and your liberty consists in serving Him. Therefore obey Him, and so be free. You died to sin in your baptism, and so you were made alive; but if you fall back into sin, you die. You were once slaves in the household of Sin, receiving wages, which is death (v. 23). Now you are servants of Christ, Who gives you everlasting life.

— διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν] I am using these figures, drawn from human affairs, not as if they were perfect illustrations of divine things, but on account of the infirmity of your flesh requiring such a mode of instruction. Cp. above, Gal. iv. 13, and 1 Cor. iii. 2.

— τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ] to Impurity (namely, Sin relative to yourselves as members of Christ, and temples of the Holy Ghost) and to Lawlessness, namely, to Sin, as opposed to God's Law, which you perhaps imagine that you have obeyed, and on which you have placed your hopes of Justification.

— εἰς τὴν ἀνομίαν] unto Lawlessness; as the result of all your labour. Ye yielded your members slaves to Lawlessness (τῇ ἀνομίᾳ), not so as to derive any fruit to yourselves from your service, or as ever to be freed from it, but so as to remain in your abject slavery to it as the *sum* and *substance*, the end and reward of all your drudgery. How different from the work of Faith (i. 17), and from the service of God! (vv. 22, 23.)

— ἀγιασμόν] sanctification.

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ] ye were free in regard to Righteousness. Miserable freedom! Slavish Liberty! Emancipation from serving God, which is perfect freedom, and deliverance to the service of Satan, in penal chains of everlasting fire.

21. τὸ γὰρ] B, D*, E, F, G have τὸ μὲν γὰρ, approved by Lachm. and Meyer, perhaps rightly.

Here is the second answer to the question, “*May we sin because we are under Grace?*”

The first reply was, No; surely not; for in our Baptism we died to sin (see v. 2—12). Now follows the second answer. No; surely not; for by Sin we violate our allegiance to God, Who gives life eternal to His servants, and (v. 23) we are like

ἐκείνων θάνατος. ²² Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. ²³ Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

r ch. 5. 2.
Gen. 2. 17.
1 Cor. 15. 21.
James 1. 15.
1 Pet. 1. 3.

VII. ¹ Ἡ ἀγνοεῖτε, ἀδελφοὶ, γινώσκουσι γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; ² ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ³ Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἐτέρῳ.

a 1 Cor. 7. 2, 10, 29.

b Matt. 5. 32.

⁴ Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ, διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

c ch. 8. 2.
Gal. 2. 19, 20.
2. 5. 18, 22.

⁵ Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου

d ch. 6. 21.
Gal. 5. 19.

fugitives and renegades from Him, our heavenly Master, and we become *slaves*, slaves of the worst *master* (see v. 16), whose "*wages are death*."

²³ Τὰ γὰρ ὀψώνια] *The wages*. Sin had been personified by the Apostle as a Master, having subjects and slaves, and also as a General, having soldiers, wielding their arms in his service (see v. 13), and now he speaks of them as receiving ὀψώνια, military pay, from him, and that pay is death (*Theod., Theoph.*). "*Mors diabolicae militiae ut debitis redditur.*" *Augustine* (de gratiā et lib. arb. 9).

— τὸ δὲ χάρισμα] *Eternal Life is not like ὀψώνια, or wages due for service to God, as death is wages due for service to Sin. But Eternal Life is a χάρισμα, or donative, a gratuity, or free gift of God.*

This difference is appropriately marked by the Apostle, who speaks of *wages* as received from Sin, and of a *free-gift* as received from God. For neither does God give, what He gives, as wages due for service from us, but as a free gift; nor does Sin give, what it gives, as a free gift, but as wages due. Besides, the Apostle thus teaches, that *death*, which is the enemy of Christ (1 Cor. xv. 26), is *not designed* for man by God, but that death is given by Sin as wages to those who submit themselves to its rule, and do its work. *Origen*.

When God rewards our works He crowns His own gifts. *Augustine*.

— Χ. ἰ. τῷ Κυρίῳ ἡμῶν] *Jesus Christ our Lord*. Not Sin; but Christ is your *real Lord* and Master. Be ye, therefore, His Slaves, and ye shall be free; be ye His Soldiers, and ye shall conquer, and receive an unfading crown of glory.

CH. VII. 1. ὁ νόμος κυριεύει τοῦ ἀνθρώπου] *The Law (of Moses) is lord over the man—the human creature—whether man or woman, as long as he or she lives.* Cp. *Chrys., Theodoret, Aug.* qu. 83.

2. ἡ γὰρ ὑπανδρος γυνή] *The married woman has been bound, and is bound, by the law to her living husband, i. e. to her husband for his lifetime. But if her husband shall have died, she is released from the law, which her husband exercises over her.* See 1 Cor. vii. 39.

On the force of the perfect δέδεται, see *Winer*, 243. Cp. παραδίδεται Luke iv. 6, ἐλάληθε v. 3. Heb. x. 14, τετελείωκεν.

3. χρηματίζει] *she shall be called.* See Acts xi. 26.

4. ἐθανατώθητε τῷ νόμῳ] *ye were made dead to the law of Moses, through the body of Christ, slain on the cross.*

Ye were then made dead to the Law, that is, to its *rigour* and *curse*, not to its *moral requirements*, as far as it was a republication of the Law of Nature, now fully proclaimed in the Gospel. See above on Gal. ii. 19, and Rom. vi. 15, and below here on verse 6.

The Apostle here speaks of the Mosaic Law as a Husband, and of Human Nature as a Wife. He shows that, according to the Mosaic Law itself, the bond of Matrimony is dissolved by death.

His comparison would naturally lead him to say that the Law is *dead*; and that Human Nature has now been absolved from its obligation to the Law, by the death of the Law, so that Mankind may now be married to another Husband,—Christ.

But, in the *application* of his comparison, he speaks of the wife as liberated by her own *death* from obligation to her husband.

How did this application arise, and wherefore?

(1) He had prepared the way for it, by saying (v. 1) that the Law is lord of the human creature, man or woman, who is subject to it, as long as *that person lives*, and that by *death* he or she is freed from that Law. And

(2) It is evident that a *husband's* death is also the death of the wife, as a wife to him; for she is no longer capable of bearing children by him.

(3) He was not willing to speak of the Mosaic Law as *dead*, because in its *morality*, as a *Rule*, the Law *lives* for ever in the Gospel (see v. 12); and also because he would not *offend the Jews* by speaking of the Law as dead. *Chrys., Ecumen.*

(4) He does not speak of the Law being dead to *them*; but he speaks of *their* being *dead to the Law*; because this *death* of theirs was the beginning of their new *Life* in Christ, and of their espousals to Him, their Second Husband.

They had been made dead to the Law through the body of Christ, the Second Adam, who was their Representative, and who underwent, as the universal Proxy of Mankind, the curse due for Disobedience, and so liberated them from the Law. They had become dead to the Law, through His body offered for them on the cross, and thus they were released from the Law, and were now enabled to *marry another Husband*. See Gal. ii. 19, and iii. 13, the best interpretation of this text.

They were made dead to the Law through the body of Christ, so that they might *marry another Husband*, inasmuch as they died in Christ their Head, and were *formed out of Him*, as Eve was out of Adam's wounded side, and became His Bride. *Gennadius*.

Ye have become the spouse of that Husband who has been raised from the dead. *Origen*.

Ye were espoused to Him in baptism, when the benefits of His death were conveyed to you, and ye were made members of His Body; and He is now your Husband and Head. (Eph. v. 29—32. 2 Cor. xi. 2.)

— ἵνα καρποφορήσωμεν] *in order that we may bear fruit—as in a prolific marriage.*

5. Ὅτε ἦμεν ἐν τῇ σαρκί] *While we were in the flesh—and not in the spirit.*

— τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου] *the passions of sins, those passions which were through the Law; by occasion of the Law (see v. 7), but not caused by, the Law.*

Let it not be imagined that the Apostle disparages the Law, and so gives countenance to the Manichean heresy. "*Abait hoc ab animo qualiscunque Christiani!*" *Aug.* (Serm. 153.)

When we were as yet in a carnal state, and had not been engrafted into Christ, and had not as yet received the gift of the Holy Ghost, these passions were then working in us, through the Law; because the essence of the carnal mind is *Lawlessness*; in its pride it resents all control; and it rebels against the Law of God, even because it is Law, and because it comes from God, Whose Nature and Commandments, being essentially holy and spiritual, are opposite to the nature and desires of the impure and carnal mind. As the Apostle says, "*the carnal mind is Enmity against God, for it does not subject itself to the Law of God, neither is it able to do so.*" (Rom. viii. 7.)

Thus the fleshly motions of unregenerated Nature worked in us through the Law, and brought forth Death. Cp. *Cyril* (in Catenā, p. 79), and below, v. 8; and see above, Introduction to this Epistle, p. 189, 190.

e ch. 2. 29.
& 6. 2.
2 Cor. 3. 6.

f ch. 3. 20.
Exod. 20. 17.
Deut. 5. 21.
g ch. 4. 15.
& 5. 20.
Gal. 3. 19.
1 Cor. 15. 56.

ἐνργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. ⁶ Nunὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;

Μὴ γένοιτο· Ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμον τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις· ⁸ Ἀφορμὴν

6. κατηργήθημεν ἀπὸ τοῦ νόμου] but now we have been set free from the Law, i. e. from the curse and rigour of the Law as a Covenant, not from the duty of obedience to the Law as a Rule, which was first promulgated at the beginning by God Himself, and was written by Him in the fleshly tables of men's hearts, and which Christ came not to destroy, but to spiritualize and to fulfil, and which St. Paul declares to be *spiritual*, and which he says that in his mind—his nobler part—he serves, and in which he delights after the inner man (v. 14—22).

It must be carefully borne in mind that the *Moral Law* existed before Moses, and has not been abrogated or invalidated, but has been explained, enlarged, and confirmed by the Gospel. It was before Adam. As is well asked by Origen here, "Was it by the Law of Moses that Adam acknowledged his sin, and hid himself from the presence of the Lord? (Gen. iii. 8.) Was it by the Law of Moses that Cain owned his sin? (Gen. iv. 13.) Or was it by the Law of Moses that Pharaoh acknowledged his sin, and said, The Lord is righteous, and I and my people are wicked? (Exod. ix. 27.)"

What then does the Apostle intend, when he says here that we have been made free from the Law?

This question has been discussed by Bp. Sanderson (see above, vi. 15, and on Gal. ii. 19; iii. 13), and Bp. Andrewes (on the Commandments, p. 60), "The moral Law is not changed; but the curse is taken away by Christ's Grace. But the bond of keeping the Law remaineth still." See also his Sermon on Ps. ii. 7, Vol. i. p. 288, and Dr. Barrow (Sermon on Universal Redemption, lxxiv. Vol. iii. p. 419). The Law, in its rigour, as requiring exact obedience, and as denouncing vengeance to them who in any point violate it, is by reason of our weakness and inability to perform it, an Enemy to us (Gal. ii. 16; iii. 11; v. 2. Rom. vii. 13. 1 Cor. xv. 56. Heb. vii. 19, &c.), justifying no man, perfecting no man, aggravating, quickening, declaring sin, and working wrath, ministering death and condemnation, subjecting us to a curse, as St. Paul teacheth us.

But our Lord, by mitigating the extreme rigour thereof, by procuring an acceptance of sincere though not accurate obedience, by purchasing and dispensing pardon for transgression upon repentance, by conferring competent strength and ability to perform it in an acceptable degree, hath brought under this Adversary; hath redeemed us from the curse of the Law (Gal. iii. 13; v. 18), and we are delivered from the Law, as to those effects of it—condemning, discouraging, enslaving us—we cease to be under the Law in those respects, being under Grace, being led by the Spirit, as St. Paul tells us. (Rom. iii. 21. 28; iv. 8; vi. 14; vii. 4. 6.)

The Law indeed is still our Rule, our Guide, our Governor. But it ceases to be a Tyrant over us, a Tormentor of us. Dr. Barrow.

"No Christian man whatsoever," says the Church of England, Art. VII., "is free from the obedience of the commandments, which are called moral."

The moral law is that eternal and unchangeable rule of justice and equity that is in God; yea, the eternal will of God is the fountain of this Law, which is to be the Rule of our lives. Bp. Beveridge (on the Articles, p. 238).

Jesus Christ, as the divine and eternal Logos, or Word, is the Author and Revealer of all Law to man; and there is but one Law of Morals, which He revealed at the creation of the world, which He afterward renewed by Moses, and lastly explained, and confirmed, and fulfilled by Himself. So Christ is the Beginning and the End, the Alpha and the Omega, of the Law.

— ἀποθανόντες] having died to that master, lord, and husband, under whose sway we were held (by the rigour and curse of the Law); so that we should now obey its rule in the Gospel, in the newness of the Spirit, which is given us in the Gospel, and enables us to obey the will of God; not in the oldness of the letter of the Law, which could not give grace, any more than the table of stone or parchment on which a code is written can enable men to obey it.

See viii. 2, where the Apostle says that the Law of the Spirit of that life which we have in Christ has freed us from the Law which was the occasion of sin and death. We are dead to the

curse of the Law, and by that death we live, in order to obey the precepts of the Law. See also on Eph. ii. 15, and Col. ii. 14, where the Apostle pursues this subject.

Elz. has ἀποθανόντες here, which seems to have little authority. D, E, F, G have τοῦ θανάτου. Ἀποθανόντες is in A, C, I, K, and many Cursives, Fathers, and Versions.

— ὥστε δουλεύειν] so as to serve. Remark therefore that, even under Grace, he regards himself as a servant of the Law. Indeed, Grace is given in order that he may be able and willing to render cheerful service to the Law.

7. Ἀλλὰ] Nevertheless, though the Law is not sin, but is "holy, just, and good" (vii. 12), yet I should not have known sin (to be sin) except by means of the Law, which showed me to myself as a sinner; and my sin became more sinful, because it was a breach of a Law plainly written by God. By the pronoun I, the holy Apostle personifies Human Nature, and identifies it with himself, and says, in his own name and person, what he means to be applied to Mankind generally, in their unregenerate state.

Though he himself is now a chosen vessel of divine grace, and a temple of the Holy Ghost, and is writing under His inspiration, and though he no longer lives in the flesh, but Christ liveth in him (Gal. ii. 20), yet he does not forget what he would have been if he had been left to himself, without divine grace; and he, as it were, throws himself backward into his own natural condition, and sympathizes with Humanity in all its weakness and its woes.

This he does in his Christian modesty and humility, claiming no personal superiority over those with whom he is arguing, but intimating thereby, that whatever good he has within him is not of himself, but by the grace of God.

This is a very common practice with St. Paul, to put a general proposition in his own name, as if it were his own case. See above, iii. 7, and note from Bp. Sanderson on 1 Cor. vi. 12; and see 1 Cor. vi. 15; vii. 7; x. 23. 29, 30; xiv. 11, and throughout the present chapter; and Gal. iv. 3—5, where the diction and subject are similar.

— τὴν ἁμαρτίαν οὐκ ἔγνω] I should not have known and understood the sinfulness of sin, except by the Law, which showed its sinfulness by prohibiting it under terrible penalties.

He who, before the delivery of the Law, was unacquainted with his own evil doings, was taught them by the Law, and saw his own sins revealed to him by it, and recognized as evil what before he had imagined to be good. Augustine (Serm. 158).

St. Paul, in his modesty, depreciates himself, and wins his adversaries by self-humiliation. As a wise doctor of the Church, he takes upon himself the person of the weak. Origen. Cp. Bp. Taylor on Repentance, c. viii. §§ 1 and 2, who says: St. Paul, in the viith to the Romans, does not describe the state of himself really, or of a regenerate person. He is identifying himself with the natural and unregenerate man, and with the world in its degeneracy and apostasy from God at the time previous to, and at the delivery of, the Law; and when, in consequence of its idolatry, it had been given over by God to a reprobate mind (i. 28), and its moral sense was blinded, and its conscience seared, and its judgment perverted, and its will depraved by evil habits, so that it had no just notion of the sinfulness of sin, and it was sold into slavery under Satan; so that it wrought uncleanness with greediness, and consented with those who wrought it. (Eph. iv. 19. Rom. i. 32.) See Cyril, Chrys., Basil, Jerome, Œcumen., and others here; and the authorities in the *Calena* first published by Dr. Cramer, which is very copious and valuable on this chapter.

— ἐπιθυμίαν οὐκ ᾔδειν] I had not known concupiscence: I should not have considered and known it as it is,—namely, sinful. He does not say, I should not have felt it, but I should not have known it. Origen, repeated by Aug., Serm. 153. I should not have understood what its true character was, except by the voice of the Law saying to me, οὐκ ἐπιθυμήσεις.

On this sense of ᾔδειν see Acts xxiii. 5. Ἐπιθυμία, concupiscencia, is used here as a general term for any evil desire. See Jerome below on v. 12.

The Heathen thought little of the sin of evil thoughts, and their views with regard to *porneia* may be seen on Acts xv. 20.

δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν
χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ⁹ Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ ἐλθοῦσης
δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, ¹⁰ καὶ εὗρέθη μοι ἡ ἐν- h Lev. 18. 5.
Ezek. 30. 11, 18.
Neh. 9. 29.
τολή ἡ εἰς ζωὴν αὐτῇ εἰς θάνατον. ¹¹ Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ
τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

¹² Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή.

¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;

Μὴ γένοιτο. Ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατε-
ργομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
ἐντολῆς.

11 Tim. 1. 8.
Ps. 19. 8.
k ch. 3. 20.

What says the Apostle? *I had not known lust.* In my natural state I ran after my own pleasures, and in them I took great delight.

Who was ever brought before an earthly judge for such things as Harlotry or Intoxication? These things are done with impunity as far as concerns the tribunal of this world, but not before the court of Heaven. They are not punished by the world, but they are punished by the Creator of this world. The Law of God comes forth and proclaims to man "Non concupiscas;" and thus he learns that concupiscence is sin. *Augustine* (Serm. 153).

Cp. *Theodor. Mops.* here, in *Catenā*, p. 88.

8. Ἀφορμὴν δὲ λαβοῦσα κ.τ.λ.] But Sin, having found an occasion (of attack on me) through the commandment, wrought in me all manner of concupiscence.

Sin is personified here, and below in v. 11, as an armed Enemy, taking possession of a stronghold or fortress, from which to sally forth, and by which to assault his adversary. Sin converts the Law itself, which was designed as a fortress against sin, into a castle, from which to sally forth and attack mankind; as the Spartans converted the Deceleian fortress of Attica into the means for aggressive warfare against Athens itself. (*Thucyd.* vii. 18, 19. 27.)

The promulgation of the commandment was like a starting-place to Sin, from whence it rushed forth upon me.

How was this?

(1) Because what before were sins of ignorance, and so comparatively venial, now (after the delivery of the Law) became wilful sins, or sins of presumption—deliberate sins against light and knowledge bestowed by a Revelation from God, and so more sinful. (*Ecumen.*)

Just as the Gospel itself was a starting-place of greater sin and woe to the *Bethsaidas*, *Chorazins*, and *Capernaums*, and other cities, who heard our Lord's preaching and did not repent (*Luke* x. 13); and therefore it will be more tolerable even for Tyre and Sidon, and Sodom and Gomorrah, than for them. (*Matt.* xi. 21. *Luke* x. 13.)

(2) Because the natural man, of whom the Apostle is speaking, is proud and self-willed, and resents God's Law, even because it is God's Law. (See v. 5; and above, Introduction to this Epistle, p. 189.)

Men champ against the bit, and are made more furious by restraint, and being under the dominion of Satan, who envies man the joys promised to obedience (*Photius*), and is a rebel against God, and exults in doing outrage to Him, and in exciting men to mutiny and insurrection against God; they commit acts of rebellion against God's Law, with greater recklessness and rage than they would commit them if they were not forbidden by God's Law.

Satan deceived Eve, and tempted her to eat of the forbidden tree (see *Theodor. Mops.* here), because it was forbidden; and he would never have tempted her to eat of that tree, if it had not been forbidden. So after the giving of the Law, Satan tempts men to sin in a spirit of despite and defiance to the Law, and of blasphemy against its divine Giver.

Men take occasion at the very goodness of God to strengthen themselves in malice. *Hooker* (ii. 588).

Thus offences abounded by occasion of the Law. (Cp. v. 13—20.)

St. Paul uses the preposition διὰ, through, here and in v. 11 (and not ἀπὸ, from, or ἐκ, out of, it); because Sin did not make an attack on man from or out of the Law, directly, but mediately. Sin perverted the Law from its direct purpose, into means by, and through, which to injure man.

There was nothing in the Law itself which was designed to promote such an attack. Far from it. In itself the Law is holy, just, and good (v. 12). But Sin abused the Law to be an instru-

ment for an end the very opposite to that for which the Law had been given by God.

—χωρὶς γὰρ νόμου ἁμαρτία νεκρά] for apart from the Law sin is dead. For where no Law is, there is no transgression. See iv. 15; v. 20, and 1 Cor. xv. 56, "the strength of sin is the Law,"—the best comment on this passage.

He does not mean to say that the natural man had no Law (for if so, he would not have been sold under sin as he describes him to be, v. 14); but he had not that clear knowledge of Law which the Commandment gave him by showing him the sinfulness of sin. *Chrys.*

Sin was dead before the Law came. What does he mean by its being dead? It was not apparent. It was as it were hidden in a grave. But when the Law came it rose up again from the dead (ἀνέζησεν), and took up arms against me. *Aug.* (Serm. 153.)

It rose up again; because though a Law had been given to me in Adam, yet that Law was as it were dead and buried by my ignorance. Cp. *Luke* xv. 24, and *Diodor.* in *Caten.* p. 83, and *Meyer*, and see above, Introduction to this Epistle, p. 187—190.

9. Ἐγὼ δὲ ἐζων—ἀπέθανον] And I was alive without the Law formerly; but, when the Law came, Sin came to life, and I died. Why? because the Law gave me knowledge of sin. And also, because when the Law came and forbade sin, then sin was imputed to me, as wilfully committed against God's command, and I died,—that is, I became subject to death, the wages of sin. Cp. *Origen* here.

He is speaking here comparatively. He does not mean that the natural man, who lived before the giving of the Mosaic Law, was innocent. No; for then he could not have said that the Heathens were guilty before God, as he has proved them to be in the beginning of the Epistle (i. 18—32). But he means, that the very essence of sin is, that it is a breach of Law; and that where there is no Law there is no sin, and in proportion as the Law is clear, so is sin sinful; and consequently, the state of the natural man, before the Law was given, was a state of life, compared with that condition of death, in which mankind was under the Law.

10. αὐτῇ ἑαυτῇ, ἑαυτῇ, even it which was designed for life, became to me, by my sin, an occasion of death. The editions generally have αὐτῇ, which is less emphatic.

11. Ἡ γὰρ ἁμαρτία—ἐξηπάτησέ με] For sin, having got a place of attack against me, deceived me through the commandment, and slew me, as it did our first parents by occasion of the commandment to them, *Gen.* iii. 1. See above on v. 8.

12. ἀγία] See the description of the Law in 1 Tim. i. 8. The Law is good if it is kept; but, if it is broken it will become an evil thing to him who, by breaking it, has lost the good. And thus sin is made exceeding sinful by occasion of the Law. *Origen.* See *Aug.* and *Jerome* below on v. 13.

13. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;] *Elz. γέγονε.* But A, B, C, D, E have ἐγένετο, and so *Lachm.* and *Alford.* And this is more consistent with the argument. For the Law is not now Death to him in his regenerate state.

The sense is: Did the Law become Death to me?

No; but Sin, in order that it might be made manifest to be sin, working death in me, even through the Law which is good, and was given by the Author of all good,—It was Death to me. *Mol.* to me, is emphatic; and is thus placed to show that the Law, good in itself, became evil to me, on account of my sin.

The Law is not Death, but Sin is Death. He had before said, that "Sin without the Law was dead" (v. 8). For, before the Law, Sin was not known to be Sin. Observe then, how fitly he says here, that Sin, in order that it might be made apparent to be sin, worked death in him, even by means of that which was good. He does not say, "in order that it might be sin," because sin existed before the Law, but it was not clearly known to be sin. See *Augustine* (Serm. 153).

—ἵνα γένηται—διὰ τῆς ἐντολῆς] in order that sin (which

1 Tim. 1. 8.
1 Kings 21. 20, 25.
Isa. 50. 1.
1 Mac. 1. 15.
m Gal. 5. 17.

n Gen. 6. 5.
& 8. 21.

14¹ Οἶδαμεν γὰρ, ὅτι ὁ νόμος πνευματικός ἐστίν, ἐγὼ δὲ σάρκινός εἰμι, πεπρα-
μένος ὑπὸ τὴν ἁμαρτίαν. 15^m Ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω
τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. 16 Εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμ-
φημι τῷ νόμῳ ὅτι καλός· 17 νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ
οικοῦσα ἐν ἐμοὶ ἁμαρτία. 18ⁿ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ

took occasion to slay me, through the commandment) might become exceeding sinful through the commandment.

The Commandment was given in order to show man's moral disease, and not to remove it. It was given in order to tame the pride of which he was guilty in trusting to himself, and in imagining himself to be holy. It was given in order to show his need of a Redeemer, and of Divine Grace, and to make him more desirous of them.

But man rebelled against the Commandment (see above, v. 7), and so sin became exceeding sinful, inasmuch as it was committed wilfully and presumptuously against the declared Will and Word of God.

See Augustine, Serm. 125 and 152.

The following excellent exposition of the Apostle's meaning in this and the preceding verses, is from a contemporary and friend of S. Augustine, S. Jerome:

He first speaks of the Mosaic Law.

"Quomodo Medicina non est causa mortis, si ostendat venena mortifera, licet his mali homines abutantur ad mortem, et vel se interficiant, vel insidiantur inimicis; sic Lex data est, ut peccatorum venena monstret, et hominem malè libertate suâ abutentem, qui prius ferebatur improvidus, et per præcepta labebatur, freno Legis retineat, et compositis doceat incedere gressibus, ita ut serviamus in novitate spiritûs, et non in vetustate litteræ, id est, vivamus sub præcepto, qui prius in modum brutorum animalium dicebamus, Manducemus et bibamus, cras enim moriemur. (1 Cor. xv. 32.)

"Quod si, subintrante Lege (quæ docet quid facere, et prohibet quid non facere debeamus) vitio nostro et incontinentiâ feramur contra scita legalia, videtur Lex causa esse peccati: quæ, dum prohibet concupiscentiam, quodammodo eam inflammare cognoscitur.

"Secularis apud Græcos sententia est, 'Quidquid licet, minus desideratur.' Ergo è contrario, 'quidquid non licet, fomentum accipit desiderii.' Unde et Tullius de parricidarum suppliciis apud Athenienses Solonem scripsisse negat, ne non tam prohibere, quàm commovere videretur.

"Igitur Lex, apud contemtores, et legum præcepta calcantes, videtur esse occasio delictorum: dum prohibendo quod non vult fieri, ligat eos vinculis mandatorum, qui prius absque lege peccantes non tenebantur criminibus."

He then thus speaks of the Natural Law:

"Ista Lex quæ in corde scribitur omnes continet nationes; et nullus hominum est, qui hanc legem nesciat. Unde omnis mundus sub peccato, et universi homines prævaricatores legis sunt: et ideo iustum iudicium Dei est, scribentis in corde humani generis, Quod tibi fieri nolueris, alteri ne feceris.

"Quis enim ignoret homicidium, adulterium, furtum, et omnem concupiscentiam esse malum, ex eo, quod sibi ea nolit fieri? Si enim mala esse nesciret, nequaquam doleret sibi esse illata.

"Per hanc naturalem legem et Cain cognovit peccatum suum, dicens: Major est causa mea, quàm ut dimittar. Et Adam et Eva cognoverunt peccatum suum, et propterea absconditi sunt sub ligno vitæ. Pharo quoque, antequàm Lex daretur per Moysen, stimulatus lege naturæ, sua crimina confitetur, et dicit, Dominus justus, ego autem et populus meus impii.

"Hanc legem nescit pueritia, ignorat infantia, et peccans absque mandato non tenetur lege peccati. Maledicit patri et matri, et quia necdum accepit legem sapientiæ, mortuum est in eo peccatum."

He then compares the coming of the Mosaic Law to the dawn of Intelligence in Childhood;

"Quum autem mandatum venerit, hoc est, tempus intelligentiæ appetentis bona, et vitantis mala, tunc incipit peccatum reviviscere et ille mori, reusque esse peccati.

"Atque ita fit, ut tempus intelligentiæ, quo Dei mandata cognoscimus ut perveniamus ad vitam, operetur in nobis mortem, si agamus negligentius, et occasio sapientiæ seducat nos atque supplantet, et ducat ad mortem.

"Non quod intelligentia peccatum sit. Lex enim intelligentiæ sancta et justa et bona est: sed per intelligentiam peccatorum atque virtutum mihi peccatum nascitur, quod prius quàm intelligerem, peccatum esse non noveram. Atque ita factum est, ut quod mihi pro bono datum est, meo vitio mutetur

in malum; et, ut hyperbolicè dicam, novoque verbo utar, ad explicandum sensum meum, peccatum, quod, priusquàm haberem intelligentiam, absque peccato erat, per prævaricationem mandati incipiat mihi esse peccantius peccatum."

He thus speaks of St. Paul's use of the word ἐπιθυμία, or "concupiscentia:"

"Queramus quæ sit ista concupiscentia, de quâ Lex dicit: 'Non concupisces?'

"Alii putant illud esse mandatum, quod in decalogo scriptum est: Non concupisces rem proximi tui. Nos autem per concupiscentiam omnes perturbationes animæ significatas putamus, quibus moremus et gaudemus, timemus et concupiscimus."

He rightly affirms that St. Paul is speaking throughout this chapter in the name of, and in the person of, Human Nature:

"Et hoc Apostolus, vas electionis, cuius corpus templum erat Spiritûs Sancti, non de se loquitur, sed de eo, qui vult post peccata agere poenitentiam: et, sub personâ suâ, fragilitatem describit conditionis humanæ; quæ duorum hominum interioris et exterioris pugnantium inter se bella perpetitur. Interior homo consentit, et scriptæ et naturali legi, quod bona sit, et sancta et justa, et spiritalis." S. Jerome (ad Algasiam, p. 199).

14. ὁ νόμος πνευματικός ἐστίν] the Law is spiritual. He here speaks of the Law as a Rule, but not as a Covenant. See above, v. 6.

— σάρκινος] fleshly, nothing but flesh; in my unregenerate state, without the Spirit of God. So A, B, C, D, E, F, G. A stronger word than σαρκικός, the reading of Elz. See 1 Cor. iii. 1. σάρκινος is carnis, σαρκικός is carnalis.

15. Ὁ γὰρ κατεργάζομαι οὐ γινώσκω] For that which I perform I know not: that is, under the violence of the sinful affections and lusts of my corrupt nature, I am carried out of myself, namely, out of that which is really myself, my true nature, in which Reason and Conscience hold the sway; and I am become like a man beside himself, or like one in a trance, or in a state of intoxication, who is not conscious of what he does. Cyril, Chrysostom.

— ὁ μισῶ τοῦτο ποιῶ] what I hate, that I do. The natural Conscience, even in heathens, uttered similar declarations, as by Medea,

καὶ μανθάνω μὲν ὅσα δρᾶν μέλλω κακὰ,
θυμὸς δὲ κρείσσειν τῶν ἐμῶν βουλευμάτων.

And

"Video meliora proboque,
Deteriora sequor." Ovid. Met. vii. 19.

See Wetstein here.

17. νυνὶ δὲ οὐκ ἔτι ἐγώ] so now it is no longer I that perform it.

Do not therefore imagine that I am condemning my nature, which is God's work, and in which, when rightly understood, Conscience reigns supreme, and keeps the appetites in check, and is itself regulated by God's Law. (See above, ii. 14.) No: it is not I,—it is not that essence in which I am really myself. It is not my spirit—my inner man (v. 22), my αὐτὸς ἐγώ (v. 25), that does all this. But it is the sin which has entered and reigns in me, that does it, thereby subverting my moral nature, and causing me to revolt and rebel against that natural Law which God gave me for my guide.

Therefore, to vindicate God from the charge of being the Author of Sin which man commits, he says that he delights in the Law of God as to his own inner man, which is his proper self, and ought to sway his actions, and not to allow Satan and Sin to enter in and usurp dominion over him, and that he finds a law in his bodily members, which ought to be kept in control, as plebeian subjects of his moral monarchy; and that the Law in his members mutinies, and involves his moral being in anarchy and rebellion, and takes up arms against the Law of his mind, which ought to reign over them, and even imprisons its lawful Sovereign, and keeps it in the chains of Sin.

O wretched man that I am, who shall deliver me from the Body of this Death? Thanks be to God, I have been delivered by Christ! He has given me the Spirit of Grace, He has pardoned me my old sins, and enables me for the future to obey Him in all sincerity and heartiness of endeavour. Cp. Bp. Taylor on Repentance, viii. 4.

σαρκί μου, ἀγαθὸν τὸ γὰρ θέλει παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. ¹⁹ οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλ' ὁ οὐ θέλω κακὸν τοῦτο πράσσω. ²⁰ Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

²¹ Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²² Συνηδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, ²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

²⁴ Ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

²⁵ Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

VIII. ¹ Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

² Ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

³ Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν

o Ps. 1. 2.
2 Cor. 4. 16.
Eph. 3. 16.
p Gal. 5. 17.
ch. 6. 13, 19.

q 1 Cor. 15. 57.

a Gal. 5. 16, 25.
b ch. 6. 18, 22.
John 8. 36.
Gal. 5. 1.
1 Cor. 15. 45.
c 2 Cor. 5. 21.
Eph. 2. 14, 15.
Gal. 3. 13.
Heb. 7. 18, 19.

18. οὐχ εὐρίσκω] A, B, C have εἶ. And so Lachm., Tisch., Alf.; not Meyer.

20. θέλω] Elz. adds ἐγὼ, not in B, C, D, E, F, G.

21. Εὐρίσκω ἄρα τὸν νόμον] I find then this Law in me, namely, that when I desire to do good, evil is present with me. There is a conflict therefore between my flesh and my inner man.

22. Συνηδομαι] I delight in the Law of God, in my inner man. Listen to the Apostle showing to you that the Law is good; and yet he could not avoid sin except by the grace of God. For the Law issues prohibitions and commands. But it cannot heal that which does not permit us to obey the Law. But Grace can do this. The Apostle says, I delight in the Law of God, as to my inner man. That is, I acknowledge the evil of that which the Law forbids; and I recognize the good of that which the Law commands. But I perceive a different Law in my members bringing me into captivity to the Law of Sin, which is in my members.

This moral state is the penalty of sin from the inheritance of death; from the condemnation of Adam.

The Law comes and convicts him of sin. Blessed conviction! For now being convicted of sin, he is no longer proud, but cries out for pardon. Feeling that he is in prison, he prays for deliverance. Wretched man that I am, who shall deliver me! Augustine (Serm. 125). See above, v. 20. Cp. Ep. Taylor on Repentance, viii. 4.

23. ἕτερον νόμον] a different law. Cp. Gal. i. 6.

24. ἐκ τοῦ σώματος τοῦ θανάτου] who shall deliver me from the body of this death? from the body as far as it is the seat and instrument of spiritual death. Compare above, vi. 6, τὸ σῶμα τῆς ἁμαρτίας, the body of sin. He calls it also the body of death, as opposed to the body of life, into which he has now been incorporated by Baptism, into the Body of Christ, the Second Adam, Who has taken our Nature, and engrafted us as members in Himself, and gives us His own Body to be our spiritual food and sustenance, and assures us of a glorious Resurrection unto life eternal in our Bodies, transformed into the likeness of His own glorified Body. (Phil. iii. 21.)

25. Εὐχαριστῶ] So Elz., with A, I, K, Syriac and Gothic Versions, and Origen in Catenâ, and Chrys. and Theodoret. B has χάρις, and so Lachm., Tisch.; Alf. D, E, F, G have ἡ χάρις τοῦ Θεοῦ.

— Ἄρα οὖν αὐτὸς ἐγὼ—ἁμαρτίας] So then I myself serve the Law of God with my mind, but with my flesh I serve the Law of sin. And in proportion as my mind is nobler than my flesh, and is more properly my very self (αὐτὸς ἐγὼ), so am I bound to serve the Law of God rather than that of Sin. And this I am now enabled to do by the grace of Christ, Who has taken my flesh, and has redeemed me from the rigour and curse of the Law, and has procured pardon for my sins, on condition of my faith and repentance, and has incorporated me in Himself. And therefore there is now no condemnation to me, or to any of those who are in Christ Jesus. (viii. 1.)

VOL. II.—PART III.

CH. VIII. 1. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ] There is then no condemnation to those who are engrafted by Baptism in Christ's body, and abide as living members in Him, in Whom dwelleth all the fulness of the Godhead (Col. i. 19), and of whose fulness we all receive, and grace for grace (John i. 16). See vi. 3. Here is the cause of our Justification.

There is no condemnation to those who are in Christ Jesus, although the desires of the flesh, to which they do not yield, and the Law in their members war against the law of their mind. Still there is no condemnation to them, because by the Grace given in the laver of Baptism, the guilt with which they were born has been remitted to them. There is now no condemnation to them. There was condemnation formerly. Their Birth brought with it that evil; but their new Birth brought with it this good. For the Law of the Spirit of Life in Christ delivered them from the Law of Death and Sin. Ye have been set free from that Law. Therefore, being now free, fight against it. Take care that you be not again enslaved by it. Hard is the conflict, but the conquest will be glorious. The trial is toilsome, but gladsome will be the triumph. Augustine (Serm. 152).

So far from there being any condemnation (κατάκριμα) to them now, the Apostle goes on to show that, even by means of our flesh, assumed by Christ, God condemned sin (v. 3), which reigned over us by and in our Flesh.

Observe the connexion of κατέκρινεν with κατάκριμα.

After these words, Elz. adds μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, which are not authorized by the majority of MSS., and seem to be a gloss imported from v. 4.

2. Ὁ γὰρ νόμος] For the gracious, vivifying, enabling Law of the Spirit of Life in Christ, set me free from the rigorous, literal, and condemnatory Law, which made Sin to be more manifestly sinful (vii. 8), and which provided no means of grace to keep the Law, nor of pardon for breaking it, but brought the curse of death on those who broke it.

3. Τὸ γὰρ ἀδύνατον τοῦ νόμου] For what the Law had not ability to do, not by reason of any imperfection in itself, for it is good, just, and holy (vii. 12), but on account of its weakness, consequent on our Flesh, that God did, by sending His own Son in the reality of human flesh, and in the likeness of sinful flesh; and so delivered me by that very thing, my flesh, which by its corruption was my bane.

It was God's will to redeem the flesh of sin by means of a like substance; that is, by a fleshly substance, bearing a resemblance to sinful flesh, but not being itself sinful. Herein was the Power of God, to effect the salvation of the Flesh by means of the substance of the Flesh. Tertullian (c. Marcion. v. 14).

By taking Flesh, Christ conquered the Sin of the Flesh. By suffering Death He overcame Death. Augustine (Serm. 152).

God sent His Son in the likeness of sinful Flesh, but not in sinful Flesh. All other Flesh of Man is sinful Flesh. The flesh of Christ alone is sinless. Augustine.

A strong testimony against the novel doctrine of the Immaculate Conception of the Blessed Virgin. The original words of

H H

ἐαυτοῦ υἷον πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῶν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.

d 1 Cor. 2. 14.

e ch. 6. 21.
Gal. 6. 8.

f 1 Cor. 2. 14.

⁵ Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος· ⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη· ⁷ διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται.

this and other similar authorities may be seen quoted in a Sermon by the Editor, on that subject, p. 11, 12.

Christ's flesh was created in the *ὁμολωμα*, or *likeness* of sinful flesh, in that it was subject to the weaknesses of humanity consequent on Sin (as *Aug.* says, *Serm.* 152). But out of this weakness we were made strong. Because it was by reason of this weakness that He was able to die; and by His Death we live for evermore.

— *περὶ ἁμαρτίας*] for sin, on account of sin, which was the reason of Christ's mission from the Father. Heb. x. 6. 18. "Propter peccatum," *Vulg.* in MS. Amiatin.

St. Paul's doctrine here has been expounded in clear and strong language by the Author of *Paradise Lost*, speaking of the Contest between the Son of God Incarnate and our ghostly Enemy, in the following Address of Michael to Adam:

"To whom thus Michael. Dream not of their fight
As of a duel, or the local wounds
Of head or heel: Not therefore joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy, nor so is overcome
Satan, whose fall from Heaven a deadlier bruise
Disabled, not to give thee thy death's wound
Which He, Who comes thy Saviour, shall secure,
Not by destroying Satan, but his works
In thee and in thy seed. Nor can this be,
But by fulfilling that which thou dost want,
Obedience to the Law of God, imposed,
On penalty of death; and suffering death;
The penalty to thy transgression due,
And due to theirs which out of thine will grow.
So only can high Justice rest appaid.
The Law of God exact He shall fulfil,
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, *by coming in the flesh*
To a reproachful life; and cursed death;
Proclaiming life to all who shall believe
In His Redemption; and that His Obedience,
Imputed, becomes theirs by Faith; His merits
To save them, not their own, though legal, works.
For this He shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By His own Nation; slain for bringing life:
But to the cross *He nails thy enemies*,
The Law that is against thee, and the sins
Of all mankind; with Him there crucified,
Never to hurt them more, who rightly trust
In this His satisfaction; So He dies;
But soon revives; Death over Him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see Him rise
Out of His grave, fresh as the dawning light;
Thy ransom paid, which man from death redeems,
His death for man, as many as offered life
Neglect not, and the benefit embrace
By Faith not void of works."

(*Paradise Lost*, book xii. v. 385.)

— κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί] He condemned Sin, in the flesh, that is, in and by the flesh He condemned Sin.

Sin had tyrannized over us (*ἐν σαρκί*) in our flesh as the seat of its empire; and by our flesh, as its instrument and weapon. But God used our flesh as an instrument for our deliverance, and for the condemnation of Sin, and for the establishment of His own empire in us. And how? By the Incarnation of His own Son. By sending His own Son to take our flesh, and to dwell in it; and to be our *Emmanuel*, God with us, "God manifest in the flesh."

He condemned Sin,—

(1) By the sinless obedience of Christ, God in our flesh; a visible witness of the sinfulness of Sin, and pronouncing Judgment against it.

(2) By Christ's sacrifice of His own flesh on the cross, condemning Sin, as exceeding sinful, in that it required no less an expiation than the Death of the Son of God.

(3) Further, He condemned Sin as a culprit, by means of our flesh, in and by which God-Chris triumphed over Sin, and destroyed Sin, and condemned Sin to Death, even by His own Death. (Heb. ii. 14.)

Thus God used the flesh, by which, and in which, Sin had reigned over us, as an instrument for the condemnation and destruction of Sin. Cp. below on Col. ii. 15.

4. ἵνα τὸ δικαίωμα] in order that the righteous requirement of the Law might be fulfilled.

Christ became incarnate, not to destroy the Moral Law as a right rule (*δικαίωμα*) of practice, but in order to fulfil it, and to enable us by His grace to fulfil it.

On the word *δικαίωμα*, see above, i. 32; ii. 26. Some Expositors render *δικ. τ. ν.* that which the Law itself stipulated for, and required. It rather appears to mean that which God enacted as just, and what He required by the Law delivered by Him.

Do not therefore imagine (says the Apostle to the Jews) that I am disparaging the Law. On the contrary, I am declaring to you the true and the only way of fulfilling it. Christ came to take away the curse, but He came also to enable us to fulfil the command of the Law.

— τοῖς μὴ κ. σ. περιπατοῦσι] to those who do not walk according to the flesh. The *μὴ* indicates that the not walking after the flesh, but the Spirit, is the fulfilling of the Law.

6. τὸ φρόνημα τῆς σαρκὸς] the mind of the flesh.

7. οὐδὲ γὰρ δύναται] for it has not even the ability to obey.

8. οἱ δὲ—οὐ δύνανται] and they which are after the flesh, have not the ability (which comes only by grace) to please God.

On these two verses (7 and 8) a seasonable caution is given by *S. Augustine* (*Serm.* 155, who cannot be charged with any leanings to Pelagianism), lest while we rejoice in, and are thankful for the blessings of Grace, we fall into Manicheanism, and calumniate the Law, or into the no less dangerous error of some in modern times, who confound *Human Nature* (which is *God's work*) with its corruptions, which are due to *Satan's wiles* and to *man's sins*.

The constitution of Human Nature, the Moral Law, and Divine Grace, are all of them gifts of God: and all and each of them will be revered by those who love Him in all His works.

The caution above mentioned is as follows:

What does the Apostle mean by saying, "Neither can it be subject to God?" He does not mean that *Man* cannot, that the soul cannot, nor even that the *flesh* cannot, being, and so far as it is, a creature of God. But St. Paul means that the *lust* of the flesh cannot be subject to God. *Corruption* cannot,—not *Nature*. Therefore God provides a remedy that the corruption of man may be removed, and his Nature be healed. The Saviour has come to Human Nature. He finds it sorely diseased: therefore a Great Physician is come.

Observe what the Apostle adds. *They who are in the flesh cannot please God.* Who are they? They who *trust* in the flesh; they who follow the *lusts* of the flesh; they who live in them; they who place their happiness in them; these are they of whom the Apostle is speaking. *They* cannot please God. He does not mean that they who are in the body cannot please God in this life. What! did not the holy Patriarchs please Him? Did not the holy Prophets please Him? Did not the holy Martyrs please Him, who suffered in the body, and confessed Christ, and endured severe bodily pain for His sake? They carried the flesh, but were not carried by it. So it is then; Not they who live in this world, but they who live a life of carnal pleasure in this world, they cannot please God. *Augustine.*

⁹ Ἐγὼ γὰρ οὐκ ἐστὶν ἐν σαρκί, ἀλλ' ἐν Πνεύματι, εἶπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ· ¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.

¹¹ Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

¹² Ἄρα οὖν, ἀδελφοί, ὀφείλεται ἐσμεν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν.

¹³ Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ¹⁴ Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσι Θεοῦ. ¹⁵ Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ Πατήρ. ¹⁶ Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμεν τέκνα Θεοῦ.

10. τὸ μὲν σῶμα νεκρὸν] *your body is still dead*, subject to death; it is still as it were a *corpse on account of sin* original and actual (see next verse), but your *spirit* is not dead. No; it is even (ζωή)—*Life—a living principle through righteousness*, namely, through the perfect righteousness of Him Who is "the Lord our Righteousness," Who took our Nature, and Who has reconciled and united you in that nature to God, and Who has ascended in that nature to heaven, and has sent down the Holy Spirit upon you to make your bodies His Temples, and in Whom ye are incorporated, and live by Faith in Him; so that you are accounted righteous through His Righteousness, and receive new powers of Righteousness by His sanctifying grace.

—νεκρὸν] And not only so, but although your body is subject to death, for sin, yet if the *Divine Spirit* which has been given you continue to dwell in you, He Who raised Christ from the dead (ἐκ νεκρῶν) will vivify your mortal body, through His Spirit dwelling in the mortal tenement as a *vads* or temple of your body, where it abides. Cp. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.

11. διὰ τὸ ἐν ὑμῖν] The reading of this passage was disputed by the *Macedonian* heretics, who denied the Divinity and Personality of the Holy Ghost. They affirmed that the true reading here is διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα, and that it is to be translated, *On account of His Spirit which dwelleth in you*.

It was replied by their opponents, that another reading, διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος, i. e. 'by the agency of His Spirit which dwelleth in you,' is found in all the earliest MSS. ἐν δλοῖς ἀρχαίοις ἀντιγράφοις. See *Maxim.* Dial. c. Macedon. in *Athanasius*, ii. pp. 228, 234, and so this text is cited by *Clement Alex.* (Strom. iii. p. 334), *Methodius* apud *Epiphani.* Hær. lxi. *Basil c.* Eunomium, iii. p. 267, *Ambrose*, *Athanasius* (ad Serapion. i. 179), *Augustine*, and by *Chrys.*, 1 Cor. xv. 45, who thence asserts, that it is the work of the Holy Spirit to quicken what is dead.

St. Paul himself also may perhaps be thought to confirm the latter reading by a parallel passage in 1 Cor. vi. 14, ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγεῖται, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

But the preponderance of extant MSS. here seems rather to be in favour of διὰ τὸ ἐνοικοῦν, which is in B (as stated by *Tregelles* and in *Mai's* edition) and in D, E, F, G, J, K. See *Tisch.*, *Fritz.*, and *Alford*.

The Editors are divided in their conclusions. *Griesb.*, *Scholz.*, *Tholuck*, *Meyer*, *Fritzsche*, *Alford*, *Philippi*, are for the *accusative*, διὰ τὸ ἐνοικοῦν. *Els.*, *Lachm.*, *Tisch.*, *De Wette*, prefer the *genitive*, διὰ τοῦ ἐνοικοῦντος. But if διὰ τὸ ἐνοικοῦν is the true reading—as seems, on the whole, to be most probable,—yet the sense might still be, *By means of* the Holy Ghost. See *John vi. 57*, ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με ζήσεται δι' ἐμέ. Cp. *Rev. xii. 11*, ἐτίκτω διὰ τὸ αἷμα, and *Winer*, p. 356.

Bp. Pearson (on the Creed, Art. xi.) thus expounds the words: "The Saints of God are endued with the Spirit of Christ, and thereby their bodies become Temples of the Holy Ghost. Now as the promise of the Spirit was upon the Resurrection of Christ, so the gift and possession of the Spirit is an assurance of the Resurrection of a Christian."

There is also another consideration in favour of the translation, 'by means of His Spirit.' An analogy is exhibited in Scripture between our *first Resurrection* in Baptism to a life of grace, and our *second Resurrection* hereafter to a life of glory.

See on *John v. 25—28*. And as the former of these two Resurrections is due to the in-working of the *Holy Ghost*, so also is the latter.

In like manner, the *first birth* of Christ our Head from the womb of the Virgin was due to the operation of the *Holy Ghost*, so likewise His *Second Birth*,—namely, from the Grave, by which He became the *first-born* from the dead, the *first-begotten* from the dead,—is ascribed to the energy of the same Spirit. See above on i. 4.

It seems probable that the Apostle is here speaking of the quickening virtue of the Holy Spirit, Who dwells in Christ's members, and makes their bodies to be His temple, and vivifies them by His power dwelling in them, and Who is described in Holy Scripture as the Giver of life. See *John vi. 63*. 2 Cor. iii. 6.

12—17.] For an exposition of these verses, see *Aug. Serm. 156*.

14. υἱοὶ εἰσι Θεοῦ] So B, F, G.—*Els.* has εἰσιν υἱοὶ Θεοῦ.

15. Οὐ γὰρ ἐλάβετε] *Ye received not* (at your baptismal incorporation in Christ; cp. vi. 17) *the spirit of bondage* to bring you back—or, that you should turn back—to the slavish fear of a spiritual Egypt, but you received the *Spirit of adoption*; and we may be permitted to add, with reverence, of you likewise was true what God said of the literal Israel, and of Christ as the Head of the spiritual Israel,—*out of Egypt have I called My Son*. (Hos. xi. 1; cp. *Matt. ii. 15*.) You have left behind you your foes drowned in the Red Sea of your Baptism in Christ's blood, and you are now on your march, like your fathers of old, to your paternal inheritance and everlasting rest in heaven.

—Ἀββᾶ, ὁ Πατήρ] *Abba, Father*. This is the cry of the heart, which, though the mouth be shut, sounds to the ear of God; for God is the hearer of the heart. *Aug. (Serm. 156), Tertullian*.

(1) He uses the Chaldee word אבא from the Hebr. אב, father, to remind them of their origin from God, by *Ab-raham*, and of the deliverance of their race, God's Israel, His First-born (Jer. xxxi. 9), and so symbolizing Christ Himself (see on *Matt. ii. 14*); those deliverances of the literal Israel from Egypt and Babylon being typical of redemption by Christ.

(2) He adds the Greek ὁ Πατήρ to show, that the *Gentiles* as well as *Jews* are, by adoption in Christ, the *Eternal First-born*,—made equally children of *Ab-raham* and of God, and co-heirs with Christ (v. 17). "Quare voluit utrumque, *Abba* et *Πατήρ* ponere? Quin videbat lapidem angularem quem reproba-verunt edificantes, et factus est in caput anguli, sic dictum, quia recepit utrumque parietem (i. e. *Judæos* et *Gentes*) de diverso venientem." *Augustine (Serm. 157)*.

The Spirit of adoption is said to cry not only *Abba* in the hearts of the *Jews*, but also *Πατήρ* in the hearts of the *Gentiles*. Therefore our Saviour would not have His own name to be entirely Hebrew or entirely Greek, but the one Hebrew, *Jesus*, the other Greek, *Christ*; to show that He is "our Peace, Who of two hath made one." (Eph. ii. 14. 21.) *Bp. Andrewes (v. p. 468)*.

The same combination of the Hebrew *Abba* with the Greek *Πατήρ* occurs in our Lord's prayer in His Agony, when He was bearing the load, and was about to take away the guilt, of the sins of both Jew and Gentile. *Mark xiv. 36*. See note there, and on *Gal. iv. 6*.

16. Πνεῦμα συμμαρτυρεῖ] *the Holy Spirit witnesseth, together with our spirit*, by the fruits of the Spirit, i. e. goodness, righteousness, truth, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance (Eph. v. 9. *Gal. v. 22, 23*), which by His

p Gal. 4. 7.
2 Tim. 2. 11, 12.
Eph. 1. 11.
1 Pet. 1. 3.
Matt. 25. 34.
Heb. 6. 17.
q 2 Cor. 4. 9, 17.
2 Cor. 11. 23.
1 Pet. 1. 6.
r Acts 3. 21.
2 Pet. 3. 13.
Isa. 63. 17.
s Ps. 38. 9.
ch. 7. 24.
1 Cor. 1. 7.
2 Cor. 5. 2, 4.
Gal. 5. 5.
Eph. 1. 14.
Tit. 2. 13.

17 ^p εἰ δὲ τέκνα, καὶ κληρονόμοι, κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

18 ^q Δογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 ^r Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν 23 ^s οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύ-

aid we bring forth in our lives. The Spirit thus testifies to us that we are sons of God by adoption, and encourages us to call Him our Father.

Let every one look into his own heart and see whether he says "Abba, Father," from the lowest depths of his soul, and with fervent charity, and he will see whether he has the witness of the Spirit. *Augustine* (Serm. 156).

18. Δογίζομαι] *I reckon*. I have added up the items of suffering on the one side of the account, and the grace and glory on the other; and having made the calculation I now strike the balance, and declare the result. On St. Paul's peculiar qualification for making this estimate, see on 2 Cor. xii. 4. These words are quoted by the Churches of Lyons and Vienne, relating the sufferings of their martyrs in the second century. *Euseb.* v. 1.

St. Paul here answers an objection of the Jews, who asked, If you Christians are the "children of God," how is it that you are exposed to such severe afflictions in this world?

We Israelites (they argued) are God's people, and our obedience to Him has always been attended with worldly blessings and temporal prosperity. And He assured us that this would be the evidence of His approval and of His favour.

So it would also be with you, if you were, as you profess to be, the chosen people, and favoured children of God.

St. Paul shows (in reply to such allegations as these),

(1) That evil, physical and moral, came into the world by the first Adam (v. 20).

(2) That the light sufferings of Christians lead them to eternal glory, in and through Christ.

(3) That the whole Creation was originally created very good, and was afterwards subjected to evil, in and by the first Adam (Gen. iii. 17), and now waits and groans for the liberation to be accomplished in and by the second Adam, Christ.

(4) That thus the whole Creation is a witness to the need of Redemption, and to the blessedness of that Redemption which is in Christ.

19. τὴν ἀποκάλυψιν] the manifestation: to be explained by ἀποκαλυφθῆναι in the preceding verse. Their full manifestation as sons; the glorious spring-time, in which, after the wintry bareness of earth, all their beauty will be revealed and burst forth, like foliage, in full glory; or as the sun comes forth in its splendour, after having been veiled for a while by clouds. That manifestation will be when the Judge will say, "Come ye blessed of my Father," Who is your Father also. (Matt. xxv. 34.) Then shall the righteous shine forth as the sun, in the kingdom of their Father. (Matt. xiii. 43.)

20. ἡ κτίσις] the creation was made subject to vanity (not of its own choice, or will, but) by reason of Him Who made it subject,—in hope, that even the creation itself shall be set free from the bondage of corruption (in which it now groans) into the liberty of the glory of the children of God.

By the Fall of Man, the whole creation has been reduced from the high estate of perfect goodness in which it was formed at the beginning (Gen. i. 4. 10. 12. 18. 21. 25. 31), and it has been subjected to vanity in consequence of the Fall of Man, the lord of the creatures.

After the Fall God said to Adam, "Cursed is the ground for thy sake" (i. e. on account of thy sin), "in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken; for dust thou art and to dust thou shalt return." Gen. iii. 17—19.

Thus, by the sin of the first Adam, not only did death come into the world, but the whole creation, which had been made "very good" by God, and had been blessed by Him, was marred, and made subject to vanity and to a curse. Weeds and thorns, briars and thistles, deform its beauty; and the earth is riven by earthquakes and volcanoes, and desolated by floods, and is reserved for dissolution by fire. (2 Pet. iii. 10.)

But it has been so subjected involuntarily, and by no fault of its own; and it has been subjected in a hope, that as it sympathizes with man in his shameful bondage in Adam, so will it also share in his glorious deliverance in Christ.

—ματαιότητι] *hebel* (hebel), vanity, weakness; symbolized by the first death after the Fall—that of Abel, whose name is ματαιότης (Gen. iv. 2—10), and was a proper expression of the ματαιότης, or vanity, to which man was reduced by the Fall, and to which the creation was reduced with him its lord and master. Hence the Psalmist says, *עֲבֹרָה אֶבֶל עֲבֹרָה* (col Abel col Adam); omnis Adam (i. e. man) totus Abel (i. e. vanity); "every man is altogether vanity." (Ps. xxxix. 6; cp. Ps. cxliv. 4.)

But this name Abel, ματαιότης, or vanity, contained also a promise of revival and resurrection.

The first blood shed on the earth being the blood of him whose sacrifice was accepted by God (Gen. iv. 4. Heb. xi. 4), and being shed by his brother Cain (1 John iii. 12), whose sacrifice was not accepted (Gen. iv. 5), preached of a Resurrection, and Judgment to come. And the first blood shed in the world—that of "the righteous Abel" (as Christ calls him, Matt. xxiii. 35), the feeder of sheep—was typical of the blood of the Good Shepherd, laying down His life for His sheep, which speaks better things than even that of Abel, the world's Proto-Martyr (Matt. xxiii. 35), prefigured Him Who is ὁ Μάρτυς ὁ πιστὸς καὶ ἀληθινὸς (Rev. i. 5; ii. 13; iii. 14), Jesus Christ, in Whom all are made alive, and Who will change the vile bodies of His servants so as to be made like unto His glorious body (Phil. iii. 21) in the blessed day of "the redemption of the body," when they will be "delivered from the bondage of corruption into the liberty of the glory of the children of God."

—διὰ τὸν ὑποτάξαντα] by reason of Him Who subjected the creation to vanity: on account of the Fall of Man, which brought death into the world, and covered the earth with the thorns and thistles of the curse consequent upon the Fall (Gen. iii. 17, 18; cp. *Mede's Works*, p. 230); and the creation was subjected in hope of a glorious restoration, and of the coming of that kingdom which shall not perish. The κτίσις of God is symbolized by Abel in its ματαιότης, and also in its hopes. See preceding note, and 2 Pet. iii. 10—13, and cp. *Bp. Andrewes*, v. 394.

The children of God are symbolized by Abel, as those of the Evil One are by Cain, 1 John iii. 12. "Adam utriusque generis pater, id est, et cujus series ad terrenam, et cujus series ad coelestem, pertinet civitatem." *Aug.* (de Civ. Dei, xv. 17).

21. τοῦ Θεοῦ] Not of Adam only, but of Him Who is the Father of Adam, God. Luke iii. 38.

22. πᾶσα ἡ κτίσις—συνωδίνει] the whole creation (πᾶσα ἡ κτίσις, Mark xvi. 15. Col. i. 23) groans together universally, as with one heart, moved by the same sorrow and desire, and yearns and longs for a better state. The whole Creation is as it were in the throes of parturition, even from the Fall to the end of the world. These ὀδῖνες will become still more intense, in the troubles physical, civil, and ecclesiastical, the earthquakes, famines, and wars of the Latter Days, as Christ declares, Matt. xxiv. 8. Mark xiii. 8. He speaks of them as ἀρχαὶ ὀδῶν (Mark xiii. 9), as preparatory to the terrible crisis of the Great Day, which is compared by St. Paul to the pangs of childbirth. (1 Thess. v. 3.) Then the new creation will be born. The Abel of this world will be delivered from its ματαιότης, and rise to eternal glory through the Birth-pangs of death, to the Palingenesia, or New Birth of a glorious Immortality. Cp. on Matt. xix. 28. Acts ii. 24.

23. οὐ μόνον δέ] Not only does the creation crave for emancipation, but we ourselves also yearn for the adoption—the redemption of our bodies from corruption.

Under the words "the whole creation," the Apostle may perhaps include the unregenerate heathen, who, weary of their wanderings, and unsatisfied with the pleasures of earth, panted and yearned for something that they could not find. See *Alex. Knox*, *Remains*, i. 6—18.

ματος ἔχοντες καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴ Τῇ γὰρ ἐλπίδι ἐσώθημεν ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; ²⁵ εἰ δὲ, ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

²⁶ Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν· ἀλλὰ αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ²⁷ ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

²⁸ Οἶδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν· ²⁹ ὅτι οὖς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνης τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

t 2 Cor. 5. 7.
u 2 Cor. 4. 18.
Heb. 11. 1.
x Prov. 15. 8.
Pa. 1. 15. 19.
Zech. 12. 10.
Matt. 20. 22.
James 4. 3.
y 1 Chron. 23. 9.
z ch. 9. 11.
2 Tim. 1. 9.
1 Cor. 3. 21.
2 Cor. 4. 15.
ver. 32.
Hos. 2. 18.
Prov. 16. 7.
a Eph. 1. 9, 11.
2 Cor. 3. 18.
1 Cor. 5. 49.
Phil. 3. 21.
Col. 1. 18.

— ἀπαρχήν] the first-fruits of the Spirit, the pledge and earnest of the future Harvest of glory at the Great Day. (Matt. xiii. 39. Rev. xiv. 15.) So Christ is the ἀπαρχὴ τῶν κεκοιμημένων (1 Cor. xv. 20, 23), the Wave-sheaf which presignified and sanctified the Universal Harvest of the Resurrection.

— ἡμεῖς] So Elz. and Alf. B omits ἡμεῖς, and so Tisch., D, F, G transfer it to before the first αὐτοί, and A, C place it before καὶ, and so Lachmann.

— τὴν ἀπολύτρωσιν τοῦ σώματος] the redemption of our body from its present bondage of corruption. See on 2 Cor. v. 2.

²⁴. ἐσώθημεν] we were saved, that is, as far as God's design and desire are concerned. He wills us to be saved, and has done all that is requisite for our salvation. It remains only that we should do our part. See below, vv. 28, 29, and Acts ii. 47. The three Christian graces, Faith, Hope, and Charity, wait on the new birth of the Christian Soul, and therefore the Church prays at Baptism that "being stedfast in faith, joyful through hope, and rooted in charity, it may so pass the waves of this troublesome world, that finally it may come to the land of everlasting life."

²⁶. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα] In like manner the Spirit also. Not only does Nature bear witness to the need of a Redeemer, not only does all Creation, even from the Fall of Man, yearn for Redemption, and so testify to the reasonableness of our hopes, but the Spirit also prays for the glorious consummation which we desire.

— τῇ ἀσθενείᾳ] So A, B, C, D. Elz. ταῖς ἀσθενείαις.

— ὑπερεντυγχάνει] intercedes for us with God.

The Spirit of God, Who knoweth the secrets of the counsel of God, will make that prayer for us which shall be both for our good, and also according to God's will (Bp. Andrewes, v. 387), who, however, expresses an opinion that it "cannot be verified that the Holy Spirit, which is God, either prayeth or groaneth," and says that the Apostle's meaning is, "teaches and enables us to pray."

This is the exposition of some of the Fathers, as Origen here, Ambrose, Ep. 23, Aug. Ep. 121, Greg. Moral. ii. 22, "de orando Deo." Cp. Matt. x. 20, where the Holy Spirit is said to speak, because He teaches the Apostles to do so. See A Lapidé.

But others of the Ancients explain it of an intercessory work performed by the Holy Spirit Himself, i. e. "de postulationibus Spiritus Sancti in consistorio Sacro Sanctæ Trinitatis, ubi desideria nostra, quasi Paracletus noster exponit." See Thom. Aquin. 3, p. 9. 21, a. 4. A Lapidé. And this meaning is adopted by Bp. Pearson (on the Creed, Art. viii. p. 471. 499, and notes), who says, "from which intercession especially, I conceive, He hath the name of Paraclete given Him by Christ." (John xiv. 16. 26; xv. 26; xvi. 7.)

After ὑπερεντυγχάνει, Elz. adds ὑπὲρ ἡμῶν, not in A, B, D, F, G.

— ἀλαλήτοις] "inenarrabilibus," not to be expressed by human language, but inwardly felt by the Spirit; and God, Who sanctifies the heart, knows what their meaning is.

²⁸. Οἶδαμεν δὲ] A new argument. Though you Jews may appeal to our sufferings as arguments that we are not God's people and children, yet we know that all things work together for good to them who love Him, and are "conformed to the image of His Son"—Who was given up by Him, to suffer for us (v. 29—32).

— τοῖς ἀγαπῶσι τὸν Θεόν] to them that love God. Thus at the beginning of his argument on this subject, St. Paul bids us to

judge of our Predestination from the practical evidence of our lives shown by works of love to God.

If we see there the fruits of love, then we may feel a comfortable assurance of God's love to us, for it is He Who gives us grace to love Him. And we may also see a proof of His love to us in the fact that He has called us into His Church; and we may cherish a good hope that if we abide in His love, and continue faithful members of His Church, all things will work together for our good. He had already asserted man's free will, and consequent responsibility; and had affirmed that God gives Grace in order to help man's will. "We are debtors not to the flesh, to live after the flesh, for, if ye live after the flesh, ye shall die, but if by the Spirit, ye mortify the deeds of the body, ye shall live; For as many as are led by the Spirit of God (that is, as follow and comply with His godly motions) are sons of God" (vv. 12—14).

— τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν] to those who are called according to His purpose, not according to works done or foreseen in them, but according to His eternal counsel in Christ (see Eph. i. 5. 11; iii. 11; 2 Tim. i. 9), and who are made members of His ἐκκλησία or Society of the Called.

This word κλητοί, called, had been already applied by St. Paul to all the members of the Visible Church at Rome (i. 6, 7). Similarly he applies it to all the members of the Church at Corinth (1 Cor. i. 2), in which were divisions (1 Cor. xi. 18, 19) and even heresies (1 Cor. xv. 12).

St. Paul having said that to them that love God all things work together for good, namely, to them who are called by Him into His Church according to His purpose, now adds, Because those whom He foreknew He also preordained to be conformed to the image of His Son, so that He may be the Firstborn among many brethren: and whom He (secretly) foreordained these He also (visibly) called, and whom He called He also justified, and whom He justified, He also glorified.

On this and the following paragraphs, see above, Introduction to the Epistle, p. 194—197.

²⁹. ὅτι] because.

St. Paul now goes on to adduce proofs, that all things work together for good to them that love God.

These proofs are found in the facts, that God has shown His love to them by a visible call of them, and by a visible act of Justification (in their Baptism), exhibiting and declaring (what would otherwise have been secret) that He had foreknown them from eternity.

Προόρισε συμμόρφους is equivalent literally to He foreordained for partakers in the form, or, to be conformed to the likeness of. See Phil. iii. 21. Matt. Gr. Gr. § 420. Cp. i. 4, ὁμοσθέντος υἱοῦ Θεοῦ, and Eph. i. 5, and on the genitive after συμμόρφους, Bernhardy, Syntax, p. 171, Kühner, ii. p. 172.

St. Paul's meaning, therefore, here is: God hath not only predestinated them from eternity, to everlasting life, but, inasmuch as that predestination is secret, and could not therefore give any assurance to them, He has also discovered to them His eternal design and desire for their salvation, by an actual call of them into a visible Society, named the Church, and has incorporated them therein by an outward act, in Baptism, as members of the body of Christ.

Thus He has openly displayed His eternal love toward them in Christ, and has given them a blessed hope and assurance of salvation, if they do their part, as He has done His, and if they abide, and bear fruit, in the body of Christ, in which He has engrafted them.

b ch. 9. 24.
1 Cor. 1. 24.
1 Pet. 2. 9.

30^b οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασε.

30. οὓς προέγνω—οὓς δὲ προώρισε—ἐδόξασε] (1) Before we inquire into the meaning of this text, we must consider the design of the Apostle in writing this Epistle.

His purpose was, to prove to the *Jews* that, though they were God's *chosen people* for a time, yet that God had chosen an Universal Church from Eternity (see Eph. i. 11; iii. 11) to be His people in *Christ*; that He is the Seed promised to Abraham, that in Him all Nations are blessed; that *Blessedness* cometh by Faith on the Uncircumcision as well as on the Circumcision (iv. 10); that both Jews and Gentiles are guilty before God; that all have sinned (iii. 23); that all need a Redeemer; that a Redeemer has been provided for all in Christ; that God is the God of the Gentiles as well as the Jews (iii. 29); that there is *no difference* (iii. 22) between them; that in raising Christ, the Head of every man, from the dead, and in setting Him at His own Right hand, He has given to all men a pledge and earnest of glory; that in Christ, *honour* and peace is assured to *every man* that *worketh good* (ii. 10); and that God's primary will and desire is that all men should be saved (1 Tim. ii. 4).

The best explanation of the word *foreknew*, as used here, is to be found in the Apostle's own use of the same word, in a following chapter of this same Epistle, "Has God rejected His own People Whom He foreknew?" (δὲ προέγνω.)

As the Apostle applies the word there to the *entire Ancient Church*, that of the Jews, God's *chosen People*, so he here applies the same word to the whole *Universal Church*, who are now God's *chosen People*, in Christ.

Indeed, the Apostle's purpose is here to teach the *Jews*, that they may not presume upon being God's People, on the ground of His *foreknowledge*, unless they obey *His call* to them in Christ; and that all are God's people who imitate the *faith* of Abraham, and accept the *Gospel* of Christ; and also to cheer the *Gentiles* by the assurance that they who were formerly not a people may be God's People by becoming, and by continuing to be, living and faithful members of the *Universal Church* of Christ.

(2) It must be borne in mind, that Holy Scripture, in order to produce more assurance in us, often describes things as *done* which God (Who is immutable and Almighty) desires *should be done*.

Accordingly all members of the Visible Church are called "*Saints*," because God desires and designs them so to be: and the whole Visible Church is called *Holy*, because such she is in *His will and deed*. Similarly Christ is called the Saviour of the world (John iv. 42), and God is said to be the Saviour of all men (1 Tim. iv. 10), because He desires all to be saved (1 Tim. ii. 4), and has done all that could be expected on *His part*, in order that all should be saved.

Hence St. Paul has already spoken in this chapter of our salvation as a thing *done*, saying, that we *were saved* (v. 24), i. e. in God's will and on His part. See also Eph. ii. 5. 2 Tim. i. 9.

In the Apostolical writings (says Dr. Barrow, iii. 369) the title of σωζόμενοι and σσεσωμένοι, with others equivalent, viz. justified, sanctified, regenerated, quickened, are attributed to all the visibly faithful indifferently.

(3) St. Paul declares in this Epistle God's gracious *design* and *desire*, and also (as far as He is concerned) what has been, and is, His merciful *act* and *deed* to all mankind, adopted by Him in Christ, His own Son, Who has taken the *nature of all*, and has commanded that His Gospel should be preached to *all*, and that all should be baptized into His Body, and who are permitted to cry *Abba, Father*, and yearn for restoration; and for whom the Holy Spirit pleads (v. 26).

We may therefore confidently say, on the authority of God's holy Word, that God *predestinates every man* to eternal salvation in Christ. This is His *primary* design and desire. This, as far as He is concerned, is also His *act* and *deed*.

That this *primary* desire, and *universal predestination*, will not take effect in all cases, is not due to any failing on His side, but on *ours*.

In His Will all are called. Christ Himself assures us of this. It is *not the will* of your Father which is in Heaven that *one* of these little ones should perish (Matt. xviii. 14). He has invited all, by the universal commission, Go ye into *all the world*. Baptize *all nations*. Preach the Gospel to *the whole creation*. He has made it our duty to evangelize all (Matt. xxviii. 19. Mark xvi. 15). God is not willing that *any should perish* (2 Pet. iii. 9), but will have *all men* to be saved (1 Tim. ii. 4). He shut up *all* under sin in order that He might have mercy

upon *all* (Rom. xi. 32). Redemption in *Christ* is as universal as Sin and Misery are in Adam. As in Adam all die, even so in Christ *all* are made alive (see Rom. v. 14—18. 1 Cor. xv. 22). God hath *not appointed* us to *wrath*, but to *obtain salvation* by our Lord Jesus Christ (1 Thess. v. 9). God was in Christ reconciling *the world* unto Himself (2 Cor. v. 19. Col. i. 20). God so loved the *world* that He gave His only begotten Son that *who-soever believeth* in Him should not perish, but have everlasting life (John iii. 16). He is the Saviour of the world, He is the propitiation not only for our sins, but for *the sins of the whole world* (1 John ii. 2). He gave Himself a ransom for *all men* (Rom. xi. 32). He died for *all* (2 Cor. v. 14, 15). As St. Paul declares in this Epistle, *Every one* who believes on Him will be saved; for the same God is Lord of all, and is rich in mercy to *all* who call upon Him; for *every one* who calls on the name of the Lord *shall be saved* (Rom. x. 12, 13). He tasted death for *every man* (Heb. ii. 9, 10). And therefore St. Paul teaches that it is possible by had example to destroy souls for which Christ died (1 Cor. viii. 2. Rom. xiv. 15), and that men may pollute the blood of Christ, by which they *were sanctified* (Heb. x. 29); and St. Peter says that by heresies men may deny the Lord that *bought them* (2 Pet. ii. 1), which could not be true, if Christ had not died for all, even for those *who would not be saved* by His Death. "Incarnatio Dei mysterium est universæ salutis Creaturæ." Ambrose (de Paradiso, 8).

Hence St. Paul, in other places, speaks of *salvation* as a thing *done*; because as far as God is concerned it *is* done. The grace of God that bringeth *salvation* hath appeared unto *all men* (Titus ii. 11), and according to His mercy He *saved us* (Titus iii. 5), by the washing of regeneration and the renewing of the Holy Ghost; and He *hath saved us* and called us with a holy calling (2 Tim. i. 9).

This certainty of salvation, as a thing *already done* on God's part, and the consequent assurance to us that He will never fail to *continue to do* all that is requisite on His side for the salvation of every believer, is strongly expressed by St. Paul in this present passage, by his use of the *past tenses*, He *justified*, He *glorified*.

Let us remember also that St. Paul is inspired by God. He speaks in God's name, and (if we may so say) from His point of view.

(4) In order also to guard against any narrow interpretations of this particular passage, St. Paul expressly declares here that God spared not His own Son, but gave Him up to death *for us all* (v. 32).

(5) The Apostle is here consoling and cheering the Roman Christians, especially the Jewish Christians, with the glorious offers of the Gospel.

But it would have been *no encouragement* to them to tell them that God had only called an *unknown few* among them.

It was indeed gracious intelligence, that God had loved all believers from eternity, in Christ, that He calls them all, justifies them all, offers the glory of heaven to all.

(6) It would be inconsistent with, and in contradiction to the whole scope of the Apostle in this Epistle, to suppose that God limits His *offers to a few*. The main drift of St. Paul in the present Epistle, is to eradicate such a notion from the mind of the *Jews*, who imagined that God's favours were confined to themselves; and to show the universality of God's love in Christ. He has proved that *all* are under sin, and that *all*, both Jews and Gentiles, need a Saviour, and that a Saviour has died for *all*, Who is no other than God's own Son, Who has taken the nature of *all*.

(7) If the word προώρισε, He *predestinated*, or *foreordained*, is to be limited (as some allege) to an *unknown few* among them, so must also the word ἐκάλεσε, He *called*.

But St. Paul begins this Epistle by addressing them *all* as *called* (i. 1). Therefore *all* the faithful are supposed by him to be *predestinated* by God to be conformed to His Son's image. And St. Paul applies the same word '*called*' in another place to *all* Christians. See Eph. i. 5. 11, which affords a clear interpretation of this passage. And he had said to the Corinthians (i. 21—24), to whom he was declaring the freeness and fulness of grace in Christ, that "it pleased God to *save them that believe*" in Christ crucified, Who is the power of God and the wisdom of God unto them which are *called*, both *Jews and Greeks*.

S. Ignatius confirms this sense remarkably, by applying the word προωρισμένη (*predestinated*) to the whole Church of Ephesus, which he calls a *Church predestinated from eternity*,

31 ^c Τί οὖν ἐροῦμεν πρὸς ταῦτα ; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν ; 32 ^d Ὅς ^c Ps. 118. 6.
γε τοῦ ἰδίου Τίου οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς ^d 2 Kings 6. 16.
οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῶν χαρίζεται ; ^d Isa. 53. 5, 7.
^e John 3. 16.
^f ch. 4. 25.
^g & 5. 6, 9.
^h 2 Pet. 2. 4.
ⁱ 2 Tim. 2. 13.

προωρισμένην πρὸ αἰῶνων ἐκκλησίαν (Eph. i.). Similarly St. Peter speaks of the Christian calling as already effected on God's side, and he exhorts all who are called to make that calling and election sure, by a right use on their part of God's grace (2 Pet. i. 10); and he speaks of a whole Church as elect (1 Pet. v. 13). Cp. 1 Thess. i. 4, and see *Hussey*, Acad. Sermons, p. 307—309.

(8) On the whole, it appears that the Apostle teaches here that God foreknew, not the Jews only, as they imagined, but He from the beginning loved all men in Christ; In due time He calls all by Him and His Apostles. He offers to justify and acquit all freely by Faith in His Blood. He in mind and desire gives the glory of heaven to all.

We were all called when we were made Christians.

Behold, men were baptized, and all their sins were forgiven them; they were justified from their sins. We have been justified. Let each one of you, having been already placed in a state of Justification by receiving remission of sins in the Laver of Regeneration, and having received the Holy Ghost, go onward day by day, and grow in grace till he is perfected. *Augustine*, Sermon. 158.

(9) Therefore the Church of England, in her Catechism, teaches all her children to say that they have been called to a state of salvation; and she says at the baptism of every several infant, "Doubt ye not, but earnestly believe that Christ will favourably receive this present Infant, that He will embrace him with the arms of His mercy, that He will give him the blessing of eternal life, and make him partaker of His everlasting kingdom."

And after the Sacrament of Baptism is administered, she gives thanks to God for these benefits as already received.

Thus she teaches us in what sense we are to understand St. Paul's προέγνω, ἐκάλεισε, ἐδικαίωσε, ἐδόξασε, He foreknew, He called, He justified, He glorified. She considers these things as done; for in God's will and on His side they are done, for all members of the visible Church of Christ.

(10) But in thus stating God's will and deed, the Church does not forget that man has his work to perform, and that unless we perform our part, all God's gracious purposes towards us will fail of their effect, and only increase our condemnation.

She therefore adds, "Ye have heard that our Lord Jesus Christ hath promised in His Gospel to grant all those things that ye have prayed for, which promise He, for His part, will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part promise," &c.

According to God's will and deed, all are called, justified, and glorified in Christ. He has done His part that they should be so, effectually.

But this act of God's Will does not take away man's Free Will. It is God's will, that man's will should be free.

God gives man grace, in order to sanctify and quicken his will, but not to destroy it.

Man's free will is God's work, and no one of God's works runs counter to any other. By the very fact of his freedom, man may abuse his will. And it is by abuse of his will—by not conforming it to God's will, but by setting it against that will—that man destroys himself.

God's foreknowledge of man's future state does nothing to determine that state.

Nothing will be, because God knows that it will be; but because it will be, it is known by God, before it is. Judas became a traitor, and the Prophets foretold that he would be so. The Prophets foretold it because it would be so; but it was not so because they foretold it. *Origen*.

Our salvation is from God's love in Christ; but our destruction (if we are destroyed) is from ourselves.

The above statements on these important points may be illustrated and confirmed by the testimony of two of the wisest Anglican Divines, who have treated this subject with great labour and skill, *Richard Hooker* and *Isaac Barrow*; the former in certain papers recently brought to light, and deserving careful perusal, as follows:—

Prescience, Predestination, and Grace, impose not that necessity by force, whereof man in doing good hath all freedom of choice taken from him.

If Prescience did impose any such necessity, seeing Prescience is not only of good but of evil, then must we grant that

Adam himself could not choose but sin; and that Adam sinned not voluntarily, because that which Adam did ill was foreseen.

If Predestination did impose such necessity, then was there nothing voluntary in Adam's well-doing neither, because what Adam did well was predestinated.

Or, if Grace did impose such necessity, how was it possible that Adam should have done otherwise than well, being so furnished as he was with Grace?

Prescience extendeth unto all things, but causeth nothing.

Predestination to life, although it be infinite ancienter than the actual work of creation, doth notwithstanding presuppose the purpose of creation; because, in the order of our consideration and knowledge, it must first have being that shall have a happy being. Whatsoever the purpose of creation therefore doth establish, the same by the purpose of predestination may be perfected, but in no case disannulled and taken away. Seeing then the natural freedom of man's will was contained in the purpose of creating man (for this freedom is a part of man's nature), Grace contained under the purpose of predestinating man may perfect and doth, but cannot possibly destroy the liberty of man's will. That which hath wounded and overthrown the liberty, wherein man was created as able to do good as evil, is only our original sin, which God did not predestinate, but He foresaw it, and predestinated Grace to serve as a remedy. Freedom of operation we have by Nature, but the ability of virtuous operation by Grace; because, through sin our nature hath taken that disease and weakness whereby of itself it inclineth only unto evil. The natural powers and faculties therefore of man's mind are, through our native corruption, so weakened, and of themselves so averse from God, that without the influence of His special grace they bring forth nothing in His sight acceptable; no, not the blossoms or least buds that tend to the fruit of eternal life.

Which powers and faculties notwithstanding retain still their natural manner of operation, although their original perfection be gone, man hath still a reasonable understanding, and a will thereby frameable to good things, but is not thereunto now able to frame himself. Therefore God hath ordained Grace to countervail this our imbecility, and to serve as His hand, that thereby we, which cannot move ourselves, may be drawn, but amiably drawn.

If the grace of God did enforce men to goodness, nothing would be more unpleasant unto man than virtue; whereas contrariwise, there is nothing so full of joy and consolation as the conscience of well-doing.

Shall we think that to eternal torments God hath, for the only manifestation of His power, adjudged by an eternal decree the greatest part of the very noblest of all His creatures, without any respect of sin foreseen in them? Lord, Thou art just and severe, but not cruel. And seeing all the ancient Fathers of the Church of Christ have evermore with uniform consent agreed that reprobation presupposeth foreseen sin as a most just cause whereupon it groundeth itself; sin at the least original in them whose portion of eternal punishment is easiest, as they that suffer but the only loss of the joys of heaven; sin of several degrees in them, whose plagues accordingly by the same act of reprobation were proportioned; let us not in this case of all other remove the limits and bounds which our fathers before us have set. If we look upon the rank or chain of things voluntarily derived from the positive will of God, we behold the riches of His glory proposed as the end of all, we behold the beatitude of men and angels ordained as a mean unto that end, graces and blessings in all abundance referred as means unto that happiness, God blessed for evermore, the voluntary Author of all those graces.

But concerning the heaps of evils which do so overwhelm the world, compare them with God, and from the greatest to the least of them, He disclaimeth them all. He refuseth utterly to be entitled either *Alpha* or *Omega*, the beginning or the end, of any evil. The evil of sin is within the compass of God's prescience, but not of His predestination, or foreordaining will.

The evil of punishment is within the compass of God's fore-appointed and determining will, but by occasion of precedent sin. For punishments are evil, because they are naturally grievous to him which must sustain them.

Yet in that they proceed from justice thereby revenging evil, such evils have also the nature of good; neither doth God refuse, but challenge it as an honour that He maketh evil-doers which sow iniquity to reap destruction, according to that in the Prophet (Amos iii. 6), *There is no evil in the city which I the*

e Isa. 50. 8, 9.
f Ps. 37. 33.
& 109. 31.
& 110. 1.
ver. 1.
ch. 14. 3.
Job 34. 29.
Heb. 1. 3. & 7. 25. 1 Pet. 3. 22. 1 John 2. 1.

33 * Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ ; Θεὸς ὁ δικαίων, 34 * τίς ὁ κατακρίνων ;
* Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ,
ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

g ch. 4. 25. & 5. 6—10. & 14. 9. Matt. 20. 28. John 14. 19.

Lord have not done. God therefore, with the good evil of punishment, revengeth the evil good of sin.

Sin is no plant of God's setting. He seeth and findeth it a thing irregular, exorbitant, and altogether out of course. It is unto Him an occasion of sundry acts of mercy, both an occasion and a cause of punishment; by which mercy and justice, although God be many ways greatly glorified, yet is not this glory of God any other in respect of sin, than only an *accidental* event. We cannot say therefore truly, that as God to His own glory did *ordain our happiness*, and to accomplish our happiness appoint the gifts of His *grace*, so He did ordain to His glory our punishment, and for matter of punishment *our sins*.

For, punishment is to the will of God no desired end, but a consequent, ensuing on sin; and in regard of sin, His glory an *event* thereof, but no *proper effect*. Which answereth fully that re-
pinning proposition, *If man's sin be God's glory, why is God angry?*

As therefore sin hath entered into the nature of man, notwithstanding the general will of God's inclination to the contrary, so the same inclination of will in Him for the good of man, doth continue still, notwithstanding sin. For sin altereth not His nature, though it change ours. His general will, and the principal desire whereunto of His own natural bent He inclineth, still is, that *all men may enjoy the full perfection of that happiness which is their end*.

Signs of the general inclination of God are all the Promises which He maketh in Holy Scripture, all the *Precepts* which He giveth of godliness and virtue, all *Prohibitions* of sin, and threatenings against offenders; all *Counsels*, Exhortations, Admonitions, Tolerations, Protestations, and Complaints; yea, all the works of His merciful Providence in upholding the good estate of the world, are *signs* of that desire which the schoolmen therefore term His *signified will*, and which *Damasen* calls the *principal will* of God. (De Orthodox. Fide, ii. 29.)

And according to *this* will He desireth not the death, no, not of the wicked (Ezech. xviii. 23. 32), but rather that they *may be converted and live*. He longeth for nothing more than that *all men might be saved*. He that willet the *end*, must needs will also the *means* whereby we are brought unto it. And our Fall in Adam being presupposed, the means now which serve as causes effectual by their own worth to procure us eternal life, are only the merits of Jesus Christ, without Whom no heathen by the law of nature, no Jew by the law of Moses, was ever justified. Yea, it were perhaps no error to affirm, that the virtue of the blood of our Lord Jesus Christ being taken away, the *Jew*, by having the *Law*, was farther removed from hope of salvation and life, than the *other* by wanting the *Law*; if it be true which *Fulgentius* hath (de Incarn. 1, and Grat. 16), that without the graces of belief in Christ, the *Law* doth more heavily condemn being known than unknown; because by how much the ignorance of sin is made less, by so much his guiltiness that sinneth is greater. And St. Paul's own doctrine is, that the *Law*, severed from Christ, doth but only aggravate sin.

God being *desirous of all men's salvation*, according to His *own principal or natural inclination*, hath in *token thereof* for their sakes whom He loved, bestowed His beloved Son.

The self-same affection was in Christ Himself, to Whom the wicked at the day of their last doom will never dare to allege as their own excuse, that He which offered Himself as a *sacrifice to redeem some, did exclude the rest*, and so made the way of their salvation impossible. He paid a ransom for the *whole world*; on Him the iniquities of all were laid, and as St. Peter plainly witnesseth, He bought them which deny Him, and which perish because they deny Him. (John vi. Isa. liii. 1 John ii. 2 Cor. v. 2 Pet. ii. 1.) As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it, we have no reason but to acknowledge with joy and comfort that He tasted death for *all men*, as the Apostle to the Hebrews noteth. (Heb. ii. 9.) Nor do I think that any wound did ever strike His sacred heart more deeply than the foresight of men's ingratitude, by infinite numbers of whom that which cost Him so dear would so little be regarded; and that made to so few effectual through contempt, which He of tender compassion in largeness of love had provided to be a medicine sufficient for *all*.

But, if God *would have all men saved*, and if Christ through such His grace have died for *all men*, wherefore are they *not all saved*?

God's *principal desire* touching man's happiness is *not always satisfied*. It is on all sides confessed, that His will in this kind oftentimes succeedeth not; the cause whereof is a personal impediment making particular men incapable of that good which the will of His general providence did ordain for mankind. So that from God, as it were by a *secondary kind of will*, there groweth now destruction and death, although otherwise the will of His voluntary inclination towards man would effect the contrary. For the which cause the wise man directly teacheth, that *death is not a thing which God hath made* or devised with intent to have so many thousands eternally therein devoured (Wisdom i. 13—16, "God made not death, but *ungodly* men with their works called it to them"); that condemnation is not the *end* wherefore God did create *any man*, although it be an event or consequent which man's unrighteousness causeth God to decree.

The decree of condemnation is an act of hatred; the cause of hatred in God is not His own inclination thereunto; for His nature is, to *hate nothing which He hath made*; therefore, the cause of this affection towards man must needs be in man some quality whereof God is Himself no author. The decree of condemnation is an act of divine justice. Justice doth not purpose punishment for an end, and faults as means to attain that end; for so it should be a just thing to desire that men might be unjust; but justice always presupposing sin which it loveth not, decreeth punishment as a consequent wherein it taketh otherwise no pleasure.

Finally, if death be decreed as a punishment, the very nature of punishment we know is such as implieth faultiness going before; without which we must give unto it some other name, but a punishment it cannot be. So that the nature of God's goodness, the nature of justice, and the nature of death itself, are all opposite to their opinion, if any will be of opinion, that God hath entirely decreed condemnation without the foresight of sin as a cause. The place of Judas was *locus ruus*, a place of his own *proper procurement*. Devils were not ordained of God for hell-fire, but hell-fire for them; and for men so far forth as it was foreseen that men would be like them. *Hooker* (in papers recently discovered by *Archdn. Cotton* and *Dr. Elrington*, and printed in the latest Oxford editions as an *Appendix* to Book the Fifth of the Ecclesiastical Polity).

God strongly asserts, He earnestly inculcates, He loudly proclaims to all, His readiness to pardon, and His delight in showing mercy; the riches of His goodness, and forbearance, and long-suffering. He declares that whoever is faithful in using the smallest power shall be accepted and rewarded. He represents Himself impartial in His judgment and acceptance of men's persons and performances; any man, in any nation, by his sincere, though imperfect, piety and righteousness, being acceptable to Him.

The *final ruin of men* is *not to be imputed* to any antecedent defect lying in man's state, or God's will, to any obstacle on God's part, or incapacity on the part of man, but *wholly to man's blameable neglect*, or wilful abuse, of the means conducive to his salvation. No want of mercy in God, or of virtue in the passion of our Lord, are to be mentioned, or thought of; infidelity (formal or interpretative) and obstinate impenitency disappointing God's merciful intentions, and frustrating our Lord's saving performances and endeavours, are the sole banes of mankind. *Here* (saith our Lord) *is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil*. And, *I speak these things that ye might be saved; but ye will not come to me that ye might have life*. And, *How often have I wished to gather thy children, as a hen gathers her chickens under her wings, but ye would not?* The *Sower* (our Lord) did sow in the field (the world) the good seed of heavenly truth, but some would not admit it into their heads or hearts; from others temptation bare it away; in others worldly cares and desires choked it. And, *Despising thou the riches of God's goodness, and forbearance, and long-suffering, not considering that the goodness of God leadeth thee to repentance?* So St. Paul expostulates with the incredulous Jew. And, *How*, saith the Apostle to the Hebrews, *shall we escape, if we neglect so great salvation?* So do our Lord and His Apostles state the reason of men's miscarrying in this great affair; signifying all requisite care and provision to be made on *God's part* for their salvation, and imputing the obstruction *solely to their voluntary* default of compliance with God in His conduct and management

³⁵ Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα, ³⁶ ἢ καθὼς γέγραπται, Ὅτι ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς; ³⁷ ἢ Ἄλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν, διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ³⁸ ἢ Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε ἐνεστώτα οὔτε μέλλοντα, οὔτε δυνάμεις, ³⁹ ἢ οὔτε ὑψωμα οὔτε βάθος, οὔτε τίς κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

h Ps. 44. 22.
1 Cor. 4. 9.
2 Cor. 4. 11. 1
& 11. 23.
1 1 Cor. 15. 57.
2 Cor. 2. 14.
1 John 4. 4.
& 5. 4, 5.
Rev. 12. 11.
j Eph. 1. 21.
& 6. 12.
Col. 2. 15.
1 Pet. 3. 22.
k Eph. 3. 18, 19.
Exod. 9. 16, 17.
Ps. 93. 3, 4.
Isa. 10. 10—14.

thereof. *Jesus is the Saviour of all men* (we say), as having perfectly discovered and demonstrated the way, and means of salvation; the gracious purposes of God concerning it; the duties required by God in order to it; the great helps and encouragements to seek it; the mighty deterrents from neglecting it; the whole will of God and concernment of man in relation thereto; briefly, all saving truths He hath revealed unto all men; *mysteries of truth* (Col. i. 26), which were hidden from ages and generations (Rom. xvi. 26), which no fancy of man could invent, no understanding could reach, no reason could by discussion clear (concerning the nature, providence, will, and purpose of God; the nature, original, and state of man, concerning the laws and rules of practice, the helps thereto, the rewards thereof, whatever is important for us to know in order to happiness), He did plainly discover and bring to light, He did with valid sorts of demonstration assert and confirm. The doing which (as having so much efficacy toward salvation, and being ordinarily so necessary thereto), is often called *saving*, as particularly by *St. James*, when he saith, *He that turns a sinner from the error of his way, shall save a soul from death.* (James v. 20.) And by *St. Paul*: *Take heed to thy word and doctrine, for so doing thou shalt save thyself and thy hearers.* (1 Tim. iv. 16.)

That our Lord hath thus (according to His design, and according to reasonable esteem) saved all men, we are authorized by the *holy Scripture* to say (1 Cor. ix. 22. Rom. xi. 14. 2 Tim. iii. 15); for He is there represented to be the *light of the world* (John viii. 12), the *true light that enlighteneth every man coming into the world* (John i. 9), the *day-spring from on high that hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.* (Luke i. 79.)

By Him the saving grace of God hath appeared unto all men. (Tit. ii. 11; iii. 4.) By Him (as *Essay* prophesied and *St. John the Baptist* applied it) all flesh did see the salvation of God. (2 Tim. i. 10. Luke iii. 6.) Of Him it was also foretold (as *St. Paul* teacheth us), *I have set thee for the light of the nations, that thou shouldst be for salvation unto the ends of the earth. Coming He preached peace to them that were far and them that were near,—that is, to all men every where.* (Acts xiii. 47. Eph. ii. 17.) While I am in the world, said He, I am the light of the world; shining, like the sun (John ix. 5), indifferently unto all; and when He withdrew His corporal presence, He further virtually diffused His light; for He sent His messengers with a general commission and command to teach all men concerning the benefits procured for them and the duties required from them: *Going into the world, make all nations disciples, teaching them to observe all that I commanded you.* (Matt. xxviii. 19, 20.) *Going into the world, preach the Gospel unto every creature (or to the whole creation).* (Mark xvi. 15.) So it ought to be, that in His name should be preached repentance and remission of sins unto all nations (Luke xxiv. 47); that God's intentions are not to be interpreted, nor His performances estimated by events depending on the contingency of human actions, but by His own declarations and precepts, together with the ordinary provision of competent means, in their own nature sufficient to produce those effects which He declares Himself to intend or to perform. What He reveals Himself to design He doth really design it; what He says, that He performeth; He (according to moral esteem,—that is, so far as to ground duties of gratitude and honour, proceedings of justice and reward) doth perform, although the thing upon other accounts be not effected. *Barrow* (Sermons on Universal Redemption, Vol. iii. p. 397).

³² Ὅς γε] *Who even.* Kühner, ii. p. 400. Meyer. Stronger than *ὅς*,—and the words τοῦ ἰδίου, *His own*, strengthen the emphasis.

—κατέδωκεν] For since God spared not even His own Son, but delivered Him up for us all, how is it possible that He will not also with Him freely give us all things?

Here is the reason why the Apostle speaks, in v. 30, of our future glory as a thing accomplished.

VOL. II.—PART III.

God delivered up His own Son not only for the Saints, but altogether for all in the Church. *Origen.* The Father delivered up the Son, the Son delivered up Himself (Gal. ii. 20), and Judas delivered up his Master. “Sed quid hic fecit Judas nisi peccatum?” *Aug.* (Serm. 52.)

—τὰ πάντα] all the things necessary for salvation.

³³ ἐκλεκτῶν] the elect. See above, 1 Thess. i. 4; below, xvi. 16. Eph. i. 4.

³⁴ ἐν δεξιᾷ τοῦ Θεοῦ] Here is another reason why he had spoken of our glorification as a thing already done. Christ has carried our Nature into heaven. He has placed it at God's right Hand. In His exaltation we may see our own.

³⁵ Τίς ἡμᾶς χωρίσει κ.τ.λ.] If I suffer persecution, and confess Christ before men, I am sure that He will confess me before His Father. If hunger assails me, it cannot hurt me, for I have the Bread of Life. Nakedness cannot harm me, for I am clothed with Christ. I will not fear danger, for Christ is my safety. The sword cannot terrify me, for I have the sword of the Spirit, which is the Word of God. *Origen.*

No one can separate me from the Love of God by menaces of death, for the Love of God cannot die, and it is death not to love God. Neither height nor depth can separate me, for what joy can they offer to tempt me from the Creator of Heaven? Or why should Hell itself terrify me, so as to make me forsake God, since I can never know Hell except by forsaking Him? *Augustine* (de Moribus Eccl. 1, 2. Cp. *A Lapide*).

—ἡ μάχαιρα] the sword, the instrument of *St. Paul's* own future martyrdom.

³⁶ θανατούμεθα] we are being put to death, present tense. 1 Cor. xv. 31. 2 Cor. iv. 10.

³⁸ ὅτις ἐνδύμεται] So placed by A, B, C, D, E, F, G. *Elz.* puts it after ἀρχαί.

³⁹] The following practical observations and encouragements may be added here in the words of *Hooker* :—

No man's condition so sure as ours: the prayer of Christ is more than sufficient to strengthen us, be we never so weak; and to overthrow all adversary power, be it never so strong and potent. But His prayer must not exclude our labour. Their thoughts are vain who think that their watching can preserve the city which God Himself is not willing to keep. And are not theirs as vain who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not burn his plough, nor the merchant forsake his trade, because God hath promised “I will not forsake thee.” And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend or not to attend to reading, to pray or not to pray that we “fall not into temptation?” Surely, if we look to stand in the faith of the sons of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour, in saying (John xvii. 11), “Father, keep them in Thy Name,” that we should be careless to keep ourselves.

To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother's child whose faith hath made him the child of God.

The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man, what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? “Shall tribulation, or anguish, or famine, or nakedness, or peril, or sword?” No; “I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor

a 1 Tim. 2. 7.
ch. i. 9.
Phil. i. 8.
b ch. 10. 1.
c Exod. 32. 32.
Gal. i. 8.

IX. ¹ Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, ² ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ³ ἡὺχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ

death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature" shall ever prevail so far over me. "I know in Whom I have believed." I am not ignorant Whose precious blood hath been shed for me. I have a Shepherd full of kindness, full of care, and full of power; unto Him I commit myself. His own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow you as wheat, but I have prayed that thy faith fail not;" therefore the assurance of my hope I will labour to keep as a jewel unto the end, and by labour, through the gracious mediation of His prayer, I shall keep it. *Hooker* (Serm. i. "Of the certainty and perpetuity of faith in the Elect").

Preliminary Note to the NINTH Chapter.

For a right understanding of this and the two following chapters, it must be borne in mind,

- (1) *Who* the parties were, whom the Apostle is addressing, and what was their position and their feelings; and
- (2) What is the connexion between the subject of these chapters and that of the foregoing chapters of the Epistle.

- (1) He is addressing himself to the *Jews*.

They supposed themselves to be the *Elect people of God*. They imagined that they possessed some *special merit* of their own which entitled them to be distinguished by Him from the *other Nations* of the world. They knew that they had been kept apart from all other Nations by God Himself, and they did not suppose it possible that other Nations could be put on a par with themselves, and be blended with them in one society; and much less that they themselves could be cast off by God.

The very notion of such contingencies appeared to them to involve a charge against God Himself, as either not endued with Divine Prescience, or as subject to human infirmities, and as swayed by passion, levity, fickleness, and caprice.

- (2) In the previous part of the Epistle St. Paul has shown, I. That *all mankind*, the Jews no less than the Gentiles, were *guilty* before God.

- II. That *all needed a Redeemer*.

- III. That a Redeemer had been provided for *all* in Christ Jesus on *equal terms*.

IV. That in His Divine Mind God had *foreknown* and *fore-ordained* an *Universal Church* in Christ, and that Christ had died for *all* (viii. 32); and that *all* who accept by Faith the terms of salvation offered them in Christ, are the *elect people of God*; and that *all* the faithful had been foreknown by Him in Christ (viii. 29—32), and that He, on His part, gives them freely Justification and Salvation in Him.

- (3) Such declarations as these would, the Apostle well knew, excite the jealousy of the Jews. They contravened the national persuasion that the Jew was the favoured son of God's love; and they brought with them the tremendous accusation that the Jewish Nation, in crucifying Jesus of Nazareth, had crucified the Christ Who had been foretold by Moses and the Prophets; and that in rejecting Him, and in continuing to reject Him Who was now preached to the Gentiles as the Saviour of the World, and was gladly recognized by them as such, they had disinherited themselves; that they were no longer *God's elect people*, but had been supplanted in His favour by the Heathen World.

The Apostle, therefore, had now the task of maintaining the doctrines already stated of *Universal Sinfulness* on the part of mankind, and of *Universal Redemption* in Christ, and of showing the harmony of these doctrines with the History of God's dealings with the *Jews*, and of soothing their minds and allaying their emotions of envy, jealousy, and exasperation, and of administering comfort to those among them who were touched with remorse and contrition, and of proving to them that they would forfeit nothing, but rather gain infinite benefits by accepting the gracious terms now offered freely to all Nations in Christ.

- (4) These considerations may serve the purpose of clearing the subject handled by the Apostle in this and the two following Chapters, of some perplexities with which it has been embarrassed.

When these Chapters are considered in their natural relation to the Apostle's design in this Epistle, it will be seen that it was no part of his purpose to discuss here the question of the particular predestination of *individuals*.

Were the Jews, as a *Nation*, the *Elect People of God*?

Had God *chosen* from Eternity an *Universal Church* in Christ? Was Christ to be the Deliverer of the Jews, or was He to be the Deliverer of all Nations (Hag. ii. 7), the Saviour of the World?

These were the questions to be discussed; and all that he says, in this and the two following Chapters, is subordinate to these questions.

The Calvinistic interpretations of this chapter fail altogether of supplying any answer to the objections of the Jew, or of ministering any comfort to him in his dejection; from which he can only be raised by the blessed assurance with which St. Paul concludes this chapter, that "he that believeth in Christ shall not be put to shame."

Consequently we find that the great body of *ancient Expositors*, in commenting on this portion of St. Paul's Epistle, never assigned to it such a meaning as has been imputed to it by some in more recent times. Indeed, the ancient Expositors regarded this Epistle generally, and this portion of it particularly, as a store-house of divine teaching on the great doctrines of *Universal Redemption*, and of *Free Grace* offered to *all* in Christ.

It has been well said (by *Professor Blunt*, Lectures on the Early Fathers, p. 625), that it is remarkable that St. Paul's Epistle to the Romans is singled out as the very ground on which *Irenæus* contends for the doctrine of man's Liberty of choice to do good or evil, and of God's consequent right to assign to him his reward accordingly. *Irenæus* (iv. 37. 1). So *Clemens Alexandrinus* (Strom. iv. 11; vii. 7) regards "the Elect" and "the Predestinate" as the *whole body of Christians*, and refers to the Epistle to the Romans as confirming his own opinion, which is thus expressed (Strom. vii. 2): "The Son of God, Who for our sake took a body that could suffer, cannot be indifferent towards us. Assuredly He cares for *all*, as becomes the Lord of *all*. He is our Saviour, not a Saviour of *some* and no Saviour of others. But He dispenses His benefits accordingly as every one is disposed to receive them, to Greeks and Barbarians, to the *predestinated* out of either race, *called*, according to his own time, *faithful*, *elect*. Neither can He be jealous of any, Who hath called *all alike*."

Justin Martyr (Dial. c. 42) applies the term of *προγνωσμένοι*, 'the foreknown,' to those whom God foreknew from eternity as good and virtuous men, and of whom He foreknew that they would be saved because they would be good and virtuous. See Apolog. i. 45, and cp. Dialog. c. 140, and *Irenæus*, iv. 6. 5.

See further *above*, Introduction to this Epistle, p. 194—6.

CH. IX. 1. Ἀλήθειαν λέγω ἐν Χριστῷ] *I speak in Christ the truth*. Not to be rendered "I speak the truth in Christ." What the Apostle means is, that he is speaking, not as a *man* merely, but as a member of *Christ*, in *His Name*, as *His Apostle*. And so he comforts the Jews with the assurance that his sympathy with them is not only his own sympathy, but the sympathy of *Christ*, even of Him Whom they had crucified.

He confirms this assurance by a similar assertion concerning the Holy Ghost the Comforter. What I say to you is said by me in the name of Christ and of the Holy Spirit.

On the connexion of this statement with the foregoing chapter, see the preliminary note.

2. λύπη—ὁδύνη] *sorrow* and *pain*; cp. ὁδύ.

3. ἡὺχόμην] *I could wish*, supposing such a thing to be possible. On this use of the imperfect tense, see Gal. iv. 20. *Winer*, § 41, p. 253.

—ἀνάθεμα εἶναι αὐτὸς ἐγὼ] This is the order of the words in the best MSS. *Elz.* αὐτὸς ἐγὼ ἀνάθεμα εἶναι, which is less forcible.

Ἀνάθεμα = *cherem* (cherem), devoted to destruction as abominable. (Lev. xxvii. 28. Num. xxi. 3. Deut. vii. 25, 26; xiii. 16. 17. Isa. xxxiv. 2.) See *above*, Gal. i. 8, 9.

Observe that this expression follows τὸς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; viii. 35 and 39, 'Who shall separate us from the love of Christ?' Therefore his desire to be ἀνάθεμα ἀπὸ τοῦ Χριστοῦ for the sake of his brethren, is not to be regarded as a *possible* contingency, but is uttered in an hyperbole of love.

Chrysostom, *Theophylact*, and others rightly suppose this to be a heroic expression of *charity* and *self-devotion*. And it is an evidence of the genuine spirit of the Gospel of Christ: not like the jealous spirit of Judaism grudging the communication of its own privileges to others, but ready to suffer for the Jews, who pursued the preachers of Christianity with malevolence and hatred.

Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα, ^{4d} οἰτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ⁵ ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

ch. 2. 17. Eph. 2. 12. ch. 3. 2. Exod. 12. 25. e ch. 11. 28. Matt. 1. 1. Luke 3. 22, &c. John 1. 1. Heb. 1. 8, 9.

There was never any Philosophy or Religion that so highly exalts the good which is *communicative*, and depresses that which is private, as the holy Faith; for we read that the Elect Saints of God have wished themselves anathematized and razed out of the Book of Life in an ecstasy of charity and infinite feeling of communion. Lord Bacon (Adv. of Learning, p. 92).

St. Paul, in writing to the Romans, might be not unmindful of Roman examples of self-sacrifice, the Curtii and Decii; and he might well endeavour to conciliate the Jews by imitating, indeed by exceeding, the self-devotion of their great Lawgiver. (Exod. xxxiii. 32.)

As is observed by S. Jerome (Algasie, Vol. iv. p. 203): *Optat anathema esse à Christo et perire, ut alii salvi fiant. Sed si consideremus Moysen vocem rogantis Deum pro populo Judæorum, atque dicentis, Si dimittis eis peccatum suum, dimitte: si autem non vis, dele me de libro tuo quem scripsisti, perspicimus eundem et Moysen et Pauli erga creditum sibi gregem affectum. Pastor enim bonus ponit animam suam pro ovibus suis.* (Ioh. x. 11.) Et hoc ipsum est dicere, *optabam anathema esse à Christo: et, dele me de libro tuo quem scripsisti.* Qui enim delentur de libro viventium, et cum iustis non scribuntur, anathema sunt à Domino. Simulque carne Apostolum quantæ charitatis in Christum sit; ut pro illo capiat mori, et solus perire, dummodo omne in illum credat hominum genus.

This expression therefore is a tribute of love to Christ as well as to the Jews.

The glory of God is advanced by the happiness of His children. The honour of the Saviour of Mankind, whose Apostle I am, is promoted by the multitude of the saved. The glory and honour of God in Christ is more magnified by the salvation of a Nation than of any Individual in it. "Melius periret unus, quam unitas."

Therefore we may say with Bp. Sanderson (i. 331), It was not merely a strain of rhetoric, to give his brethren by that hyperbolical expression the better assurance of his great love towards them, that the Apostle said that "he could wish himself to be accursed, to be made an anathema, to be separated and cut off from Christ for their sakes." But he spake it advisedly, yea, upon his conscience and upon his oath. Not that he wished their salvation more than his own; understand it not so . . . but he preferred the glory of God before both his own salvation and theirs. Inasmuch that if God's glory should so require—*hoc impossibile* supposito—he could be content with all his heart to lose his own part in the joys of heaven that God might be more glorified, than that God should lose any part of His glory for his salvation.

A different and lower view has been taken of this text by Waterland in his Sermon upon it (Vol. ix. p. 252), and also, it would seem, by Richard Hooker in the original draught of his Sixth Book of the Ecclesiastical Polity, as may be inferred from George Cranmer's note in the Appendix to it, p. 135.

4. οἰτινές inasmuch as they are; 'quippe qui sint.' See i. 25; vi. 2.

4, 5. Ἰσραηλῖται—ἀμήν] The Apostle here, with graceful courtesy, recites the claims made by the Jews themselves to be regarded as the *Elect people of God*, and he crowns the whole with a beautiful consummation, which, while it disarms them of their objection against the adoption of an Universal Church by God as His own People in Christ, reminds them of the source of their true spiritual comfort, and of their highest national glory, namely, that—of themselves according to the flesh, CHRIST came, Who is over all, God blessed for ever.

— ἡ δόξα] The Shechinah.

— αἱ διαθῆκαι] The covenants frequently repeated. The Law was one, and given once; but the Covenants were various, and iterated at various times.

— ἡ λατρεία] The service of the Tabernacle and Temple; the true worship of God.

5. ὁ ὢν ἐπὶ πάντων Θεὸς—ἀμήν] He that is existing above all, God Blessed for ever. There is a special emphasis on ὁ ὢν. He that is; He Who is the being One; JEHOVAH. See John i. 18; Rev. i. 4. 8; iv. 8; xi. 17; xvi. 6, compared with Exod. iii. 14, ἐγώ εἰμι, ὁ ὢν. And compare on Gal. iii. 20.

Therefore these words ought not to be treated merely as a copula (as they are in the rendering of some Interpreters, "Who is God"), but they contain a distinct truth, and assert the eternal

pre-existence of Christ, and are very appropriately added after the mention of His Incarnation. He Who came of the Jews, according to the flesh, is no other than ὁ ὢν, the BEING ONE, JEHOVAH. Cp. our Lord's words, John viii. 58, πρὶν Ἀβραὰμ γενέσθαι, Ἐγώ εἰμι.

The addition of ἐπὶ πάντων marks Christ's supremacy as co-equal with the Father. Cp. Col. i. 15—20, the best exposition of this text.

Therefore we have in this passage five distinct assertions concerning Christ, viz.

- (1) His Incarnation, in κατὰ σάρκα.
- (2) His Existence from Everlasting, in ὁ ὢν.
- (3) His Supremacy, in ἐπὶ πάντων.
- (4) His Divinity, in Θεός.
- (5) His claim to be called "the Blessed One," see Mark xiv. 61.

Thus the Holy Spirit ascribes to Christ the incommunicable titles of *Jehovah* and of *Elohim*, in the highest sense of the words, and so provides a safeguard not only against Socinianism and Arianism, but also against Nestorianism, by declaring that God and Man are one Christ.

It has been said by some in modern days (e.g. Semler, Reiche, Köllner, Winzer, Fritzsche, Glöckler, Schröder, Krehl, Meyer) that this passage may be regarded simply as a *Doxology* to God; and it has been said (e.g. by Meyer, p. 283) that it was not quoted in ancient times against the Arian heresy, as it would have been if it had been anciently applied to Christ.

But this is an error. It is adduced against the Arians by S. Athanasius (Orat. c. Arianos, i. § 24, p. 338), where he says, "No one can patiently listen to them who allege that God was not *always* a Father, but *became* a Father, in order that they may pretend that there was a time when the Word of God did not exist. No one can listen to them when they say this, since John affirms that the Word was in the beginning (John i. 1), and Paul asserts that He is the splendour of His Father's Glory (Heb. i. 1), and is the Being One, over all, God Blessed for ever" (Rom. ix. 6).

So again S. Gregory Nyssen (c. Eunom. in Catenâ, p. 317), If the Saviour is God above all, why do they who separate Him from the substance of the Father, and call Him a Creature, give Him as in mockery a false name? why do they even call Him God, and pay Him worship as to idols, since they estrange Him from the true God? Therefore either let them not acknowledge Him to be God, since they allege Him to be a Creature, in order that they themselves may judaize; or if they confess Him Who is created to be God, let them own themselves Idolaters.

So Cyril (in Catenâ, p. 318). Indeed the entire body of ancient Interpreters (Origen, Cyprian, Epiphanius, Chrysostom, and others) agree in applying these words to Christ.

They who regard them merely as an ascription of praise to God, do violence to the natural sequence and flow of the words of the Apostle, and desert the consentient judgment and catholic tradition of ancient Interpreters for an invention of modern times.

It may suffice to refer further on this point to Irenæus, iii. 16. 3; Tertullian, c. Praxeas, c. 13. 15; Hippolytus, c. Noetum, c. 2. 6; Origen, in Rom. lib. vii. c. 13.

The following remarks are from more recent authorities:—

It is evident that Christ is here called God, even He Who came of the Jews, though not as He came of them, that is, according to the flesh, which is here distinguished from His God-head.

He is so called God as not to be any of the many gods, but the one supreme or most high God; for He is God over all.

He hath also added the title of *Blessed*, which of itself elsewhere signifieth the supreme God, and was always used by the Jews to express that one God of Israel.

Wherefore it cannot be conceived St. Paul should write unto the Christians, most of whom then were converted Jews or proselytes, and give unto our Saviour not only the name of God, but also add that title which they always gave unto the one God of Israel, and to none but Him, except he did intend they should believe Him to be the same God whom they always in that manner and under that notion had adored. As therefore the Apostle speaketh of the God and Father of our Lord Jesus Christ, which is Blessed for evermore (2 Cor. xi. 31), of the

f Gen. 17. 7.
Num. 23. 19.
Isa. 55. 11.
John 8. 39.
ch. 2. 28, 29.
Gal. 6. 16.
g Gen. 21. 12, 23.
Gal. 4. 28.
Heb. 11. 18.
h Gal. 4. 28.
i Gen. 18. 10, 14.

k Gen. 25. 21, 23.
ch. 4. 17.

l Gen. 25. 23.

m Matt. 1. 2, 3.

n Deut. 32. 4.
2 Chron. 19. 7.
Ps. 97. 15.

⁶ 'Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ· ⁷ οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα· ⁸ τοιούτως, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογιζέται εἰς σπέρμα· ⁹ Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔστι τῇ Σάρρᾳ υἱός.

¹⁰ Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν, ¹¹ μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, ¹² ἔρρηθή αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, ¹³ καθὼς γέγραπται, Τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

¹⁴ Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;

Creator who is blessed for ever, Amen (Rom. i. 25), and thereby doth signify the supreme Deity, which was so glorified by the Israelites; and doth also testify that we worship the same God under the Gospel which they did under the Law, so doth he speak of Christ in as sublime a style, who is over all, God blessed for ever, Amen (Rom. ix. 5), and thereby doth testify the equality, or rather identity, of His Deity. *Bp. Pearson* on the Creed (Art. ii. p. 348).

Another divine title ascribed to the Son in Holy Scripture is, over all, God blessed for ever. (Rom. ix. 5.) That this is said of Christ, not of God the Father, appears from the whole context and the very form of expression. (Comp. 2 Cor. xi. 31.) 'Ο ὢν naturally refers to the person of Christ, immediately before spoken of; and the *antithesis* (comp. Rom. i. 3, 4) between what He is according to the flesh and what according to the spirit, requires it. Thus all the ancients, Catholics and Heretics, constantly understood the words, referring them to Christ, as here called over all, God blessed for ever. Our blessed Lord is not only here called God, but God with a very high epithet, over all, ἐπὶ πάντων, the very same that is applied to the Father Himself (Eph. iv. 6), and is there rendered above all. Besides this, there is the addition of εὐλογητὸς εἰς τοὺς αἰῶνας, Blessed for ever; which again is the very same that St. Paul applies to the eternal Creator (Rom. i. 25). Add to this, that the title of blessed, as *Bp. Pearson* observes, "of itself elsewhere signifies the supreme God, and was always used by the Jews to express that one God of Israel." *Waterland* (Moyer Lecture vi.).

See also *Professor Blunt* on the Early Fathers, p. 472.

—ἀμήν] amen. A solemn conclusion to this solemn declaration, resembling the close of a Creed. Cp. below, xvi. 27; and above, Introduction, p. 185.

6. Οὐχ οἶον] Not as if God's choice has failed of its effect, and been frustrated. For we all, who believe in Christ, are blessed in Him; we are the Seed of Abraham, who saw Christ's day, and was glad. (John viii. 56.) Cp. Gal. iii. 6—9. 29; above, iv. 16.

7. ἀλλ' ἐν Ἰσαὰκ] but in Isaac shall thy seed be called. The Apostle demonstrates his cause to the Jews by reference to their own Scriptures and History,—

(1) In the Annals of the Patriarchs, Abraham, Isaac, and Jacob (v. 7—13).

(2) In God's word to Moses at the delivery of the Law (v. 16).

(3) In the History of Pharaoh (v. 17).

a (4) By God's declarations by their Prophets (v. 25—33).

8. εἰς σπέρμα] for the seed. Cp. Gal. iii. 29.

10. Οὐ μόνον δὲ, ἀλλὰ] But not only so, but—. The Apostle proves by a double argument, that the "Israel of God," the true "Seed of Abraham," is not a progeny of the Flesh, but of Faith.

(1) God limited the promise to Isaac, though other children came forth from the loins of Abraham, besides Isaac.

(2) God limited the promise to Jacob, or Israel, though he had a brother Esau (Mal. i. 2, 3), from the same father, and from the same mother, and born also at the same birth.

11. μήπω γὰρ γεννηθέντων] for when as yet they had not been born—. The scope of the argument is,

(1) To show the Supremacy of God's Will.

(2) That it is His will to save the Gentiles as well as the Jews.

(3) That all, of every nation, are the true seed of Abraham, if they follow the steps of the Faith of Abraham. (Rom. iv. 12.)

(4) That the Jews have forfeited their birthright by pride

and unbelief. If they had been Abraham's seed, they would have done the works of Abraham. (John viii. 39.)

He shows this from the Jews' own Patriarchal History, by personal types, inheritors of temporal promises, as by

(1) Isaac preferred to Ishmael, the elder son of Abraham.

(2) Jacob preferred to Esau his elder brother from Isaac. (Gen. xxv. 23.)

—κακόν] A, B have φαῦλον, and so *Lachm., Tisch., Alf.* Cp. 2 Cor. v. 10, where C reads φαῦλον.

—ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη] in order that God's purpose according to election might abide. God chose Jacob. But choice supposes difference in the thing chosen (*Photius*, in Cat. p. 329), and God's choice is not arbitrary and capricious, but is regulated by His other attributes of Foreknowledge, Justice, and Wisdom. What He chooses He chooses rightly. But (says *Photius* here) how could they who as yet had done nothing, be said to differ the one from the other? True, to human eyes they did not differ. But God does not choose with the eyes of man. To His eyes they differed much. And as He foresaw, so was the result. For the one (Jacob) pleased God; the other did not. See also below on v. 13.

12. ὁ μείζων] the elder brother—Esau. A warning to the Jews. They boast themselves to be Israelites, they claim to be the Seed of Jacob, but they become like Esau by despising their spiritual birthright, and rejecting Christ.

The Gentiles, the younger Son, become the true Israel, by accepting Him.

13. τὸν δὲ Ἡσαὺ ἐμίσησα] but Esau I hated.

Known and loved from the beginning to God is His own work (Acts xv. 18), and He hateth nothing that He hath made (Ps. cxlv. 9. Ezek. xxxiii. 11. 2 Pet. iii. 9). And what God loved in Jacob was not any thing that Jacob did by his own working; it was nothing in Jacob, as Jacob, but what God loved in him was Jacob created by Himself, and redeemed by Christ, and using his own free will (which was God's gift) according to the will of God, and profiting by the grace given to him by God.

We may not say, that any work or merit of Jacob himself, personally and independently, foreseen by God, was the cause of God's election of Jacob, lest we fall into the error of Arminianism.

The cause of Jacob's election was God's love, beholding His own work in Jacob.

But God's foresight causes nothing; and Jacob would not have been chosen by God, if he had been foreseen to be a profane person, like Esau, marring God's work in himself. Jacob's right use of God's own gifts to him, being foreseen by God, may then be called a condition of his election, though not the cause.

On the other hand, what God hated in Esau, was what Esau chose for himself; it was Esau's profaneness in bartering away his privileges for a carnal indulgence. This is what God clearly foreknew, justly hated, and righteously punished in Esau.

And that this was an act of Esau's own free will, deliberately choosing evil, and bringing down rejection on himself, is intimated by St. Paul, saying, "Lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright." (Heb. xii. 16.)

All the ancient Fathers of the Church (says *Hooker*) have evermore with uniform consent agreed that Reprobation presupposes foreseen sin, as a most just cause whereupon it groundeth itself.

See above on viii. 28—30, and *Cyril* here (in *Catenā*, p. 335—339), and the *Introduction* to this Epistle, p. 192.

14—20.] The following remarks of *S. Jerome* deserve consideration here (*Epist. ad Hedibiam*, iv. p. 180):

Μὴ γένοιτο. ¹⁵ τῷ Μωϋσῇ γὰρ λέγει, Ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτεῖ- ο Exod. 33. 19.
 ρήσω ὃν ἂν οἰκτείρω.

¹⁶ Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ.

¹⁷ Δέγει γὰρ ἡ γραφή τῷ Φαραῶ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, p Exod. 9. 18.

"Quid significet illud quod Apostolus Paulus disputat, ad Romanos scribens? Quid ergo dicemus? Numquid iniquitas apud Deum? absit, usque ad eum locum, ubi ait: Nisi Dominus Sabaoth reliquisset nobis semen, &c.

"Si pro voluntate suā Deus miseretur Israeli, et induratur Pharaonem, ergo frustra queritur atque causatur, nos vel bona non fecisse, vel fecisse mala, quum in potestate Ipsius sit et voluntate, absque bonis et malis operibus, vel eligere aliquem, vel abjicere, præsertim quum voluntati Illius humani fragilitas resistere nequeat?

"Quam validam questionem brevi Apostolus sermone dissolvit, dicens, O homo! tu quis es qui respondes Deo?

"Et est sensus; ex eo quod respondes Deo, et calumniam facis, et de Scripturā tanta perquisis, ut loquaris contra Deum et justitiam voluntatis Ejus incusas, ostendis te liberi esse arbitrii, et facere quod vis, vel tacere vel loqui.

"Si enim in similitudinem vasis fictilis te à Deo creatum putas, et Illius non posse resistere voluntati, hoc considera, quia vas fictile non dicit figulo, quare me sic fecisti? Figulus enim habet potestatem de eodem luto, aut eadem massā, aliud vas in honorem facere, aliud in contumeliam. Deus autem aequali cunctos sorte generavit, et dedit arbitrii libertatem, ut faciat unusquisque quod vult, sive bonum sive malum. In tantum autem dedit omnibus potestatem, ut vox impia disputet contra Creatorem suum, et causas voluntatis Illius perscrutetur,—

"Sin autem Deus volens ostendere iram, et nolam facere potentiam suam, sustinuit in nullā patientiā vasa iræ, apta ad interitum, ut ostenderet divitiis gloriæ suæ in vasa misericordiæ, quæ præparavit in gloriam: quos et vocavit, non solum nos ex Judæis, sed etiam ex Gentibus, si, inquit, patientia Dei induravit Pharaonem, et multo tempore poenas distulit Israelis, ut justius condemnaret, quos tanto tempore sustinuerat, non Dei accusanda est patientia et infinita clementia, sed eorum duritia, qui bonitate Dei in perditionem suam abusi sunt.

"Alioquin unus est solis calor, et secundum essentias subiacentes, alia liquefacit, alia induratur, alia solvit, alia constringit. Liquatur enim cera, et induratur lutum: et tamen calor is non est diversa natura. Sic et bonitas et clementia Dei vasa iræ quæ apta sunt in interitum, id est, populum Israel, induratur: vasa autem misericordiæ quæ præparavit in gloriam, quæ vocavit, hoc est, nos, qui non solum ex Judæis sumus, sed etiam ex gentibus, non salvat irrationabiliter, et absque judicii veritate: sed causis præcedentibus, quia alii non susceperunt Filium Dei, alii autem recipere suā sponte voluerunt.

"Hæc autem vasa misericordiæ non solum populus Gentium est; sed etiam hi qui ex Judæis credere voluerunt, et unus credentium effectus est populus. Ex quo ostenditur, non Gentes eligi sed hominum voluntates; atque ita factum est, ut impleteretur illud quod dictum est in Osee: Vocabo non plebem meam, plebem meam, hoc est, populum gentium; et quibus prius dicebatur, non plebs mea vos, nunc vocentur filii Dei vivi.

"Quod ne solum de Gentibus dicere videretur, etiam eos qui ex Israeliticā multitudine crediderunt vasa misericordiæ et electionis appellat. Clamat enim Isaias pro Israel: si fuerit numerus filiorum Israel quasi arena maris, reliquia salvæ fient, hoc est, etiam si multitudo non crediderit, tamen pauci credent.

"Quumque testimonia proposuisset, quibus duplex vocatio prædicatur, et Gentium et populi Judæorum, transit ad coherentem disputationem; et idcirco dicit Gentes quæ non sectabantur justitiam, apprehendisse justitiam, quia non superbierint, sed in Christum crediderint; Israelis autem magnam partem ideo corruisse, quia offenderit in lapidem offensionis et petram scandalī, et ignoraverit justitiam Dei, quæ Christus est."

¹⁵ Ἐλέησω] I will have mercy. He does not say, I will reject whom I will reject, but I will extend My mercy; though thou mayest wish to restrain it. Compare the Parable of the Labourers in the Vineyard (Matt. xx. 15), and of the Prodigal Son (Luke xv. 20).

St. Paul reminds the Jews that even at the delivery of the Law, God intimated to Moses that His mercy would be enlarged to others than the Jews. (Exod. xxxiii. 19.)

Let it not, however, be imagined that God's Foreknowledge of Esau caused Esau's sin. "God's Prescience extends to all things, but causes nothing" (Hooker, ii. p. 539). It foresees from eternity every individual who will either thankfully receive, or stubbornly refuse, God's gracious offers to all in Christ. But this Infinite Prescience does not cross God's Almighty Will,

which willed from everlasting that man's will should be free. It does not compel any man to receive, nor restrain any man from receiving those gracious offers which God, before the foundation of the world, willed to make to all in Christ. (Eph. i. 4. 9; iii. 11. 1 Pet. i. 20.)

¹⁶ οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος] It is not of him that willeth, as Abraham was willing that the blessing should descend to Ishmael (Gen. xvii. 18), and as Isaac was willing to give the blessing to Esau (Gen. xxvii. 4), nor is it of him that runneth as Esau ran for the venison (Gen. xxvii. 5), but it is of God, Who had mercy on the world, and willed to convey His free gift by Isaac and Jacob.

Human Will and Works are not a cause of man's acceptance with God. The only cause is God's Will; but this Will is ever moved by Love (Ps. cxlv. 9. 1 John iv. 8), guided by Wisdom (Eph. i. 11), and regulated by Justice, and executed by Power (Isa. xlv. 10).

Nor does God's Will overrule or constrain the freedom of man's Will. God gives grace freely, in order that man may use his free-will rightly. Hence the appeals made to man in Scripture for the exercise, and right exercise, of his Will.

As Augustine says (the most earnest assertor of the power of divine Grace).—In order that God may be willing to give, you must lend your Will to receive. How can you expect that Grace will fall upon you, unless you open the lap of your Will ("sinum voluntatis") to receive it? God gives not His Righteousness without your Will. Righteousness is only His. And volition is only yours. God's Righteousness exists independently, without your will, but it cannot exist in you, against your will. Unless our Will is in our own power, it is not Will. Augustine (Serm. 165, 169, and de Liber. Arbit. iii.).

The cause why all men are not drawn, or not so drawn as to come to God, is the corrupt will of men, not the absolute will of God. Bp. Andrews (on the Lambeth Articles, p. 120).

¹⁷ Φαραῶ] Pharaoh, the oppressor of Israel, the representative of Satan himself, from whom the true Israel are delivered by Baptism into Christ, as the literal Israelites were delivered from Pharaoh by being baptized in the Red Sea, even Pharaoh, the type of Antichrist, is here set forth as a warning to the Jews of what they themselves may become by hardening their hearts against God's warnings and miracles, and by rejecting Christ.

— εἰς αὐτὸ τοῦτο ἐξήγειρά σε] for this very cause raised I thee up, in order that I might show in thee My Power, and that My Name may be published abroad in all the earth.

God exalted Pharaoh to his royal throne in order that He might show His Power by means of Pharaoh.

God does not say, that He raised Pharaoh up in order that Pharaoh might resist Him; but He says that He raised up Pharaoh, in order that His Power might be magnified by means of Pharaoh, whether Pharaoh obeyed Him or not.

God raises up all the Kings of this world, in order that His own Power may be glorified in them. His revealed Will is, that they should use their power in His service, and for His glory, and that thus He may be magnified in them and by them.

But, even if they rebel against Him, He is not frustrated in His design.

Indeed, it may be said, that the more they rebel against Him, the more is He magnified through their means.

For, His Power is manifested by crushing their rebellion, and by making it ministerial to the display of His Sovereignty.

The fierceness of man turns to His praise (Ps. lxxvi. 10). His victorious Omnipotence appears most glorious in the subjugation of proud and haughty Princes who rise up against Him. And thus He is glorified not only by means of good Kings, who obey Him, but also by means of the Pharaohs, Sennacheribs, and Neros, who rise up in insurrection against Him.

Ἐξήγειρά σε is אָרַמְתִּיךָ, "stare te feci." I made thee to stand. I not only raised thee up, but gave thee power to continue on thy throne. Hence the LXX have διετηρήθης, thou hast been maintained on thy throne.

Pharaoh's power was from God (as St. Paul teaches in this Epistle, xiii. 1, 2). But his abuse of it was from himself. God's will and word to Pharaoh were, that he should let His people Israel go to serve Him (Exod. v. 1; viii. 1). And it was God's design and desire to be thus glorified by means of Pharaoh, who would then have used his power, derived from God, according to God's will and word, and would have been blessed thereby.

But if, after reiterated commands, threats, and plagues,

ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

18 Ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

q Jer. 49. 19.
r 2 Chron. 20. 6.
Dan. 4. 35.

19 Ἐρεῖς μοι οὖν, τί οὖν ἐτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

s Isa. 45. 9.
r 64. 8.
Jer. 18. 2—10.
Wisd. 15. 7.
1 2 Tim. 2. 20.
Jer. 18. 6.

20 Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, τί μὲ ἐποίησας οὕτως; 21 Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύους, ὃ δὲ εἰς ἀτιμίαν;

u ch. 3. 4.
1 Thess. 5. 9.

22 Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

Pharaoh refuses to use his power for God's glory, and his own welfare, temporal and eternal, God's Will is not to be defeated by the *abuse* of the power which Pharaoh had from Him. No, rather *after* that Pharaoh had hardened his heart (Exod. viii. 15. 32), and had *exalted himself against God* (ix. 17), God declares that Pharaoh's *exaltation* is from Him, that his *continuance* in life and on his throne is from Him, in order that, whether willingly or unwillingly, he may be a vassal of God, and subserve the manifestation of His glory. God will be magnified through Pharaoh the King of Egypt, though a rebel against Him; and God's Power and Majesty will be made manifest by the rout and ruin of the King and his host, and by the miraculous deliverance, made more signal by Pharaoh's resistance, and executed over and by the Elements themselves, which are shown to be His Ministers, and made the executioners of His vengeance on the rebel, and of His mercy to His People, that so it may be known and acknowledged by the world that God is all powerful and just. See above, *Introduction*, p. 192.

Some Divines have said that Pharaoh is an example, and the *only* example in Scripture, "of *total spiritual dereliction* before death. And the reason of this is set down (Rom. ix. 17). God keeps him alive, *after* the time *due to his excision*, that He might show in him His power. And such singular examples ought no further to be taken into consideration by us than to warn us that we keep as far as possible from the like provocation." *Hammond* (in *Bp. Sanderson's Works*, v. 346).

18. σκληρύνει.] *He hardens.* For the exposition of this text, it is to be remembered,—

(1) That the Freedom of the Human Will is a necessary consequence of the doctrine of Future Rewards and Punishments. Neither Reward nor Punishment can justly be awarded to one who is good or bad by necessity, and not by choice. *Tertullian* (c. *Marcion*. ii. 6).

(2) "Deus non est auctor eorum quorum est ultor." *Fulgentius*.

It abhorreth from the nature of God to be outwardly a sharp prohibitor, and underhand an Author, of Sin. *Hooker* (App. book v. p. 567).

(3) God is not wanting to the world in any necessary thing for the attainment of Eternal Life (Ibid. p. 571. 573), and He longeth for nothing more than that all men may be saved.

Why then does St. Paul say—whom He *wills* He *hardens*? This is to be explained from the history just cited of Pharaoh. God hardened Pharaoh's heart (Exod. vii. 13; ix. 12; x. 1. 20. 27; xi. 10). Yes. But first, Pharaoh hardened his own heart, *he and his servants* (Exod. viii. 15. 32; ix. 34. 35). And God *punished* Pharaoh *by means of his sin*. *Because* he *rejected* God's counsel (Luke vii. 30), God gave him over to a reprobate mind (Rom. i. 28), and chastened him by the consequence of his own wickedness (Jer. ii. 19), that the world might know that men are tormented by their own abominations (Wisdom xii. 23). Wherewithal a man sinneth, by the same also shall he be punished. See Wisdom xi. 11, where is an excellent comment on the History of Pharaoh, and a happy illustration, by a Jewish writer, of this argument of St. Paul with the Jews. And St. Paul has explained himself already (Rom. ii. 5). Thou according to *thy own hardness, κατὰ τὴν σκληρότητά σου*, and impenitent heart, *storest up to thyself wrath, θησαυρίζεις σεαυτῷ ὀργήν*.

God hardens no man's heart who does not first harden his own heart. He does every thing to *soften* man's heart, as He did to Pharaoh. And when this softening process is *resisted* by man's sin, then God, Who desired to show His *love* by the former, proceeds to display His *power* by the latter: and so He is glorified in all, even by those who resist Him. Cp. *Bp. Andrewes* (ii. 68; v. 447).

The following remarks may be cited as showing the judgment of Christian Antiquity on this subject;

God hardened Pharaoh's heart; but then he had *deserved* ruin to be prepared for him, because he had denied God, and rejected His ambassadors. And God, by *desiring* that man should be restored to life, shows that He never appointed him to death; for He would rather have the repentance of a sinner than his death. *Tertullian* (c. *Marcion*. ii. 14). See also c. *Marcion*. iii. 6. *Blunt* on the Early Fathers, p. 622.

Origen (de Princip. iii. 1—8) refers to this ninth chapter of St. Paul's Epistle to the Romans for the support of the doctrines of Human Free Will, and of Universal Redemption. And he says, "Let us begin with what is said in Holy Scripture concerning the hardening of *Pharaoh's* heart, and together with this we will inquire into what is said by the Apostle, 'whom God wills He pities, and whom He wills He hardens.'"

"These texts are used by certain heterodox persons, who almost destroy Free Will by introducing the doctrine of natures incapable of salvation, and of others incapable of being lost." *Origen*.

On the whole we may conclude in the words of *Bp. Pearson* (*Minor Works*, i. p. 251), "This Ninth Chapter of the Epistle to the Romans, which now appears to be the groundwork of the whole doctrine of Predestination and Reprobation, was *never so interpreted by the Fathers of near four centuries* so as to have any direct reference to that doctrine."

Cp. *Blunt*, Early Fathers, p. 630.

19. τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;] *For who resisteth His Will?*

True, no one can resist God's Will. But it must be remembered that God's Will is regulated by God's Wisdom, Equity, and Love. He doeth every thing "by the *counsel* of His Will" (Eph. i. 11, where see note); and He wills that all men should have *free will*, and He offers grace to all, and sets before them life and death, and commands them to choose life (Deut. xxx. 19). And Christ came into the world to do His *Will* (Heb. x. 7), and to *save* the world; and God *willeth all men to be saved*, and to come to the knowledge of His truth. (1 Tim. ii. 4.)

Observe also that St. Paul does *not* say *θελήματι* here, but *βουλήματι*.

Doth St. Paul here mean God's *revealed* will? Surely not. Thousands have resisted and daily do resist *that* will, the will and commandments of God. But he meaneth it of His secret will, the will of His everlasting *counsel* and *purposes*; and that too of an effectual resistance, such as shall hinder the accomplishment of that Will. All resistance is vain as to that end. (Ps. cxviii. 6; cxxxv. 6. Isa. viii. 9, 10.) *Bp. Sanderson* (iii. p. 340). See also *Bp. Andrewes* (v. 398, 399).

But although no one can resist God's secret will, yet it is not to be imagined that God can will any thing that is unjust, or against those very rules whereby He hath taught us to judge what Equity requires. *Hooker* (App. book v. p. 563).

20. Μενοῦνγε.] *Nay, but.* Cp. Rom. x. 18.

21—23. Ἡ οὐκ ἔχει ἐξουσίαν] *Is it so, that the Potter hath not authority (ἐξουσίαν, lordship, dominion, not δύναμις, mere physical force) over the clay to make from the same lump one vessel to honour, and another to dishonour?*

But if (εἰ δὲ, not pressing this comparison) God, in the exercise of His Will (θέλων) to manifest (by examples) His Wrath, and to make known His Power, *endured with much long-suffering vessels of wrath filled for destruction* (by themselves), and in order that He might make known the riches of His glory on vessels of mercy, which He Himself before prepared unto glory.

Observe the words σκεῦος, σκεῦη ὀργῆς, σκεῦη ἐλέους, and compare the phrase σκεῦος ἐκλογῆς applied to St. Paul himself,

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοί-
μασεν εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ
ἐξ ἐθνῶν, 25 ὥς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. 26 * Καὶ ἔσται ἐν τῷ
τόπῳ οὗ ἐβρόθήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ
Θεοῦ ζῶντος. 27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾗ ὁ ἀριθμὸς
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθή-

v Hos. 2. 23.
1 Pet. 2. 10.
x Hos. 1. 9, 10.
Isa. 43. 6.
John 11. 52.
2 Cor. 6. 18.
y Isa. 10. 20—23.
ch. 11. 4—6.

Acts ix. 15, where see note. Σκεύη ὁργῆς are objects of God's wrath; σκεύη ἐλέους, persons receiving mercy.

The metaphor is from a vessel,

(1) Receiving into itself either what is bitter or sweet;

(2) Beautiful, or the reverse;

(3) To be broken in pieces, or to be stored up. See *Vorst*, de Heb. c. ii. p. 34.

(1) St. Paul does not say that God endured the vessels of wrath as if they were a certain fixed definite number, but he says "vessels of wrath," without the article. And σκεύη ὁργῆς, vessels of wrath, are said to be καταρτισμένα εἰς ἀπώλειαν, made fit for destruction, a remarkable oxymoron, intimating that destruction is the very opposite of the design for which they were made; that it is a perversion of their constitution. Compare the similar oxymoron in 1 Cor. viii. 10, he shall be edified to eat meats offered to idols, to his own destruction.

These Vessels have not thus been fitted for destruction, thus made to be unmade, by their Divine Maker; but by their own sin abusing the Free Will and Grace which He has given them.

(2) And observe, in speaking of σκεύη ἐλέους, vessels of mercy, St. Paul changes his language, and says that God prepared them for glory.

(3) St. Paul does not say that God makes vessels like clay, destitute of free will, and for destruction. He asks whether the Potter has not power to make some vessels to honour and some to dishonour? But he does not even put the case of a Potter making any vessel for destruction. God has absolute sovereignty over all. But it is a part of the Will of the Divine and Almighty Artificer (Jer. xviii. 6. Isa. xiv. 7; xlv. 9) that the human Vessels which He makes from the clay of the earth should have free will. He has breathed into that clay a living soul (Gen. ii. 7); He has made it in His own Image (Gen. i. 27; 1 Cor. xi. 7), not destroyed after the Fall nor after the Flood. (Gen. ix. 6.) He has made that rational divinely-inspired vessel to be a casket of divine Grace. (2 Cor. iv. 7.) He has united it to the Godhead by the Incarnation of Christ. He has made it to be a shrine of the Holy Ghost. (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) He has made every vessel a vessel of honour, and has made no vessel to be a vessel of wrath. He has, indeed, given each vessel free will to choose evil as well as good (Exod. viii. 32); but He exhorts and commands them to choose good, and does every thing short of compulsion in order that they may choose it, and be saved.

St. Paul sufficiently explains himself by saying that God, with much long-suffering, endures (not makes) vessels of wrath. And he declares in another place, that whosoever shall cleanse himself from evil, shall be a vessel to honour, sanctified and fit for the Master's use, and prepared for every good work (2 Tim. ii. 20).

Cp. the excellent remarks of *Origen* here in *Catenâ*, p. 340—346.

God does not make, but find, vessels of wrath. He does not find, but make, vessels of grace. And He wills no one to be a vessel of wrath, but every one to be a vessel of grace. Therefore all murmuring is excluded on the one hand, and all boasting on the other. They who are rejected, are rejected for their sins; they who are elected, are chosen by God's mercy in Christ.

The Apostle completes his argument by saying to those whom he is addressing, those even whom he is censuring and confuting, and whom he desires to comfort as well as censure and confute, that even they, as well as the Gentiles, are called to be vessels of mercy, and in God's will and desire are inheritors of Glory. See *vv.* 24. 33.

No man's heart was created stony by God, but becomes so by sin (*Origen*, de Princip. iii. c. 1); who ascribes to the *Valentinian* heretics those doctrines which have been propagated in modern times by the adherents of Calvin.

Origen's words are, "Some say that certain persons are created ψυχικοί (animal), and that others are created πνευματικοί (spiritual). The followers of *Valentinus* say this. But what is this to us, who belong to the Church, and who censure those who introduce (the doctrine of) natures constituted for salvation, and others constituted for perdition? Φύσεις ἐκ κατασκευῆς σωζόμενας, ἢ ἐκ κατασκευῆς ἀπολλυμένας."

On this important subject, and the controversies emerging from it, the student may be referred to *Hooker's* Papers mentioned above, p. 240; *Bp. Andrewes* on the Lambeth Articles in *Minor Works*, p. 294—300, and printed separately in English, Lond. 1700; *Bp. Sanderson's* Papers and Correspondence with *Hammond*, v. 254—354; *Dr. Hammond's* Χάρις καὶ Εὐφροσύνη, Vol. i. p. 546 of his Works; *Playfere's* Appello Evangelium, Lond. 1651; *Barrow* on Universal Redemption, iii. p. 315—425; *Sermons* on Justifying Faith, Vol. iv. p. 105; *Professor Browne* on the XVIIth Article; *Archdeacon Winchester* and *Waterland* on the case of Arian Subscription, Vol. ii. p. 375—386 (ed. Van Mildert); and to some other authorities cited in the present *Editor's Occasional Sermons*, No. iii. p. 78, and vi. p. 148.

23. ἃ προητοίμασεν εἰς δόξαν] whom He prepared before unto glory. The προετοιμασία of God, as far as it respects individuals, is (as our XVIIth Article expresses it) a counsel secret to us. God foreknows from Eternity every one, who will stand on the right hand, and who will stand on the left hand, at the Great Day. But He has not divulged this secret to any man, even to His greatest Saints (1 Cor. ix. 27), except perhaps by special revelation on the eve of death for His sake. (2 Tim. iv. 8.)

Man cannot foreknow his own eternal state or the future state of any one. Therefore the Apostles designate all members of the Visible Church as *Elect*. (1 Pet. i. 2. Col. iii. 12. 1 Thess. i. 4. 2 John i. 2. 13. Rom. viii. 33.) So *S. Ignatius* calls the Church of Ephesus elect (Eph. i.), and the Church of Tralles ἐκλεκτή (c. 1); and the ἐκλεκτοὶ are opposed to *heathens*. (Martyr. Polyc. c. 6.) The whole Church Visible is elect, in the eye of man.

Therefore it is a desperate doctrine to say, "If I shall be saved, I shall be saved;" and it is rightly so called by *Bp. Bancroft* (Hampton Court Conf. 1604, pp. 178. 180, ed. *Cardwell*). We ought (he says) to reason *ascendendo* thus: I live in obedience to God, and in love with my neighbour, therefore I trust that God hath elected me to salvation. And not thus to reason *descendendo*, God hath predestinated me to Life, therefore, though I sin never so grievously, I shall not be damned, for whom He once loveth, He loveth to the end.

This, indeed, as our XVIIth Article teaches, "is a most dangerous downfall."

Hereupon follow these duties—

(1) We are not curiously to inquire and to search out God's secret Will touching personal Election or Reprobation, but to adore it.

(2) His Revealed Will doth especially concern us. And this Will is expressed in His Commandments and in His Promises contained in His Holy Word. And our study must be to form our lives according to that Will and Word. And the Revealed Will of God is, that every one who seeth the Son and "believeth on Him, should not perish, but have everlasting life" (John iii. 16).

(3) We are to avail ourselves thankfully of all those means of "Grace, whereby God inviteth the whole world to receive wisdom, and hath opened the gates of His visible Church unto all, testifying His Will and Purpose to have all saved, if the let were not in themselves." *Hooker*, ii. p. 588. *Bp. Andrewes*, v. p. 368.

25—33. ὥς καὶ ἐν τῷ Ὡσηὲ] He continues his endeavour to convince the Jews from their own prophetic Scriptures, that what he is endeavouring to prove is no new doctrine, but had been already clearly revealed to them by God in the sacred books which they had in their hands, viz.

(1) That the Gentiles should be called (Hos. ii. 23);

(2) That the Jews, however prosperous and numerous, should be reduced to a small remnant of faithful men;

(3) That this was due to their own act in stumbling on the elect precious Stone of Sion, as it had been foretold they would do. (Isa. viii. 14; xxviii. 16.)

27. ἐπὶ τοῦ Ἰσραὴλ] concerning Israel. (2 Cor. viii. 23.) — τὸ κατάλειμμα] the remnant, i. e. only the small number of those who believe in Christ. Cp. *Chrys.*, *Cyril*, *Theodoret*. A, B have ἐπόλειμμα, and so *Lach.*, *Tisch.*, *Alf.*

The prophetic reference was principally to the small residue of the Captivity who would return to Palestine. This is applied by the Apostle, in a secondary sense, to the faithful remnant of believers in Christ.

σεται²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.²⁹ Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιωθῆμεν.

³⁰ Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως,³¹ Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασε. ³² Διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος,³³ καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου καὶ ὁ πιστεῦων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

X. ¹ Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν ³ ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στηῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν ⁴ τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεῦοντι.

⁵ Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

⁶ Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν ⁷ ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀν-

²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ] for God will be consummating and cutting short His account, or reckoning, in righteousness. These words are from the LXX Version of Isaiah x. 23, where the Original has נִקְרָא הַעֲשֵׂה גִּיּוֹן יִיָּצֵא, a consummation is decided, or cut short, abounding in righteousness; because the Lord of Hosts will make a consummation, and that a decided one, one cut short, in the midst of all the earth.

There seems to be here, in the mind of the Prophet, a contrast between the paucity of the numbers to which the Israelites are to be reduced, and the abundance of righteousness vouchsafed to them. The quantity will be small, but the quality will be good. See the note of Drusus here.

The Seventy Interpreters give a *paraphrase* (not a literal translation) which embodies this sense, and which is adopted by the Apostle.

The word λόγος, as used by them, appears to signify an account or reckoning, and, derivatively, a sum or catalogue of people.

The sense therefore is; "Summing up and cutting short the reckoning." The λόγος is the account or muster-roll of the people.

The census of the Israelites will be cut short to a small number, but the smallness of number will be amply compensated by the righteousness with which God will endue it by virtue of its Faith in Christ.

Therefore the Prophet Isaiah proceeds to comfort Israel in this its diminution and decay. See x. 24 and xi. 1—10, where he speaks of Christ having righteousness as the girdle of His loins.

This interpretation harmonizes well with the tenor of St. Paul's argument, who is administering comfort to the Jews at the same time that he is showing them that very many of their nation would reject God's proffered offer of Justification through Faith in Christ.

^{30, 31} Τί οὖν ἐροῦμεν:] What then shall we say? That Gentiles, they which follow not after Righteousness (as you Jews understand the word, that of the Law), attained to Righteousness (not such Righteousness as you follow after, but [δὲ] the Righteousness which is of Faith); but that Israel, following after the Law of Righteousness, did not reach the standard of the Law, which has only been attained by the perfect obedience of Christ, which is imputed to us through Faith.

Elz. has δικαιοσύνης after νόμον, but this is not in A, B, D, E, F, G.

Also in v. 32 Elz. adds νόμου after ἔργων, but it is not in A, B, F, G.

V. 33 Elz. inserts πᾶς before πιστεῦων against the authority of the best MSS.

Here the Apostle returns to his main position, which is, that the Gentiles (that is, all of every nation under heaven), who believe in Christ, and are incorporated in Him, are the true Israel, the Elect People of God, whom He foreknew from Eternity. See also v. 33.

Cn. X. 1. Ἀδελφοί] Brethren; a conciliatory address, introducing an affectionate exhortation with the Jews.

— ἡ εὐδοκία] the good will of my heart, and my prayer to God on their behalf, is for their salvation.

Εὐδοκία is beneplacitum, in which I should acquiesce with joy, as a blessed consummation. Probably he uses this word, rather than εὐαίς or εὐθυμία, because he wishes to represent the salvation of the Jews as a thing so consonant to God's wishes and counsel, that as far as He is concerned it is as good as done; and the Apostle delights in looking back, in imagination, upon that blessed result, the salvation of Israel, as already accomplished.

Besides, this word εὐδοκία appropriately connects their salvation with the Song of the Angels which proclaimed the glad tidings of Salvation to the world. (Luke ii. 14.)

The reading of this verse is revised according to the best MSS. Elz. has ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν κ.τ.λ.

— εἰς σωτηρίαν] for their salvation. He assumes, therefore, that, although now rejected by God for their rejection of Christ, they may (if they will return to Him) be saved.

³ ἀγνοοῦντες τὴν τοῦ Θεοῦ δικαιοσύνην] They not knowing, not considering, the Righteousness of God, Who alone is Righteous, and Who alone can communicate Righteousness, and Who has given it to us in Christ, "the Lord Our Righteousness" (see above on i. 17; iii. 21), and desiring to build up the crazy superstructure of their own Righteousness on the sandy foundation of Works done by themselves.

Contrast with this St. Paul's declaration concerning himself; I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness, which is from the Law, but that which is through Faith in Christ, the righteousness from God bestowed upon Faith (Phil. iii. 7—9).

⁴ τέλος γὰρ νόμου Χριστός] for Christ is the end of the Law for Righteousness to every one that believeth. For through His Incarnation and perfect Obedience in our Nature, and by our Incorporation and In-dwelling in Him, we are regarded by God as righteous in Him Who is our Righteousness. See Gal. iii. 24, and above, Introduction to this Epistle, p. 185. 198.

⁵ τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου] the righteousness which proceeds from the Law, as distinguished from that righteousness which is from Faith. (ix. 30. Phil. iii. 9.)

— ὁ ποιήσας] See on Gal. iii. 10—13. 24.

αγαγεῖν. ⁸ Ἄλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἐστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ⁹ Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

¹¹ Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. ¹² οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ¹³ Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.

¹⁴ Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος; ¹⁵ πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθά.

¹⁶ Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.

Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; ¹⁷ Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

¹⁸ Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; Μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλ-

g Deut. 30. 11—14.
Prov. 30. 4.

h Matt. 10. 32, 33.
Luke 12. 8.
John 3. 22.
Phil. 2. 11.
1 John 4. 23.

i Isa. 49. 23.
ch. 9. 33.

j Acts 10. 34, 35.
& 15. 9.

ch. 3. 22, 29.
1 Tim. 2. 5.
Eph. 1. 7.
& 2. 4, 7.

k Joel 2. 32.
Acts 2. 21.

l John 15. 22.
m Isa. 52. 7.
Nahum 1. 15.

n Isa. 53. 1.
John 12. 38.

ch. 3. 3.

o Ps. 19. 6.

Col. 1. 6, 28.

Acts 2. 5—11.

& 26. 20.
& 28. 23.

6—9. Μὴ εἶπες—Τίς ἀναθήσεται—σωθήσῃ] Say not in thine heart who shall ascend into heaven? The Holy Spirit, speaking by the Apostle, gives here a divine Exposition of the words of God, spoken by Moses (Deut. xxx. 11. 14); and declares that the Levitical Law was a preparation for the Gospel; and, that however complex the system of the Law might appear to be, how much soever it might deal with external observances, and however difficult it might seem to be to perform, yet that it was, in its sum and substance, simple, spiritual, and easy; a truth which was fully realized in Christ, Who is the End of the Law.

"The Righteousness that is of Faith" is introduced here as speaking. It is, as it were, personified. For Christ is our Righteousness. (See Jer. xxiii. 6; xxiii. 16.) He is made to us Righteousness. (1 Cor. i. 30.) He offers Himself to us. He obeys for us, and in us. He is our Emmanuel, God with us, and in us. He is in our mouth and our heart. Christ liveth in us. (Gal. ii. 20.) By Him, and in Him alone, we think, speak, and do what is pleasing to God. Thou art not required to do any great thing to save thyself. Christ has come down to thee; He has taken thy nature, He has raised Himself, and in raising Himself He has raised thee. He has fulfilled the Law for thee, and thus brought it home to thee, and clothed thee with His Righteousness. Believe in what He has done for thee. Put thy trust in Him as God every where present (Ps. cxxxix. 7, and cp. Origen here), and yet Incarnate as Man. Rise with Him from the grave of sin, and thou shalt rise to everlasting glory. Cp. Aug. Sermon. 143; and see on John xx. 17, and on 2 Cor. v. 16.

9. Κύριον Ἰησοῦν] The Lord Jesus. Jesus as Jehovah. He is referring to Jer. xxiii. 6, and to what he is about to cite in v. 13, Joel ii. 32.

Our Saviour in the New Testament is called Lord, as that name is the interpretation of Jehovah. Bp. Pearson on the Creed, Art. ii. p. 238. See above on ix. 5, and below, v. 12.

10. ὁμολογεῖται εἰς σωτηρίαν] confession is made unto salvation.

We may not think that we glorify God sufficiently, if with the heart we believe in Him, unless with the mouth also we be ready to confess Him. Bp. Sanderson, i. 344.

In the heart Faith is seated, with the tongue confession is made; between these two salvation is completed. Bp. Pearson on the Creed, Art. i. p. 23, where see more on the necessity of a public confession of the Faith, which necessity (says Bp. Pearson) the Church hath thought a sufficient ground to command the recitation of the Creed at the first initiation into the Church by Baptism, and a particular repetition of it publicly as often as the Sacrament of the Eucharist is administered, and a constant inculcation of the same by the Clergy to the People.

12. ὁ γὰρ αὐτὸς Κύριος πάντων] for the same is Lord of all, being abundant in riches of mercy unto all them that call upon Him. Cp. v. 9, where Jesus is called Lord; and here He is presented as an object of divine worship.

13, 14, 15.] ἐπικαλέσονται—πιστεύσωσιν—ἀκούσωσι—κηρύξωσιν] Els. has the future indicative here. But B and other Uncials have the conjunctive aorist, which appears to be preferable, and is adopted by Lachmann and Alf. See above on vi. 1.

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14. Πῶς οὖν ἐπικαλέσονται] How then can they call on Him in whom they have not believed? The desire of God, as expressed in the foregoing verse, is that all men should call upon Him and be saved. And God who desires that end, must be supposed to desire also the means necessary for the attainment of that end. He who desires that all should be saved, desires that the Gospel of salvation should be preached to all.

For, how can they call upon Him on Whom they have not believed, and how believe in Him of Whom they have not heard, and how can any one hear without a preacher, and how can any one preach except he be sent of God?

Here then, says St. Paul, am I, sent to preach to you and to the world; and the other Apostles and Evangelists are sent for this end. Therefore be not ye exasperated against me, the Apostle of the Gentiles. Do not say, with your brethren at Jerusalem, when I announced my mission to them, "Away with him, it is not fit that he should live" (Acts xxii. 21, 22). My mission is from God, He has willed that all, both Jews and Gentiles, should receive the Gospel; and He who wills that all should hear and believe and call upon Him, also wills that we should preach to all. He has sent us, the Apostles of Christ, to you and to them. And accordingly, our Hebrew Prophets, so far from envying the Gentiles the glad tidings of the Gospel, rejoiced in spirit to behold the Apostolic Heralds going forth to preach it to all Nations, and blessed the feet of them who carry it throughout the world. (Isa. lii. 7.) Imitate your own prophet Isaiah; receive them whom he rejoiced to see.

16. Ἄλλ' οὐ πάντες] Howbeit all did not hearken to the Gospel. He thus states an objection.

You may say to me, if what you preach concerning Christ is from God, would it not be universally received?

No. The same Prophet who hails the messengers of the Gospel goes on to predict that all will not believe the message (Isa. liii. 1), "Who hath believed our report (ἀκοῆς)?" So asks your Prophet, Isaiah, when he is about to deliver that celebrated prophecy, concerning Christ's humility, and sufferings, and the expiatory sacrifice offered, and the vicarious and plenary satisfaction made by His death for the sins of the world, and their justification (v. 11) thence ensuing. Thus your unbelief is even a proof of the truth of the Gospel. Observe, also, Isaiah calls the Gospel our report. He appropriates it as his own message, as the message of himself and your other Hebrew Prophets, as well as of us, Christ's Apostles.

He calls it a report (ἀκοῆ). Therefore belief comes by report, and report (ἀκοῆ, Matt. iv. 24) by the word of God.

Ἀκοῆ is ἡρῶ (shema), what comes by hearing, and therefore requires oral communication, preaching. Hence in the New Testament ἀκοῆ "significat concionem, prædicationem." Vorst. de Hebr. N. T. p. 64.

18. Μενοῦν γε] Nay verily; in God's will and desire, as our Hebrew King and Psalmist has prophesied, the Gospel is preached every where; the world of Grace is commensurate with the world of Nature. The Church of God is not limited to Judæa, or to the Jewish nation (as you Jews would confine it), but as David himself, the Jewish Prophet and King, declares,

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θεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

p Dent. 32. 21.
ch. 11. 11.

q Isa. 58. 1.
& 65. 1, 2.
ch. 9. 30.
Matt. 20. 16.
& 22. 9, 10.
r Isa. 65. 2—5.

a Jer. 31. 37.
1 Sam. 12. 22.
2 Cor. 11. 22.
Phil. 3. 5.
b ch. 8. 29.

¹⁹ p Ἀλλὰ λέγω, Μὴ Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργισῶ ὑμᾶς. ²⁰ q Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. ²¹ r Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὁλὴν τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

XI. ¹ a Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;

Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. ² b Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.

* Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ

comparing it with the elements of the Natural Universe, it is co-extensive with the world. The light of Christ is like that of the Sun. Christ is the Sun of Righteousness. His Voice is universal like that of the Elements themselves. (Ps. xix. 5—8.)

Jerusalem itself had seen a glimpse of the future fulfilment of this prophecy, when, on the Day of Pentecost, the Jews, who were dispersed in every climate under heaven, and had come up to Jerusalem for the Feast, saw the outpouring of the Holy Ghost, and heard the Gospel preached by the Apostles who were sent and ordained by God to evangelize the world, and when they all heard in their own tongues the wonderful works of God. (Acts ii. 5—11.)

— ὁ φθόγγος] Hebr. נָצַח (caw), measuring line, extending to all things.

¹⁹ Mh Ἰσραὴλ οὐκ ἔγνω;] Did not Israel know? Was it not preannounced to the Jews that the covenant of God would be enlarged to the whole world? Yes—your own Lawgiver prepared you for this universal extension, πρῶτος Μωϋσῆς λέγει (Deut. xxxii. 21), first Moses, then the Prophets, last of all we the Apostles, preach one and the same salvation, freely offered to all Nations in Christ; and we all concur in declaring the reception of it by the Gentiles, whom ye despise as foolish and profane, and their consequent promotion to the privileges forfeited by you.

²⁰ ἀποτολμᾷ καὶ λέγει] Casting away all fear of the Jews, and discarding all national prepossessions and prejudices, Isaiah boldly declares the preference given to the Gentiles. (Isa. lvi. 1, 2.)

²¹ τὸν Ἰσραὴλ] Winer, p. 103.

— ἀντιλέγοντα] gainsaying. The very word used by the Jews at Rome to describe the treatment received by the Gospel from themselves (Acts xxviii. 22). See there v. 22—29, in illustration of this chapter.

CH. XI. 1. Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;] Did God cast off His own people? Observe the aorist. When God accepted an Universal Church, from all Nations, in Christ, did He, by so doing, cast off His own People, the Jews?

St. Paul thus introduces an answer to the Jewish objection, that his doctrine of the Divine foreknowledge and election of a Church Universal in Christ (see on viii. 29), and of Universal Redemption by Him, and of the filial adoption of the Gentiles by God, exposed God Himself to the charge of fickleness, and of injustice to the Jews.

The question between the Apostle and the Jews, as discussed in this chapter, has been very well stated as follows by Hooker:

Thus it stood with the Jewish nation—that all those spiritual favours of grace which God had bestowed upon them were voluntary; that His choice of the Jews before others was free, and on their part without desert; that He in His promise made to their fathers remained steadfast; but the true construction thereof they did not conceive, because they were obstinate, and would not understand; finally, that whereas the light, which their fathers would have greatly rejoiced to see, had presented itself to them, and was rejected; if God did now depart from them, being thus repelled, and were content to be found of the Gentiles, who sought not Him, but He them, as the one had no cause to grudge, so neither had the other any to boast.

All this the Apostle proveth in the Ninth, the Tenth, and Eleventh to the Romans. At the length, in consideration that the Jews sometimes were a people whom God so wonderfully did affect; a people to whom He had given so many privileges, honours, pre-eminences, above the rest of the whole world; a

people, with whose forefathers He had made so many covenants and leagues of mercy; a people, for whose advancement so mighty nations had been quelled; a people, for whose defence the Angels had taken arms, the sun and moon had been stayed in their course; a people that had filled heaven with so many Patriarchs, Prophets, Saints, Martyrs; a people that had been the well-spring of life to all nations; a people, the top of whose kindred sitteth at the right hand of God, and is the Author of Salvation unto all the world; these things, considered in such sort as we may think an Apostolic spirit did consider them, after long discourse against them, the question is moved, *Hath God then cast off His people?* (xi. 1.) Is there no hope, that the very Nation itself shall recover what it now hath lost? *Have they stumbled that they might fall? God forbid.* Nay their fall hath occasioned salvation to arise unto the Gentiles; and the Gentiles not unlikely to be a mean of restoring salvation unto them again; that as now they are losers to our gain, so in time our gain may be their abundance. Hooker (App. bk. v.).

— ἐγὼ Ἰσραηλίτης] For I also am an Israelite by birth, a Hebrew of Hebrews, of the tribe of Benjamin, the son of Israel by his beloved wife Rachel, not by Leah, or by one of their handmaids. Cp. Acts xxii. 3. 2 Cor. xi. 22. Phil. iii. 6. God did not cast off the Jewish nation, when He admitted all Nations to His Church; for I who address you in the Name of Christ am a Jew.

He says this not only to the Jews, but also to the Gentiles (see v. 13), lest they should imagine that God had rejected the Jews for their sakes, and so be elated with pride, and fall by presumption, and look on the Jews with disdain.

There is, therefore, a remarkable propriety in this reference to himself. He is not speaking of himself, as an individual, but as an Apostle of Christ; as the Apostle of the Gentiles (xi. 13). Do not imagine (he says to the Jews) that God cast off His ancient People when He admitted the Gentiles to the Church. No; I who am His chosen instrument for admitting them (cp. Acts ix. 15; xxii. 21; xxvi. 17) am a Jew. They to whom I am sent, owe their admission, under God, to one of your nation. They are spiritual children of a Jew. God admits them by me. He has not therefore cast off you, whose fellow-countryman I am.

On the other side, he reminds the Gentiles of what they owe to the Jews, who are used by God as His chosen instruments to bring them to Christ.

² ὃν προέγνω] whom He foreknew, and chose, with this divine foreknowledge, not for any merit of their own, but because He foresaw and foreknew them obeying the Law of that Nature which was His own work, and not marring that image of Himself in which He created them, and not rebelling against the Law of that Nature, by enslaving themselves to the debasing corruptions of that Nature, and to the evil dominion of Satan, and because He foreknew them, not trusting in themselves, or in any supposed righteousness of their own, but as building themselves in God's truth, and as relying on His promises in Christ, and as dwelling by Faith in Him, as Abraham did. (John viii. 56. Rom. iv. 3. 9.) See above on viii. 29.

— ἐν Ἠλίᾳ] in the history of Elijah (1 Kings xix. 10. 18). Cp. Mark xii. 26.

— ὡς ἐντυγχάνει τῷ Θεῷ] how he expostulates with God, and appeals against Israel, as if they had all fallen from the right faith.

The sense is, If even Elijah was deceived in his estimate of the number of God's faithful servants, how much more may you reckon then amiss.

Ἰσραὴλ; ³ Ὁ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. ⁴ Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτα- κισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

⁵ Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν.

⁶ Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἔστι χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἔστιν ἔργον.

⁷ Τί οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν ⁸ καθὼς γέγραπται, Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας ⁹ καὶ Δαυὶδ λέγει, Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς ¹⁰ σκοτισθήτωσαν οἱ ὁφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

¹¹ Δέγῃ οὖν, μὴ ἑπτάισαν ἵνα πέσωσι;

This passage affords no countenance to the notion, which has been deduced from it by some, that the Church of God ever ceases to be Visible. See Rom. viii. 29. *Hooker* iii. 1. 8.

After Ἰσραὴλ, *Elz.* adds λέγων, which is not in the best MSS.

3. τὰ θυσιαστήρια] *Elz.* prefers καὶ, not in the best MSS.

4. ὁ χρηματισμός] the response of God (cp. Matt. ii. 12. 22). Who alone can read the heart, and Who now sees a faithful remnant in Israel, as He did even in the worst times of its history.

— τῇ Βάαλ] to Baal. Observe the feminine article, τῇ. The Hebrew *baal* (Baal) is masculine, but in the Septuagint, both in the Canonical Books and in the Apocrypha, Baal has sometimes the masculine, sometimes the feminine, article. Cp. Num. xxi. 41. 1 Kings xvi. 31, with 1 Sam. vii. 4. Hos. ii. 8. Tobit i. 5. *Meyer* (p. 232), *Fritz.* (ii. p. 440.)

The reason why the Septuagint sometimes used the feminine, and why St. Paul adopts it here, appears to be, because not only a heathen god, but a goddess (*Astarté*) was worshipped under the name of Baal, and because by this variety of gender the reader is reminded that there was no principle of unity in this heathen worship; and thus the vanity of the worship itself is declared.

6. εἰ δὲ ἐξ ἔργων—ἔργον] Not in A, C, D, E, F, G, nor in *Vulg.*, *Coptic*, *Sahidic*, *Aethiopic*, and *Armenian* Versions. But it is found in B (omitting the first ἐστὶ after ἐτι, and having χάρις instead of the second ἔργον), J, and the Greek Fathers, and in the Syriac and Arabic Versions, and in almost all the Cursive MSS. Cp. iv. 5. Eph. ii. 8, 9.

The probabilities against interpolations, especially of so many words, in so ancient and numerous authorities, seem to be greater than for omission, especially as the clause in question might be regarded by some copyists as tautologous. The clause is therefore retained in the text, with a change in the accentuation of ἐστὶ, so that the sense may be—there is no longer any place for the existence of Grace. Cp. a somewhat similar omission in xiv. 6.

The sense of the whole seems to be as follows. But if the election is not by man's merit, but by God's free Grace, it is no more of works; for, if this were so, Grace thus becomes no longer Grace, but would be like wages paid as due for a work done. If the election is of human works, that is, if the remnant chosen by God, is chosen on the ground of its own human merit, there is no longer such a thing as Divine Grace; for, if there were, then the work would not be work entitled to wages as a due, but it would receive that which it receives only as a boon.

7. τοῦτο] So the best MSS. *Elz.* τοῦτου.

— ἡ ἐκλογὴ] the Election. The faithful remnant which has profited by the free grace given to it by God. Ἐκλογὴ is the abstract for the concrete ἐκλεκτοί, elect, as περιτομή, for the Jews, and ἀποβυστία, for the Gentiles (ii. 26; iii. 30; iv. 9).

— οἱ δὲ λοιποὶ] the rest, those Jews who were left behind when the others (the ἐκλογὴ) were chosen.

— ἐπωρώθησαν] were hardened. πάρος is a medical term applied to the bones or induration of the flesh, so as to become like porous stone, πάρος. *Heysch.*

Observe the *aorists* here, ἐπέτυχεν and ἐπωρώθησαν. The same event, the Crucifixion of Christ, brought with it Righteousness to the one party, and Obduracy to the rest. He was there

set on the Cross for the fall, and also for the uprising of many in Israel. (Luke ii. 34.) He was a stone of stumbling to the one, but the Rock of Salvation to the other. (1 Pet. ii. 6. 8.)

8. πνεῦμα κατανύξεως] a spirit of stupor. κατανύξις is the word used by the LXX here (Isaiah xxix. 10) for the Hebrew *pardemah*, torpor, numbness, slumber, insensibility, from root *par* in Niphal, to be insensible.

It is supposed by some (e.g. *Grotius*, *Rosenm.*) that the word κατανύξις, as used here by the LXX, is not formed from κατα-νύω, *depono*, but from κατα-νύω, an unknown root, equivalent to κατανέω, whence κατανασάω, to nod in slumber.

But this would seem to be a forced deduction. The true meaning of κατανύξις, as used by the LXX here and in Ps. lx. 3, is what the word κατανέω properly imports, namely,

(1) *de-figo*, to nail down, to rivet, so as to make insensible, whether by lethargy, fear, consternation, sorrow, pain, or any strong passion. Hence Lev. x. 3, κατενύχθη Ἀαρὼν, and 1 Kings xxi. 27, κατενύγη Ἀχαάβ, he was struck dumb with sorrow, and so remained, as it were, nailed to the ground. So the Latin *defixus* metu, merore." Cp. *Bentley's* note on the use of *affigo*, as applied to the mind. *Horat.* Serm. ii. 2. 79. So προσηλθὼν, προσπερονᾶν τὴν ψυχὴν τῇ γῇ. Cp. *Kuinoel* on Acts ii. 37, κατενύγησαν τῇ καρδίᾳ, and the word is therefore rightly explained by *Chrysostom* here, by ἐμπαγῆναι, καὶ προσηλᾶσθαι.

(2) What is transfixed becomes insensible even from pain, and so *S. Cyprian*, quoted by *A. Lapide*, seems to have understood the word (Epist. lib. i. 3), "Judæi, transpunctione mentis alienatione demeritis, Dei præcepta contemnunt, medelam vulneris negligunt."

(3) And they were thus more obstinately riveted in their own prejudices. See *Chrys.*, *Theoph.*, *Æcum.*

On the sense of the prophecy, see next note.

9. Δαυὶδ.] See Ps. lxxix. 22. A Psalm spoken in the person of the Messiah on the Cross, and there pronouncing, as from a prophetic seat, and from a judicial throne, a prediction and a verdict on the Jews, for their scorn, rejection, and crucifixion of Himself. See v. 22. A Psalm therefore used by the Church on Good Friday.

This consideration may serve to remove the objections that have been made against the Psalmist, as if these were words of human passion and vindictive retribution. He who there speaks is Christ, the Divine Prophet, the Righteous Judge of all. And the judgment which He pronounces is more awful because pronounced by Him in His humility.

This reflection also may explain the cause of the rejection of those Jews who were rejected by God. He sent them a spirit of stupor. He made their table to be a snare. The tables of God's Word, the tables of the Decalogue, the tables of the Shewbread, the table of the Paschal Lamb itself, became snares to them. He cursed their blessings (Mal. ii. 2) because they rejected the Blessed One Who came from Heaven to save them.

10. τὸν νῶτον] Masculine in LXX. See *Lobeck*, *Phryn.* p. 290. *Meyer.*

11. μὴ ἑπτάισαν] did they stumble in order that they should fall? fall utterly, as it were, down a precipice, so as to be irrecoverably lost? Was this God's purpose in allowing them to stumble, and in punishing them by their own stumbling?

Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. ¹² Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἡτήρημα αὐτῶν πλοῦτος ἔθνων, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

¹³ Ἔμιν γὰρ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνων ἀπόστολος τὴν διακονίαν μου δοξάζω, ¹⁴ εἴ πως παραζηλώσω μοῦ τὴν σάρκα, καὶ σώσω τινας ἐξ αὐτῶν ¹⁵ εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἀγία, καὶ οἱ κλάδοι.

¹⁷ Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς πίότητος τῆς ἐλαίας ἐγένου, ¹⁸ μὴ κατακαυχῶ τῶν κλάδων εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάξεις, ἀλλ' ἡ ρίζα σέ.

¹⁹ Ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρίσθω.

²⁰ Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. ²¹ Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μὴ πως οὐδὲ σοὺ φείσεται.

²² Ἰδε οὖν χρηστότητα, καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν ἐπὶ δὲ σέ χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³ Κἀκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρίσθονται, δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

²⁴ Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρίσθονται τῇ ἰδίᾳ ἐλαίᾳ;

²⁵ Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε παρ'

1 Acts 9. 15.
& 13. 2.
& 22. 21.
ch. 15. 16.
Gal. 1. 16.
& 2. 7, 8.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
m ch. 9. 3.
1 Cor. 9. 22.
2 Tim. 2. 10.
ver. 11.
ch. 9. 3.
Philem. 12.
1 Cor. 7. 16.
n 2 Cor. 5. 19.
o Lev. 23. 10.
Num. 15. 18, 21.
p Jer. 11. 16.
Eph. 2. 12, 13.
& 3. 6.
q 1 Cor. 10. 12.
r Prov. 28. 14.
Isa. 66. 2.
ch. 12. 16.
Phil. 2. 12.

s John 15. 2.
1 Cor. 15. 2.
Heb. 8. 6, 14.
& 10. 23, 38.

t 2 Cor. 3. 16.

u ver. 7, 8.
Luke 21. 24.
2 Cor. 3. 14—16.

Some of them, it is true, fell, *ἔπεσον* (v. 22), they who stubbornly resisted God's grace, and died in unrepented sin. But taken as a whole, the Jewish Nation has not fallen. Their condition is not described as a *πτῶμα*, but a *παράπτωμα*. They have fallen *aside* from the right path, but they have not fallen *down* utterly, so as never again to arise.

— τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν—12. πλοῦτος κόσμος] We are not so to understand these expressions (see v. 16) as if it was necessary for the Jews to stumble, in order that the Gentiles might rise.

The offer of the Gospel to all Nations, on equal terms with the Jews, and without submission to the Levitical Law, was, through the *envy* of the Jews, and through their *sin*, the *occasion* of their fall, and was the *cause* of salvation to the Gentiles.

The reception of the younger brother, in the Gospel, was the *occasion* of eliciting the sullen anger and the proud self-righteousness, and unfraternal censoriousness and unfilial murmuring of the elder brother (Luke xv. 28—30), and of his *going out* of his father's house into the field, and of his refusal to *come in*, and of his being himself an outcast and an exile. But it was not the *cause*. He himself was the cause of his banishment. If his heart had been right toward God, he would have been among the first to welcome his father's son into his father's house. (Luke xv. 31, 32.) *O Israel, thou hast destroyed thyself.* (Hos. xiii. 9.)

— παραπτώματι] by their falling aside. They have not utterly fallen down a precipice, but they have fallen *aside*, *παρὰ*, so that the Gentiles, at their *side*, may excite them to rise (*παραζηλώσω*).

— εἰς τὸ παραζηλώσαι αὐτούς] in order to provoke them to jealousy. God's adoption of an *elect people* from the whole world was ordered by Him in mercy, to provoke the Jews to jealousy, so that they might be more eager to receive the Gospel when they saw others enjoying its privileges.

12. ἡττημα αὐτῶν] their lessening and worsening in regard to God's favour and spiritual wealth and dignity, as well as numerical strength. See 1 Cor. vi. 7.

13. ἐφ' ὅσον μὲν οὖν] in so far, therefore, as I am the Apostle of the Gentiles, I glorify mine office. I am not magnifying myself, but I am doing honour to my ministry to you Gentiles by endeavouring to make it subservient, through your means, to the glorious consummation of the recovery of the Jews.

15. (ὡς ἐκ νεκρῶν) life from the dead. The restoration of the

Jews to God's favour will be like the revival of the dry bones of the valley of Ezekiel (xxxvii. 1—11).

St. Paul seems also to be referring to our Lord's parable as recorded in *St. Luke's Gospel*,—the Gospel of St. Paul, the Gospel of the *Gentile* world,—which displays, in a beautiful picture, the subject now before him. (Luke xv. 31.)

Remember, you Gentiles, that you are the younger Brother; you were once *dead*, and you were received by your Father as *alive* from the *dead*. Of you it was once said by your loving Father, "It was meet that we should make merry and be glad, for this thy brother was *dead* and is *alive* again." (Luke xv. 32.) Your elder Brother is *now dead*, but he also will revive. This indeed will be *life from the dead*, and it is your part to hasten that revival.

16. ἀπαρχή] The ἀπαρχή differs from the ρίζα.

The ἀπαρχή is the *first-fruits* of a harvest; the corn which is ground into flour, and kneaded; and so represents the Apostles and first Jewish Christians, particularly those converted on the Day of Pentecost; the earnest and pledge of the world's *φύραμα* (properly lump or batch) *leavened* by the Gospel. (Matt. xiii. 33.)

Hence *φύραμα* is explained by σπέρμα, or seed, in *Herzsch.*, Gloss. Alberti, p. 107. And this sense corresponds with the use of the word *φύραμα* in other places (Gal. v. 9. 1 Cor. v. 6), where it signifies a *whole*.

The ρίζα, or root, is Abraham and the Patriarchs. (Jer. xi. 16.) *Theodore.*

17. ἀγριέλαιος ὢν ἐνεκεντρίσθης] being a wild olive, thou wast grafted in. Observe the emphatic ἀγριέλαιος made more clear by παρὰ φύσιν (v. 24). Quis inseret oleastrum in olivâ? Oliva solet in oleastro, oleastrum in olivâ nunquam vidimus. Quisquis fecerit, non inveniet baccas nisi oleastri. Hoc ostendens Apostolus, ad Omnipotentiam Dei revocans, Si tu, &c. contra naturam. *Augustine* (in Ps. lxxii.).

— πίότητος] See Judges ix. 9.

18. μὴ κατακαυχῶ] boast not thou against the branches; but and if thou boastest against them, remember, it is not thou that bearest the root, but it is the root that beareth thee.

19. κλάδοι] branches, not 'the branches.' *Elz.* prefixes οἱ, but it is not in A, B (see *Mai*), C, F, G, J.

21. φείσεται] A, C, D, F, G. *Elz.* φείσεται.

22. τοὺς πεσόντας] those who fell. Some did fall, but not all; see v. 11.

ἑαυτοῖς φρόνιμοι, ὅτι πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. ²⁶ καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἡξεῖ ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, ²⁷ καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν. ²⁸ Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. ²⁹ Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ.

³⁰ Ὡσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, ³¹ οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

³² Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

³³ Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

XII. ¹ Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παρστήσai τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν, ² καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορ-

²⁵ ἀπὸ μέρους] in part: not totally; for example, I, the Apostle of the Gentiles, am a Jew (v. 1).

— ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ] until the fulness of the Gentiles shall have come in. Πλήρωμα is a word specially applied to ships. The full complement of the Gentile world shall enter the Sacred Vessel of the Church, the Ark of Salvation.

Another parallelism with (if not a reference to) St. Luke's Gospel, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν. (Luke xxi. 24.)

²⁶ πᾶς Ἰσραὴλ σωθήσεται] and so all the Israel of God, — whether literally from the seed of Abraham, or from the Gentile world, children of Abraham's Faith, all true Israelites will be saved. (Theodoret, Augustine, S. Jerome in Isa. xi.) Then the number of the elect will be complete (Rev. vii. 3. 9), and the Harvest of the World will come. (Rev. xiv. 16.)

— ὁ ῥυόμενος] The ἤξων (Goel), the Redeemer. (Isa. xlv. 6; xlvii. 4; lix. 20, 21.)

²⁸ Κατὰ μὲν τὸ εὐαγγέλιον] According to the Gospel, and in relation to it. If they are regarded in this respect, they are enemies of God, and of you also. But this enmity has been occasioned by the extension of God's favour to you (see on v. 11); and so they are ἐχθροὶ δι' ὑμᾶς, enemies through you, and therefore have a claim to your pity; and if they be regarded à parte aucte, they are beloved of God on account of their fathers, particularly Abraham, whose children by faith you are, and therefore you are their brethren. Origen.

²⁹ Ἀμεταμέλητα] Not to be repented of; not of such a kind as ever to be revoked by Him. "God is not a man that He should lie, or the son of man that He should repent" of His promises and gifts. (Numb. xxiii. 19. See Rom. iii. 3; ix. 6.)

God chose a people to Himself, and God hath not repented of His own choice; He did not cast off His people (xi. 1, 2.)

³⁰ γὰρ] Els. adds καὶ, not in the best MSS.

— ἠπειθήσατε] ye disobeyed.

³¹ ὑμετέρῳ ἐλέει] mercy toward you. So τὴν ἐμὴν ἀνάμνησιν. (Luke xxii. 19. 1 Cor. xi. 24. Cp. Rom. xv. 4. 1 Cor. xv. 31.) Winer, § 22. 7.

³² Συνέκλεισε—τ. π. εἰς ἀπείθειαν] He shut up the whole (race of mankind, τοὺς πάντας, see iii. 9) into Disobedience, in order that He might have mercy upon all. (Luke v. 6. Cp. Gal. iii. 22.) Because they sinned against Him, God punished them by means of their sin. He gave them over to themselves and their own devices (see i. 26). Their Disobedience was like a Prison in which they were held captives. "Peccati poena Peccatum." "Blindness of heart (says Augustine c. Julian. Pelagian. v. 3) is not only a sin, but it is a punishment by which the proud heart of man is chastised with a fit retribution." But God did this with a merciful intent, in order that He might have compassion on all.

³³ Ὡς βάθος κ.τ.λ.] Κρίματα are God's decrees, = ἐπαγγελίαι (mishpatim); and ὁδοὶ = ἐργαί (derachim) are His ways of bringing them to pass.

Malorum est malè uti etiam bonis, Dei est benè uti etiam malis. Dei consilium, sicut homo, explicare non possum. Novi cum Paulo Apostolo expavescere, quòd etiam ille, cum consideraret, expavit, et expavescens exclamavit, O altitudo! Nobis consideratio, admiratio, tremor, exclamatio, quia nulla penetratio. Ipsi autem quid? Gloria in saecula saeculorum. Alios coronat, alios damnat, nusquam errat, alios probat, de aliis probat, omnes ordinat. Aug. (Serm. 15.)

³⁵ τίς προέδωκεν αὐτῷ] Who first gave to Him? Quis prior dedit illi, quasi suorum gratiā meritorum? Quis praevenit gratiam, quae gratis datur? In ipso sunt omnia. Quae utique? nisi omnia bona quae ab Illo accepimus; et accepimus ut boni simus? Aug. (Serm. 26); and cp. de Lib. Arb. iii. 16, Deus nulli debet aliquid, qui omnia gratuita praestat; and Bp. Sanderson, iii. 202.

³⁶ ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν] All our store, as it issued from the fountain of God's grace, so should it issue into the ocean of His glory. For to Him and through Him are all things. Bp. Sanderson (l. 334).

CH. XII. 1. Παρακαλῶ οὖν ὑμᾶς] I exhort you therefore. Observe the conjunction οὖν, therefore, introducing the result of the whole.

After the great argument of the preceding portion of the Epistle on some of the most abstruse questions of Christian Doctrine, St. Paul sums up all with plain rules of Christian Practice:

He thus teaches, that "Love is the fulfilling of the Law" (xiii. 10); that Justification is of no avail without Sanctification; and that all speculations concerning the nature of Faith ought to lead onward to the active performance of Good Works. (Tit. iii. 8.)

On the practice of St. Paul in his Epistles, "after he hath discussed some main points of doctrine or discipline, to propose several good advices and rules, in the observance of which, the life of Christian practice doth consist, and from which might well be compiled a Body of Ethics," see the remarks of Dr. Barrow, Serm. vi. Vol. i. p. 107.

— τὴν λογικὴν λατρείαν ὑμῶν] the rational service of you. Remark ὑμῶν, of you, more emphatic than ὑμετέρων, yours. The Levitical λατρεία, ἱπῶν (abodah) of the Temple (ix. 4), which consisted in great degree of manual service and in bloody sacrifices, has been succeeded in the Christian Church by the sacrifice of Body, Soul, and Spirit, a sacrifice living, not slain,— and λογική, rational, not ὀργανική, or mechanical (Heb. xiii. 15). "Hujus hostiae altare est cor," the Altar of this victim is the heart. Gregor. (Hom. 22 in Ezek.); and cp. Waterland's Charge on Distinctions of Sacrifice, 1740, p. 58—6.

It is not for nothing that the great Apostle calleth Religion our reasonable service of God. Bacon, Adv. of Learning, p. 258, where see his remarks on the uses of Reason in matters of Reli-

v Ps. 14. 7.
& 106. 47.
Isa. 45. 25.
& 59. 20.
x Ps. 14. 7.
Isa. 27. 9.
Jer. 31. 31, &c.
2 Cor. 3. 16.
Heb. 8. 8.
& 10. 16.
y Num. 23. 19.
z Eph. 2. 2.
Col. 3. 7.
Tit. 3. 3—7.
ver. 31.
1 Cor. 7. 25.
2 Cor. 4. 1.
a ch. 3. 9.
Gal. 3. 22.
b Job 11. 7.
Ps. 36. 6.
c Ps. 92. 6.
Isa. 4. 13.
Jer. 23. 18.
Wisd. 9. 13.
2 Cor. 2. 16.
d Job 41. 11.
e Prov. 16. 4.
1 Cor. 8. 6.
Col. 1. 16.
a 2 Cor. 10. 1.
ch. 6. 13, 16, 19.
1 Pet. 2. 5.
Ps. 50. 13, 14.
b Eph. 4. 23.
& 5. 10, 17.
1 Thess. 4. 5.
Col. 3. 10.
1 John 2. 15.
1 Cor. 12. 7, 11.
Eph. 4. 7.

c Pa. 34. 8.
Eph. 5. 10, 17.
1 Pet. 2. 3.
Col. 4. 12.
1 Thess. 4. 3.
d ch. 1. 5.
1 Cor. 3. 10.
Prov. 25. 27.

e 1 Cor. 12. 12, &c.
f 1 Cor. 12. 27.
Eph. 1. 23.
& 4. 16, 25.
g 1 Cor. 12. 4, &c.
& 12. 10.
1 Pet. 4. 10.
h 1 Cor. 12. 28.
Eph. 4. 11.
1 Pet. 4. 10, 11.

φοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς, ° εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

³ Δέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ⁴ Καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν, ⁵ οὕτως οἱ πολλοὶ ἐν σώματι ἔσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη.

⁶ Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα, εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, ⁷ εἴτε διακονίαν, ἐν τῇ διακονίᾳ,

gion; and Barrow's excellent observations on this subject, *Serm. xiii. Vol. iv. p. 303*, "On the Truth and Divinity of the Christian Religion."

2. μὴ συσχηματίζεσθαι τῷ αἵνῳ τούτῳ] and be ye not conformed, or configured, to this world. For at your Baptism you renounced it.

A, B*, D, E, F, G have the infinitive συσχηματίζεσθαι and μεταμορφοῦσθαι here, and so *Lachmann, Alf.* But the imperative seems to be preferable. It is in B*, J, and *Vulg., Syriac, Æthiopic, and Arabic Versions*, and in those of *Cod. Aug. and Boerner.* And this transition from the Infinitive to the Imperative ("be not ye conformed") gives life, spirit, and beauty to the address, and is quite in the manner of St. Paul. See 1 Cor. x. 1—7. The confusion in the MSS. between αἰ and εἰ is so common (from identity of sound in the ancient pronunciation), that the choice between them must be determined by internal considerations.

— μεταμορφοῦσθε] be ye transfigured in your minds; as Christ, in His human body, was transfigured (μετεμορφώθη) on the Mount. (*Matt. xvii. 2.*)

— εἰς τὸ δοκιμάζειν—τέλειον] in order that you may not follow your own will, but may examine and appreciate what, and how wise and holy, the will of God is; that will, which alone (and not man's will) is the good, and acceptable, and perfect will. See Eph. v. 10, the best comment on this text.

Δοκιμάζειν is not merely to discern nor to try, but to assay the value of. See 1 Thess. v. 21. 1 Cor. iii. 13. 1 Pet. i. 7.

Only the regenerate man, who is renewed in the spirit of his mind by the Holy Ghost, can ascertain and assay God's will, and form a just estimate what it is.

Let no one therefore among you be staggered by the objections of unregenerate persons, whether Jews or Heathens, arguing from the defective and erroneous grounds of unsanctified Reason, against what I, who am the Apostle of Christ, and am inspired by the Holy Ghost, and speak in their Name, "according to the grace given me," declare to be God's will. Spiritual things are spiritually discerned (1 Cor. ii. 14); and the more you grow in grace, the more you will be able to understand and admire the operations of God's will, and the more will your will be conformed to it.

3. μὴ ὑπερφρονεῖν] not to be minded above what he ought to be minded, but to be minded so as to be sober-minded.

On the *paronomasia* here, see above on 2 Thess. iii. 11, and on *Philem. 10. 20*, and *Winer*, p. 560.

— ἐκάστῳ ὡς ὁ Θεὸς—πίστεως] according as God hath dealt out to each man his measure of Faith. The measure of Faith which God has allotted to each man (and not the amount of mere unregenerate Reason, or of pride and confidence which he has in his own intelligence) is to be the Rule according to which he is to be minded.

From the word *μερίζω*, to allot, to apportion (cp. 1 Cor. vii. 17. Heb. ii. 4), St. Paul is led to speak of each Christian in his proper character as a member (μέλος) of the mystical body of Christ, and thence to prescribe rules of mutual love for the edification of the several members and of the whole Church.

He begins with the higher gift of *προφητεία*, and then descends to *διακονία*: he then returns to two branches of *προφητεία*, namely, *διδασκαλία*, and *παράκλησις*, and then speaks of the duty of the πιστοί, or faithful Laity; he then re-ascends to the official functions of the προϊστάμενοι, or Clergy; and finally extends himself to the duties of all.

5. οἱ πολλοί] we the many (οἱ πολλοί) are one body in Christ; where it is plain that in this construction, in this opposition to one, "the many" denote the whole multitude, the complex and aggregate body of Christians. *Bentley.* See above on v. 16; and so οἱ πολλοί is equivalent to *all*.

— τὸ δέ] So A, B, D, D*, F, G.—*Elz.* has δ δέ. The sense is: But as individuals, members one of another.

— καθ' εἰς] severally. By our Christian calling we are knit

together into one mystical body, σύσσωμοι. And thus we are individually one another's members, as all of us collectively are members of Christ. Cp. *Bp. Sanderson*, i. 212; ii. 277. For similar instances of καθ' εἰς see *Mark xiv. 19.* *John viii. 9.* *Winer*, p. 223.

As to the use of τὸ see *xii. 18.*

6. προφητεῖαν] Not here so much *prophecy* in the sense of foretelling the future; as (1) *Preaching*; (2) *Expounding or Interpretation of Scripture.* See this use of *προφητεία* 1 Thess. v. 20. *προφητεῖα* 1 Cor. xi. 4; xiv. 3, 4, 39.

St. Paul distinguishes *προφητεία* from *διακονία*. The first is peculiarly the office of Bishops and of Presbyters; the second of Deacons in the Church. *Rosenm.*

Indeed the Diaconate was instituted in order that they whose special office it is to teach, might have more leisure to give themselves to Prayer and the Ministry of the Word. *Acts vi. 2—4.*

— κατὰ τὴν ἀναλογίαν τῆς πίστεως] according to the proportion of the Faith.

The word *πίστις* is used here as in Eph. iv. 5, "There is one Lord, one Faith;" i. e. there is one and the same body of Christian Doctrine to be believed and professed by all.

And this is the sense in which the word *πίστις* is used by St. Jude, where he says that it is the duty of all to contend earnestly for "the Faith, once for all delivered to the Saints." (*Jude 3.*)

It is to be regretted, that the sense of this important declaration of St. Paul has been obscured, and its force weakened, by some who understand the words τὴν ἀναλογίαν τῆς πίστεως to signify merely according to the proportion of your faith; i. e. the faith by which ye believe.

The true meaning of the word *πίστις*, or Faith, as here used, has been long since declared by *Irenæus*, i. 2: The Church, although diffused throughout the world, has received the Faith from the Apostles and their disciples; and (c. 3) this Faith she carefully guards, as if she dwelt in one house, though she is dispersed throughout the world; and she uniformly preaches and delivers the same things, as if she had but one mouth . . . since there is but one and the same Faith for all, μίας καὶ τῆς αὐτῆς πίστεως ὁμῆς.

Cp. *Hooker's* observations (III. i. 5), and the remarks of *Anselm, Estius, Beza*, and others here. See also some excellent observations on this sense of the word *πίστις* in *Frits. i. 5*, p. 17.

'Αναλογία is Proportion: e. g.

As the Head is to the Body, so is Christ to the Church.

Or again;

As one member in the natural Body is to another member in the same natural body, and to the whole body, so is one Christian to another Christian, and to the whole Church, or mystical Body of Christ.

All things are to be done in the Church with a constant regard to this law of 'Αναλογία, or Proportion.

And the special purport of the Apostle's precept here is to declare, that Preaching is to be exercised, and that Scripture is to be expounded,

(1) Not according to men's private notions;

(2) Nor, from one or two texts or chapters taken singly and by themselves;

(3) But, according to the proportion of the Faith; that is, according to the general symmetry and harmony of the whole body of Christian Doctrine, and according to the relation or proportion (ἀναλογία) of each special doctrine preached, or text expounded, to that entire body of doctrine.

Hence *Tertullian* says, "Adversus regulam fidei nihil scire, est omnia scire" (*Præscr. Hæret. c. 14*; cp. 13, and *Iren. i. 19*); and *Augustine* (in *Joann. Tract 18*, and elsewhere) insists on the necessity of preaching and interpreting Scripture "secundum sanam fidei regulam."

εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ, ⁸ εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει, ὁ μεταδιδούς, ἐν ἀπλότῃ, ὁ προϊστάμενος, ἐν σπουδῇ, ὁ ἐλεῶν, ἐν ἰλαρότῃ. ⁹ Ἡ ἀγάπη ἀνυπόκριτος, ἀποστύγοντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. ¹⁰ τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προσηγούμενοι, ¹¹ τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες, ¹² τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ¹³ ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. ¹⁴ Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ¹⁵ Χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων. ¹⁶ Τὸ αὐτὸ εἰς ἀλλήλους φρονούντες, μὴ τὰ ὑψηλὰ

Heb. 10. 36. Luke 18. 1. Eph. 6. 18. n 1 Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9. o Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9. p Eccles. 7. 24. q 1 Cor. 1. 10. Phil. 2. 2. 1 Pet. 2. 8. Ps. 131. 1. Prov. 3. 7. Isa. 5. 21. ch. 11. 25.

On the other hand, it has always been the characteristic of heretics to interpret the words of Scripture *μονόκωλα*, i. e. *piecemeal*, without due regard to the *general tenour* of the whole. See *S. Hippol.* c. Noet. 2, Vol. ii. p. 7, ed. Fabric. Their will is that the sense of the whole Bible should give way to (their interpretation of) two or three sections of it. This is the characteristic of Heresy. *Tertullian* (c. *Praxeas* 20).

Private notions on particular texts are to be conformed to the *Regula Fidei*, and not the *Regula Fidei* to be made (like a *Lesbian rule*) to bend to private notions on particular texts.

This *Regula Fidei* is the Canonical Scripture, and every exposition is to be so framed as to be in unison with the general scope and tenour of Holy Scripture. And the *true sense* of Scripture is Scripture. And this true sense is propounded by the Church Catholic, the divinely appointed Interpreter of Scripture, in her public symbols of Faith.

Hence *Archb. Cranmer* and our Reformers (in *Reformatio Legum*, i. 13) command all Preachers and Expositors to have always before their eyes the Creeds, "ne quid contra Symbola aliquando interpretemur." And *Bp. Andrewes*, in his admirable Sermon "on the Worshipping of Imaginations," v. 57 (a Sermon worthy of being placed by the side of *Tertullian's* *Prescriptiones Hæreticorum*), justly censures those Preachers, who arbitrarily and presumptuously domineer over the Faith of their Flocks, by delivering as God's Word *their own private misconstructions of it*, instead of reforming their own private imaginations by that Word as interpreted by the consentient voice and public practice of Christ's Church from the beginning. "This," says he, "is the disease of our age." See also *Waterland's* Essay on the Use and Value of Eccl. Antiquity, Works, Vol. v. p. 265—276.

This Rule of Scripture Interpretation is of great value; and perhaps it is no where more so, than in expounding this Epistle to the Romans, in which the rule is delivered. If it had been carefully attended to, the world would have been saved from many of the pernicious and exclusive notions (concerning partial redemption and other matters) which have been erroneously deduced by some from one or two texts of this Epistle taken singly, in contravention of the plain sense of the whole.

Cp. St. Peter's warning on this subject, 2 Pet. iii. 16.

Heretical teachers lay hold of a few sentences of this Epistle, and endeavour to overturn thereby the whole sense of Holy Scripture, which proclaims that man has received Freedom of Will as a gift from God. *Origin*.

It is therefore a happy characteristic of the Church of England, that she reads the whole of the New Testament, and a great part of the Old, through publicly to her congregations, and thus endeavours to protect her Clergy and her people against the danger of dwelling exclusively on particular texts, and directs them to interpret each several portion of Scripture "according to the Proportion of the Faith" as displayed in the whole Bible.

The above explanation of the words *κατὰ τὴν ἀναλογίαν τῆς πίστews* has been recently well illustrated by *Philippi*, p. 513, and has been adopted by *Bengel*, *Flatt*, *Klee*, *Glückler*, *Schröder*, *Köllner*, and others.

8. ὁ μεταδιδούς, ἐν ἀπλότῃ] *he that giveth time or substance in works of piety and charity, let him do it with disinterestedness and with honest openness and guilelessness of heart, and with a single eye* (ἀπλοῦς ὀφθαλμός, Matt. vi. 22) to God's glory; and not looking askance with oblique glances at himself, or for the praise of men (*Theodore*), so as to worship the creature with the Creator; but with one sole desire in his heart, one thought in his mind, one aim in all his actions—*Soli Deo Gloria*!

Compare the notes above on 2 Cor. viii. 2, and on ix. 13, concerning the sense of the word ἀπλότης.

9. Ἡ ἀγάπη ἀνυπόκριτος, ἀποστύγοντες] Literally,—*Charity without pretence; ye hating*. On this remarkable structure see

Heb. xii. 9; and cp. the *Anacolutha* in Eph. iv. 2. Col. iii. 16. 2 Cor. ix. 10—12. *Winer*, p. 505.

11. τῇ σπουδῇ] in your haste be not idle. In your *business* be not lazy. Observe the order of the words, and the word σπουδῇ, from σπεύδω, to hasten, Engl. speed.

There is a happy paradox, or *oxymoron* (a favourite figure of speech with the Apostle), in these words, which do not seem to have been generally understood. We may compare *Horace's* "strenua nos exercet inertia." (1 Epist. xi. 28.) Our lives are spent in *busy sloth*, and *bustling indolence*; where there is much haste, but little speed.

See a similar figure of speech 1 Thess. iv. 11, and cp. 2 Thess. iii. 11.

There may be, and often is, much idleness in men's work; much unprofitable vanity in their restless hurrying to and fro. There may be laziness in haste. Mary was more busy in her quietness than Martha in her bustle. Therefore the Apostle says τῇ σπουδῇ μὴ ὀκνηροί, be not "in *strenuitate inertes*," "nihil agentes operositate," et "operosi nihil agendo." Let all your haste bring you nearer and nearer to the goal of eternal life.

—τῷ Κυρίῳ δουλεύοντες] Some Authorities have here τῷ καιρῷ δουλεύοντες, *serving the season*. And it seems probable, that if St. Paul had written such a plain precept as τῷ Κυρίῳ δουλεύοντες (*serving the Lord*), which he inculcates elsewhere, Acts xx. 19. Rom. xiv. 18; xvi. 18. Eph. vi. 7. Col. iii. 24; and which, it is true, has high MSS. authority in its favour here (A, B, D*, E, I), and is received by *Elz.*, *Lachmann*, *Tischendorf*, and others, and is therefore not to be lightly disturbed, the copyists would hardly have substituted what at first sight is much less intelligible, viz. τῷ καιρῷ δουλεύοντες (*serving the season*), and which yet is found in D*, F, G. F has καιρῷ, and in its Latin Version it has both 'tempore' and 'Dno' (viz. 'Domino'). G has καιρῷ and 'tempori'; and this reading is as old as *S. Jerome's* days (see *Jerome* ad Marcell. ep. 27), and even as *Cyprian's*, and is preferred by *Luther*, *Erasmus*, *Colinaeus*, *Mill*, *Semler*, *Griesbach*, *Olehausen*, *Meyer*, and *Fritz*, whose note here deserves attention: "Lectio difficilior eligenda." Besides, this verse seems intentionally designed to be a string of *Christian paradoxes*. "Be not slothful in your haste. Be fervent in spirit. Serve the present season," ἐξαγορεύσατε τὸν καιρὸν. See Eph. v. 16. 1 Cor. vii. 29. νῦν καιρὸς εὐπρόσδεκτος, 2 Cor. vi. 2, "be 'downright time-servers' in the evangelical sense (to use *Bp. Sanderson's* words, i. 315); as I am in the same sense a 'man-pleaser,' and have made myself the servant of all, and am all things to all men." (1 Cor. ix. 19. 22.) So take Occasion by the forelock, and be ye slaves of Opportunity. St. Paul seems to have had his eye on the ancient proverbs, "Carpe diem," καιρὸν γινῶθι, καιρῷ λατρεύειν (*Phocyl.* fr. 112; cp. *Welsstein*), and to have intended to christianize them. This "exquisite sensus" is also in harmony with what follows. Cp. xiii. 11—13.

However, as the preponderance of authority is in favour of Κυρίῳ, it is not removed from the text.

13. κοινωνοῦντες] communicating, contributing: μεταδιδόντες (*Theod.*). See above on Gal. vi. 6, and 2 Cor. viii. 4; ix. 13, and below, xv. 26, and Philem. 6. The word is *here* used actively. Cp. *Eur. Med.* 811. *Fritz*.

13, 14. διώκοντες—διώκοντας] A happy play upon the words. Cp. v. 3, ἐπαρρησιάζειν—φρονεῖν—σωφρονεῖν.

It would seem as if the Apostle's mind, strained by the pressure of the argument with which it had been labouring, now gracefully and playfully relaxes itself in Christian cheerfulness. In his conciliatory courtesy he would show his readers, that what he had said severely concerning them in the former parts of his Epistle had been spoken in love. So he now says, in a tone of lively affection, Even we Christians, whom the world persecutes,

r Prov. 20. 22.
Matt. 5. 39.
1 Thess. 5. 15.
1 Pet. 3. 9.
2 Cor. 8. 21.
s Mark 9. 50.
Heb. 12. 14.
t Lev. 19. 18.
Deut. 32. 35.
Eccl. 28. 1.
Matt. 5. 39.
Luke 6. 29.
Heb. 10. 30.
u Exod. 23. 4, 5.
1 Sam. 24. 16—19.
& 26. 21.
Prov. 25. 21.
Matt. 5. 44.
v Prov. 16. 32.
Luke 6. 27—30.
1 Pet. 3. 9.

φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς·¹⁷ μὴδὲν κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·¹⁸ εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·¹⁹ μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·²⁰ ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

²¹ Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. ¹ Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἔστιν

a Tit. 3. 1. 1 Pet. 2. 13. Prov. 8. 15, 16. Dan. 4. 32. Wisd. 6. 3.

ought to be *Persecutors*; we ought to follow with our blessings and our prayers those who pursue us with rancour and disdain.

18. τοῖς ταπεινοῖς συναπαγόμενοι] *drawn away* from high aspirations, by Christian condescension *to*, and sympathy *with*, those of mean condition and low estate. The word *ταπεινοῖς* is here rendered by some learned Interpreters '*things* that are lowly.' But in the New Testament the word *ταπεινός* is *always* applied to *persons*. See Matt. xi. 29. Luke i. 52. 2 Cor. vii. 6; x. 1. James i. 10; iv. 6. 1 Pet. v. 6.

17. προνοούμενοι] See above, 2 Cor. viii. 21. 1 Thess. v. 22. Cp. Prov. iii. 4, LXX.

19. δότε τόπον] *give place unto wrath*. The meaning of this passage is questionable. It may have several meanings. It may signify, Do not aggravate your enemy's wrath by resistance, or by rendering evil for evil; but by gentleness give it room to spend itself, as a mariner does in a storm. See v. 20, which explains the precept. So in *Virgil* (*Æn.* iv. 433) Dido asks for room for her own rage to spend itself: "*Tempus inane peto, requiem spatiumque furori.*"

In a recent valuable contribution to the resources of the English reader in the study of this Epistle, this passage is rendered, "Give place unto the wrath of God." And there is high authority for this rendering;

But, perhaps, the former interpretation is preferable, and is confirmed by St. Paul's use of *δίδοτε τόπον* (*Eph.* iv. 27), and St. Luke's (*xiv.* 9).

Besides, it could hardly be prescribed as a Christian duty—to make room for the divine anger to work against an enemy. The endeavour of a Christian would be, to *avert* the divine wrath from him, rather than *expose* him to it.

Give place and room to your enemy's anger to spend itself, and pass by, "*pertranseundi et evanescendi locum.*" *Origen*; and see the ancient author in Catenâ, p. 455, who compares here our Lord's precepts, *Resist not evil*, but whosoever shall smite thee on the right cheek, turn to him the other also (*Matt.* v. 39); and when they shall persecute you in one city flee to another (*x.* 23).

Overcome the wrath of your enemy by letting it spend itself upon you. *Primasius*.

And so these words were understood by the Clergy of Egypt writing to the Emperor Leo, in *Evagrii* H. E. ii. 8. *Frits*.

It has indeed been said that the Apostle must mean, "Give room for the anger of God to work," because he says, *Avenge not yourselves*, and adds, For it is written, *Vengeance is Mine*, saith the Lord.

But this argument is not convincing. For those considerations are very cogent, as reasons for letting an enemy's anger pass, and for not encountering it by revenge, which is an invasion of the prerogative of God.

This passage suggests an important consideration with regard to *Revision* of an AUTHORIZED VERSION of Scripture.

Our own Version has here, "Give place unto wrath."

This translation is a judicious one, not only in what it does say, but also in what it does *not* say.

One of the excellencies of a Translation, especially of an Authorized one (and it is a characteristic excellence of our own), is not to say *too much*.

Our Translators knew well that this present passage admitted of a variety of exposition, and that it had been variously interpreted in ancient times by Expositors of high repute.

But they knew also, that it is not the office of Translators, especially of Translators who are framing a Translation for public use in the Church, to take (in such a doubtful case as this) any one exposition, and to enforce that exposition on all, as the only sense of the passage.

They felt that it was their duty rather to practise a modest reserve, and to observe a discreet silence, and to leave it an open

question for men's private inquiry and meditation; and thereby to suggest to them this important practical lesson, that for the profitable study of Holy Scripture, one of the most essential prerequisites is Humility, and that there are many things in the Word of God on which it ill becomes any one to dogmatize; that there are passages in Holy Scripture which admit of various interpretations, all of them profitable, and none of them to be refused; and that to affix our own particular meaning to such passages, as the only sense they will bear, and to require a Church to receive it as such, is to restrain the plenitude of Scripture, and to enforce on men's consciences our word as the Word of God; and that such places of Scripture are designed for the exercise of that Faith which looks forward to the time when all doubts will be cleared away, and we shall no more see through a glass darkly, but shall see face to face, and shall know even as we are known. (1 Cor. xiii. 12.)

I ever held it a kind of honest spiritual thrift (says a wise Bishop of our Church) where there are *two senses* given of one place (of Scripture), both agreeable to the analogy of faith (Rom. xii. 6) and manners; . . . to make use of both. And so will we. *Bp. Sanderson* (ii. 49).

A good rule for *Expositors*, and still better for *Translators*, who will do well, in such cases, to exclude neither of the two senses by an imposition of the other.

20. ἀνθρακας πυρός] *coals of fire*. From Prov. xxv. 21.

The Holy Spirit, by the hand of St. Paul, has indited here a chapter of Christian *Proverbs*. And he connects them with those of Solomon by adopting this Proverb from the Book of Proverbs, and so blends them together.

But what are these *coals of fire*? To heap coals of fire on a man's head may seem at first a strange expression.

The Jews heaped *ashes* on their heads (2 Sam. xiii. 19) in mourning.

The Proverb does not teach to heap *ashes*, the sign of mourning, on our enemy's head, but *live coals*; that is, by conferring benefits upon him, so to kindle, as it were, on his head a fire of burning *shame* and *remorse* and of *love*. Such coals of fire were heaped on Saul's head by David (see 1 Sam. xvi. 7—21). And they burnt brightly for a time (v. 25), but were unhappily quenched at last. Such coals of fire the Son of David endeavoured to kindle on the head of Judas (John xiii. 26. *Matt.* xxvi. 50), but they were smothered by covetousness, and went out in smoke. Cp. *Origen* here, and *Aug.* in Ps. 79, and *De Doct. Christ.* Vol. iii. p. 92, where the other interpretation—which attributes a desire of injury to the person obeying this proverb—is called "*malitiosa*," and *Serm.* 149, "*Cum quisque benefecerit inimico, et non victus malo vicerit in bono malum, plerumque illum inimicitarum suarum panitebit, et irascetur sibi. Ipsa verò ustio poenitentia est, quæ, tanquam carbonibus ignis, inimicitias ejus consumit.*"

21. Μὴ νικῶ—κακόν] *Be not thou overcome by the evil of others, but overcome their evil with thy good*.

He who harbours malice against an enemy on account of the injuries he has received from him, is overcome by his evil; but he who turns injuries into occasions for prayer, overcomes evil with good. See *Chrys.* Worldly injuries are the leaves and flowers, of which the heavenly crown of glory is to be woven.

CH. XIII. 1. Πᾶσα ψυχὴ] Every soul, ψυχὴ = *ψυ* (*nephesh*) (*Acts* ii. 41. 43; vii. 14; above, ii. 9. *Vorst.* *Hebr.* p. 117). Every one, spiritual and temporal, clerical and lay. *Chrysostom.* *Bp. Bilson* on Christian Subjection, p. 174—177.

Let every one submit to the authorities that are over him. A precept made more remarkable by the time in which, and the persons to whom, it was written. Few of the Roman Emperors died a natural death, and the Jews seem to have taken a leading part in the public tumults. *Sueton.* *Claud.* 25. *Acts* xviii. 2. And this tumultuous spirit of resistance and rebellion against the

ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὐσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. ² ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν, ° οἱ δὲ ἀνθεστη-
κότες ἑαυτοῖς κρίμα λήφονται.

b 1 Sam. 26. 9.
c ver. 5.
Matt. 23. 14.
Mark 12. 40.
Luke 20. 47.
James 3. 1.

Heathen Power of Rome, as an outrage against their Theocracy, and a profane usurpation of the prerogatives of God, was eminently manifest at this time; and it led, in a few years after this Epistle was written, to the siege and destruction of Jerusalem.

This strong language, therefore, of the Apostle in this Epistle, specially designed for Jewish readers at Rome, on the duty of obedience and loyalty to Civil Rulers, is a proof of St. Paul's moral courage, and confidence in his own mission. Cp. below on Titus i. 12.

How different would have been the history of the Roman Empire, if the Emperors, and Magistrates, and Citizens of that Empire had listened to the doctrine of the Apostles—whom they put to death!

Ἐξουσία is *authority*, distinguished from *δύναμις*, power, or force, which may exist where there is no authority, and even in opposition to it. Therefore (as *Bp. Sanderson* remarks, *Prælect. v. 11*) St. Paul mentions *ἐξουσία*, or *lawful authority*, four times in three verses here, but says not a word of *δύναμις*, or *physical force*. Compare note above on 1 Cor. xi. 10, a text which affords an excellent illustration of the present passage.

— *ἐξουσίας ὑπερέχουσας*] the authorities above him, those which are set over him, whatever they are. In a Monarchy, the King is ὁ ὑπερέχων (1 Pet. ii. 13). St. Paul's rule is general, and applies to all forms of Government. Cp. *Bp. Sanderson* on Conscience, *Lect. vii. § 6, 7*.

Every man is bound to take care to discern, and acknowledge the authority which is set over him (*ὑπερέχουσα*), and to pay to it the honour which is its due, and not to deprive it of its rightful honour, by paying allegiance and subjection to some other authority which is not set over him. A warning to those who rob Rulers of their honour, by transferring it to the Bishop of Rome, who claims to be ὁ ὑπερέχων,—over every person, every where, and in every thing. See on 2 Thess. ii. 4.

— *ὑποτάσσασθω*] let it submit itself. Be thou subject to—do not rebel against.

He does not say, that every one must always obey, but that he must submit. "Semper necesse est subijci (*ἀνδύκη ὑποτάσσεσθαι*), non semper necesse est obedire," says *Bp. Sanderson* (*Prælect. vi. 3*). See further on v. 5.

Obedience is active. And if any earthly authority commands any thing that is contrary to the will of God, the Apostles have taught us to say, "We ought to obey God rather than man," and "Whether it be right in the sight of God, to hearken unto you rather than unto God, judge ye" (Acts v. 29; iv. 19). And St. Paul and St. Peter suffered death at Nero's hands, rather than burn incense to Jupiter at Nero's command.

If the Emperor command one thing, and God command another, what is to be done? In such a case you must not fear the one. And why? Because you fear the Other. Who is it that here forbids your obedience? A higher authority. Therefore in such a case you will say to the Emperor, Excuse me; you threaten me with a prison for disobedience, but He threatens me with Hell. *Augustine* (*Serm. 68*).

Sometimes the Powers that be, are good, and serve God, sometimes they fear Him not. Julian was an unbelieving Emperor, an apostate and idolater. Yet Christian soldiers served under him. When, indeed, there was a question concerning obedience to Christ, they acknowledged Him alone Who is King of Kings. When, for instance, the Emperor commanded to worship idols, or to offer incense, they obeyed God rather than man. But when the Emperor said, Draw out the line of battle, March against this or that nation, they obeyed. They distinguished the King Eternal from the King temporal, and obeyed the King temporal for the sake of the King Eternal. *Augustine* (in Pa. 124).

But still the precept is general, to submit, and not to rebel (v. 2), not to take up arms against the Authority set over us.

We see no countenance given by the Apostles, or by any of the ancient Christians, to insurrection against Rulers—even though they were Neros or Julians. "Vincit qui patitur." Prayers and Tears were the arms of the Church.

St. Paul teaches—

(1) To obey God always.

(2) To obey the Higher Powers, as His ministers, and therefore in all things agreeable to His Will, and for His sake.

(3) To submit to—and not to rebel against—the Higher Powers. See below on v. 5.

— οὐ γὰρ ἔστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ] for no authority exists, except from God. Observe ἔστιν emphatic, perhaps

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with some reference to the etymology of the word Ἐξουσία, which deserves careful attention. See above on 1 Cor. xi. 10. No authority exists but from God. All lawful authority, such as that of Kings, Parents, Husbands, is an emanation, or effluence, from one only fountain and well-spring, the Godhead of Him Who is ὁ ὢν, the Self-Existent, Everlasting, and Almighty *JEHOVAH*.

Why then does St. Peter speak of authority as an Ordinance of Man? (1 Pet. ii. 13.)

Because the People may have much influence in designating the person, or persons, by whom Power is to be exercised, therefore St. Peter calls the Magistrate a *κρίσις ἀνθρωπίνῃ*, or creation of man. But the People, which is sometimes the medium of conveying Power to a particular person, as in a popular election of a civil Magistrate, or King, is not the source of the Power so conveyed, any more than a pipe, through which a stream flows, is the origin of the water which flows through it. And therefore when St. Peter has said, submit yourself to the human magistrate, he adds the reason for submission—namely, "for the Lord's sake," from Whom alone all authority comes.

The substance of the power of every magistrate is the ordinance of God; but the specification of the circumstances thereto belonging, in regard of place, person, title, &c., is, as St. Peter terms it, a human ordinance, introduced by custom or positive Law. See *Bp. Sanderson* (ii. 198), and *Bp. Andrewes*, *Private Devotions*, p. 48, ed. 1830, and *Hooker* viii. 11. 6.

The People are often God's instruments in conveying Power (*ἐξουσία*), and in designating the persons by whom it is to be exercised. But as they are not the source of Power, so it does not follow, that because they can convey power, or designate the Person who is to use it, they therefore are able to revoke (as is erroneously imagined by some) what they have been the means of conveying. The People elect Members of the Legislature, but the Members of the Legislature do not derive their power from, but through, those who elect them; and they who have elected them cannot revoke what has not been given from, but through themselves, and which comes from the Constitution of the Realm, or rather, as St. Paul teaches, from the one only Source of all Power, namely, from Almighty God.

And all who hold power, however it may be derived to them, are bound to use their power as Ministers of Him from Whom alone they derive their power, and to Whom they will have to render a strict account, how they have used it, at the Great Day.

This is necessary to be remembered, because it has been argued by some, that because men may be instrumental in bestowing even regal power, they may therefore revoke that power at will, and dethrone a Monarch chosen by themselves.

But the truth is, that where a King is elected by the People, they only designate the Person who is to govern, but he derives the authority of governing from God alone. Cp. *Bp. Sanderson* (*Prælect. viii.*).

In saying that all authority is from God, as its only source, we must be on our guard against supposing that God can be the cause of any of its abuses. Nero's authority, as far as it was exercised not unlawfully, was from God: But all his abuses of it were from himself.

Yet, God uses well all human abuses. He often allows evil Kings to arise, in order to punish guilty nations (see *Jerome* in Dan. xi.). He uses evil governors to chastise evil subjects. He punishes the sins of the Shechems by the tyranny of the Abimelechs of this world (Judges ix. 20). He punished the vices of Rome by those of her Emperors; He also uses evil men as instruments for the trial and triumph of the good. He made Nero's sword, wielded by Nero's rage, to be an instrument for sending Peter and Paul to heaven, and of watering His Church by the Martyrs' blood. See above on ix. 17.

After *ὁβραὶ* *Elz.* inserts *ἐξουσίας*, not in the best MSS.

— ὑπὸ Θεοῦ τεταγμέναι] Ὡς means—

(1) Either by, as ἀπὸ, or

(2) Under, i. e. subordinate to, and not co-ordinate with, and therefore not entitled to obedience in any command contrary to God. For then they are not ὑπὸ Θεοῦ, but set themselves ἀντὶ Θεοῦ and ὑπὲρ Θεοῦ, against God, and above Him; and God is to be obeyed rather than man. (Acts v. 29.) And no man can serve two masters. (Matt. vi. 24.)

2. ὁ ἀντιτασσόμενος—λήφονται] He that setteth himself against the power which is set over him, and under subjection to which he should set himself, resisteth the ordinance set over him by God. Observe the paronomasia in the words ὑποτάσσασθω, ἀντι-τασσόμενος, διαταγῇ and ὑπὸ τοῦ Θεοῦ τεταγμέναι.

L L

d Deut. 25. 1.
Prov. 14. 35.
& 20. 2.
Eccl. 10. 4—6.
Jer. 22. 15—18.
1 Pet. 2. 13, 14.
& 3. 13, 14.
e Wisd. 6. 4.
1 Kings 10. 9.
2 Chron. 19. 6.
Ps. 82. 2—4.
Prov. 24. 23, 24.
& 31. 8, 9.
Eccles. 5. 2—5.
Isa. 1. 17.

³ ^d Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· ⁴ ^e Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. ⁵ Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. ⁶ Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

But it may be asked, Can the Apostles be said to have observed this rule of *submission*, when they preached in *opposition* to the command of the *ἐξουσία* that they should *not* preach? (Acts v. 28, 29.)

And if this was justifiable in *their* case, may not subjects take arms against a Power commanding unjustly?

To this it may be replied, that the Apostles in so doing did indeed then disobey a particular command of an Earthly Governor, but they did not disobey the *ἐξουσία*, to which they were *subject* in that behalf.

Nor was that Governor, who gave that command, *τεταγμένος πρὸ τοῦ Θεοῦ* in that respect, or acting as His *διάκονος*. Indeed, that command "not to preach" was directly *opposed* to the command of God. (Acts v. 20.)

But the Apostles did not set themselves up in opposition to the *ἐξουσία*, or attempt to subvert it by insurrection, or by inciting others to rebellion. They *submitted* to it even unto chains and unto death. (Acts v. 17; xii. 2, 3.)

3. Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος] *For Rulers are not a terror.* He is speaking of what is commonly the case, and may fairly be expected to be the case. And even the worst *ἐξουσία* or *authority* is better than mere *δύναμις* or *force*.

But suppose the Power to be evil, and to command what is sinful. Is it not then a terror to *good* works? No. For he that does good, hears Christ saying, "Fear not them that kill the body" (Matt. x. 28); and he hears the Apostle's words, "Who will harm you if ye be followers of that which is *good*" (1 Pet. iii. 13)? St. Paul wrote this with Nero's power before his eyes; but that power was not a terror to him because he was *ἀγαθoεργῶν*. See next note.

— ἔξεις ἔπαινον ἐξ αὐτῆς] *thou shalt have praise from it.* For the most part. And the Apostle, in his Christian charity, "which thinketh no evil," does not love *exceptions*. He charitably presumes Rulers to be, what, being God's ministers, they *ought* to be.

But even suppose a Nero, and a Nero persecuting the Church, yet even then you may *have praise* therefrom. You may overcome his evil by your good; you may be more than conqueror, you may derive glory from it. For though it is unjust and condemns you, yet God is just, and will reward you. He will crown you for acting justly, and for suffering unjustly. Therefore hold fast your justice, and whether the Power acquits or condemns you, you will reap praise from it. If you die for the Faith from its hand, you will reap glory from its fury. *Augustine* (Serm. xiii. 302).

— τῷ ἀγαθῷ—κακῷ] So A, B, D*, F, G. *Elz.* has τῶν—κακῶν. 4. οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ κ.τ.λ.] *for he does not wear the sword in vain*, i. e. is not endued with the *jus gladii*, or power of life and death, to *no purpose*, but in order to execute justice and judgment in the name of God.

Μάχαιρα is not here a *dagger* (as some understand it), but *gladius*, *ἐπίστος*. See *Grotius* and *Fritz*. The Roman power is symbolized in the Apocalypse with a *μάχαιρα μεγάλη*. (vi. 4.)

Here is a divine refutation of the theory which would derive the original of government from the people by means of a *social contract*. The *jus gladii*, the right and power of the sword, which is the emblem of Sovereign Power, is by the ordinance of God, not by the donation of the People. For the Sovereign Power beareth the *Sword*, St. Paul telleth us, as *God's Minister*, from Whom he received it, and not as the People's Minister, who had no right to give it because they never had it. *Bp. Sanderson*, v. 210.

Here also is a refutation of the notions of those who would utterly abolish *Capital Punishments*; thus venturing to wrest God's sword from the hands of His Deputy and Vicegerent the Civil Magistrate; that sword which God Himself, who committed it to him, commanded him to *bear*, and *not* to bear it *in vain*. Cp. Gen. ix. 6.

5. ἀνάγκη ὑποτάσσεσθαι] See above on v. 1. The teaching of St. Paul and St. Peter on Civil Obedience may be summed up in the words of the author just cited.

How far do *Human Laws* bind the *consciences* of subjects?'

(1) All Laws enacted by Powers having legitimate authority bind always to *ὑποταγή*, *submission*, so that a subject may not resist *with force and arms* the Higher Power, whether he command justly or unjustly.

This was the constant sense and practice of the Primitive Church, as appears from the explicit doctrine of *St. Paul* and *St. Peter*. See 1 Pet. ii. 18. Servants be *subject* (*ὑποτασσόμενοι*, the same word as St. Paul uses here) to your masters with all fear, not only to the good and gentle, but even to the *froward*. And St. Paul (Rom. xiii.) inculcates the duty of *submission* in all, and concedes not the liberty of rebellion on any pretext to any.

(2) The duty of *submission* is not satisfied unless it be accompanied with *obedience*, wherever this can be rendered without sin.

(3) Where *obedience* cannot be rendered without sin, there the subject is not bound to obey; but he is bound *not* to obey. For there can be no obligation to do what is unlawful. We are obliged *not* to do evil by the law of God, Who is above all, and from Whom all Authority is derived. See *Bp. Sanderson* (Prael. vi.).

Some writers in treating this subject use the phrase *Passive Obedience*, and impute the doctrine of *passive obedience* to the Divines of the English Church.

But the words *passive obedience* imply a contradiction in terms.

To be *passive* is *not to act*, but to be *acted upon*. But *Obedience* is essentially *active*.

The doctrine of the best Divines of the Church of England is, that if a thing commanded is plainly contrary to God's Law, we must "obey God rather than Man." (Acts v. 29.)

But they have also ever taught, as the clear sense of God's Word, that it is always necessary to *submit* to lawful Authority, and that it is a sin to *rebel* against it.

— οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν] *not only because of the wrath* (v. 4), *but also for your conscience sake*. Submit, not only from a principle of *fear*, which may act when the sin of resistance cannot be committed with impunity, and when that sin will be chastised by the wrath of the Power resisted; and will not act when there is no prospect of such punishment. But submit also from a reverence to your own *Conscience*, which tells you that rebellion against lawful Authority is a Sin against *God*, Whose Minister it is, and warns you that *He* is cognizant of it, and will punish it hereafter at the Great Day.

"Si genus humanum et mortalia temnitis arma,
At sperate Deum memorem fandi atque nefandi."

Virgil (*Æn.* l. 543).

On the other hand, Loyalty and Obedience to Lawful Authority are confirmed and sanctified by the fact that they are duties rendered to *God*, Who is the source of all Authority, and Whose Deputy and Vicegerent it is. (Cp. 1 Pet. ii. 13.) When you serve man because God commands you to do so, you serve not man but God. *Augustine*.

It is not the Civil Magistrate who obliges the Conscience to obey the Law which he enacts, but it is *God* Who obliges the Conscience to obey the Civil Magistrate. *Bp. Sanderson* (iv. p. 91).

6. λειτουργοί] *officers of the People*. He had just called Civil Rulers by one name, *διδάκοντες Θεοῦ*, *servants of God* (v. 4), and now he calls them by another name, *λειτουργοί*, *officers of and for the People* (*ἡλίτων, λαϊκῶν*), and thus he combines their twofold relation to God and men, and teaches that Civil Rulers are *servants of God* for the *public good*.

— εἰς αὐτὸ τοῦτο προσκαρτεροῦντες] *attending continually to this very thing*; that is, on service to God and the public weal, and therefore entitled to reverence and support. Here is the true principle of Taxation. The Apostle teaches that Taxes are paid by subjects to Rulers as Ministers of God, and that consequently frauds on the Revenue (such as smuggling, &c.) are sins against

⁷ Ἀπόδοτε πᾶσι τὰς ὀφείλας, τῷ τὸν φόρον, τὸν φόρον, τῷ τὸ τέλος, τὸ τέλος, τῷ τὸν φόρον, τὸν φόρον, τῷ τὴν τιμὴν, τὴν τιμὴν.

⁸ Μηδεὶν μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν ὃ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε ⁹ τὸ γάρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρα ἐντολὴ, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

¹¹ Καὶ τοῦτο, εἰδότες τὸν καιρὸν ὅτι ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν ¹² ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκοτούς, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. ¹³ Ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζήλῳ ¹⁴ ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

XIV. ¹ Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

God, and that the promotion of God's glory, honour, and service, and the welfare of His people, is their proper end.

7. Ἀπόδοτε] *Elz.* adds *οὖν*, not in A, B, D*, and cancelled by *Lachm.*, *Tisch.*, *Fritz.*, *Alf.*

8. εἰ μὴ τὸ ἀ. ἀγαπᾶν] This verse is to be understood from the preceding. Render to all their dues; Pay all your debts, *owe no man any thing*, save one, namely, Love. Love is a debt ever to be paid, and yet ever due. For when Faith will be absorbed in sight, and Hope in fruition, yet Love will remain (1 Cor. xiii. 13) a debt to be paid in Eternity, and yet due for Eternity. "Semper deo charitatem quæ sola etiam reddita retinet debitorem." *Augustine*, Ep. 62, ap. *A. Lapide*.

— τὸν ἕτερον] his neighbour. See ii. 1.

9. οὐ κλέψεις] *Elz.* adds *οὐ ψευδομαρτυρήσεις*, not in best MSS.

11. ὅτε ἐπιστεύσαμεν] *than when we believed*, i. e. when we first embraced Christianity, and made public profession of faith, and became members of the Church of Christ by our Baptism. See above, on Acts viii. 13.

CH. XIV. 1. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε] *But him that is weak in faith receive ye.*

Observe the interesting and instructive connexion of this topic with the main subject of the Epistle.

St. Paul had shown to the Jews that their notions of personal merit in themselves, on account of which they imagined themselves to have been adopted by God as His elect People, as distinct from all other Nations, were vain and illusory, and that they had no ground for hope of acceptance with Him in their own fancied obedience to the Levitical Law, and that the only foundations of Justification are in God's Love, and in the meritorious Death of Christ, the benefits of which are freely offered in the Gospel to all Nations on equal terms.

He would not admit any compromise of these fundamental articles of Faith, although he well knew that they would be mortifying to their national pride.

But having stated these truths, he now proceeds to show that he feels a tender regard for the scruples of the Jewish Christians.

He is ready to make personal sacrifices for their sake in all indifferent things. He condescended to their weaknesses in complying, under certain circumstances, with the ceremonial provisions of the Levitical Law. See Acts xvi. 3; xviii. 18; xxi. 26, and what he had said above, 1 Cor. ix. 19, 20; x. 24. 33.

Thus by his charitable allowance for them in such respects, he proved more clearly that his unflinching, uncompromising declaration of the great doctrine of Justification by Faith in Christ alone is grounded on a firm persuasion of its indispensable necessity to everlasting salvation.

In the present Chapter the convert to Christianity from Judaism, who for conscience sake still made a difference of meats and days, as distinguished by the Levitical Law, is called ἀσθενῶν τῇ πίστει (v. 1), *weakly in his faith or persuasion*. (See on v. 3 and v. 23.) The present participle ἀσθενῶν marks his present condition of infirmity, which may be succeeded by another state of stronger spiritual health, and of sounder persuasion, viz. that all Levitical distinctions are effaced by the Gospel.

By calling such a person ἀσθενῶντα τ. π., *weakly in his persuasion*, St. Paul declares his own judgment that the Levitical

difference of meats and days has now been abrogated (see above, Gal. iv. 10, and below, Col. ii. 16); and he therefore describes him who made no such distinction as *strong*. (xv. 1.)

But it is to be remembered, that, while the Church of Christ refused to enforce conformity to the Levitical Law, she did not as yet enforce nonconformity to it.

The Law which she did enforce, and always enforces on all her children, is the Law of Love.

On this text, see the Sermon of Bp. Sanderson (ii. 1—39), where he exposes the error of those who argue from this text that every one ought to be left free to comply or not, as he thinks best, with the Rites and Ceremonies of the Church; and shows that such observances as are appointed and prescribed by Lawful Authority, are not to be confounded with the ordinances of which St. Paul speaks, which were now obsolete, and are not to be placed in the same category with the meats and days here mentioned, which had now become indifferent, and might be used or forborne according to the private conscience of each individual. See also below on v. 13.

— προσλαμβάνεσθε] Do not reject him coldly and proudly, but receive him to yourselves (middle voice) tenderly and charitably as a brother. Cp. the use of the word, v. 3 and xv. 7.

— μὴ εἰς διακρίσεις διαλογισμῶν] *but not to judgments of diverse thoughts*. A much controverted passage.

The word διακρίσεις, as used in the N. T. and other writings, signifies the discrimination between two different things, or the pronouncement of judicial sentence between two contending parties. See Heb. v. 14. *Xenophon*, *Cyrop.* v. 2. 27. *Fritz.* p. 159.

Διαλογισμοὶ are cogitations generally involving some idea of altercation and dispute, marked by the preposition διὰ. See above, i. 21, and 1 Cor. iii. 20; and below, Phil. ii. 14. 1 Tim. ii. 8. James ii. 4.

Remark also that he does not say διακρίων, but διακρίσεις, in the plural number. He supposes more than one judgment of conflicting thoughts.

The sense then, as illustrated by the context, appears to be as follows:

One man thinks one day better than another (v. 6); another man thinks all days alike. One man thinks that some meats are unclean; another thinks that he may partake indiscriminately of all.

What then is your duty?

You, who are strong in faith, and who know and are fully persuaded in your mind that all such distinctions of days and meats are now abrogated in the Gospel, have a duty of charity to perform to him who is now weakly in faith? Receive him tenderly, but do not receive him to judgments of differing thoughts.

That is, do not receive him so that he may be encouraged to enter into a controversial discussion with you on the questions of ceremonial observance of Days and Meats, and to engage in polemical litigation; but receive him on such terms, that there may be no pronouncements of judicial sentences, either on his side or on yours. Receive him kindly, but so that there may be no judgments of differing thoughts; no determinations (on this side or on that) whether he is right in thinking one day better and one kind of meat more clean than another, or you are right in thinking that all days and all meats are alike.

Let there be no censorious judgments on either side; but

b ver. 14.
Tit. 1. 15.
c Col. 2. 16, 17.
Acts 10. 34.

d James 4. 11, 12.

e Gal. 4. 9, 10.
Col. 2. 16, 17.

f 1 Cor. 10. 30, 31.
1 Tim. 4. 3—5.

g 2 Cor. 5. 15.
Gal. 2. 19, 20.
Phil. 1. 20—24.
1 Thess. 5. 10.
1 Pet. 4. 2.
h 1 Cor. 3. 22, 23.
& 15. 23.
1 Thess. 4. 14—18.
Rev. 14. 13.

i Acts 10. 42.
2 Cor. 5. 15.
j Matt. 25. 31.
2 Cor. 5. 10.

k Ps. 72. 11.
Isa. 45. 23.
Phil. 2. 10.
Rev. 5. 14.

l Matt. 12. 36.
Gal. 6. 5.
Heb. 13. 17.
1 Pet. 4. 5.

m 1 Cor. 10. 32.
2 Cor. 6. 3.

² ^b ^a Ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. ³ ^c Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

⁴ ^d Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει. σταθήσεται δὲ δυνατεῖ γὰρ ὁ Θεὸς στήσαι αὐτόν.

⁵ ^e ^a Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν. Ἐκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω.

⁶ ^f Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ· καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ, καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. ⁷ ^g Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ⁸ ^h ἔάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἔάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκωμεν. ⁹ ⁱ Ἐάν τε οὖν ζῶμεν, ἔάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. ¹⁰ ^j Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

¹¹ ^k Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ. ¹² ^l γέγραπται γὰρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ¹³ ^m Ἀρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

¹⁴ ⁿ Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

let each party be fully persuaded in his own mind, and act accordingly; and let him respect the persuasions of others as he desires that his own persuasions may be respected by them.

Some learned Expositors and Translators suppose that *διακρίσεις* signifies merely *judgment* pronounced by the *strong* in faith; but then the *plural* number would not have been used, and such a limitation is also inconsistent with the precept to *receive him*; which is *qualified*, but not *contradicted*, by what follows.

Receive him kindly, *but not* in such a way that he may be admitted to become a litigant with you, and you with him, on your respective opinions and practices.

². πάντα—λάχανα] The two extremes. One is *persuaded* (*πιστεύει*) that he may without offence eat any thing; because all creatures are from God, and are all good, and therefore none to be refused. (1 Cor. x. 26. 1 Tim. iv. 3, 4.)

The *other* limits himself to herbs,—lest, by eating *meat*, he should unwittingly eat something interdicted by the Levitical Law, which made a distinction between *meats*, but not between *herbs*.

³. καὶ ὁ] A, B (see *Mai's* table of errata, p. 503), C, D*, have ὁ δὲ, and so *Lachm.*, *Tisch.*, *Alf.*

⁴. δυνατεῖ] So A, B, C, D*, F, G. Cp. 2 Cor. ix. 8; xiii. 3. —*Elz.* δυνατός.

⁵. κρίνει] *judges, decides in favour* of one day in comparison with another. Cp. *Æschylus*, Ag. 458. *Soph.* Phil. 57. *Meyer.*

—πληροφορεῖσθω] *let him be fully persuaded* and carried on by conviction; and let him sail on quietly, as it were, with a fair wind of persuasion filling the sails of his own mind. On this sense of *πληροφορία* see above, Luke i. 1. Rom. iv. 21. 1 Thess. i. 5; below, Col. ii. 2, and Heb. x. 22, *πληροφορία πίστεως*, a prosperous gale of faith filling his sails and carrying him before the breeze. On this precept see on 1 Cor. x. 15.

St. Paul teaches here the important truths,

(1) That every man is bound to *obey his Conscience*.

(2) But that every man is also bound to take care that his Conscience is *rightly informed and regulated by God's Law*.

(3) There may be a *πληροφορία*,—a strong wind of persuasion, which will not waft a man to the harbour of Truth, but wreck him on the quicksands of Error.

⁶. Ὁ φρονῶν τὴν ἡμέραν] *He that esteemeth the day*; e.g. the Jewish Sabbath, or the New Moon, or the great Day of Atonement. See above on Gal. iv. 10, and below, Col. ii. 16, where St. Paul condemns those who regard these observances as *necessary* to salvation, and who would enforce them on others as *terms of Christian communion*.

Here, they who observe them are called *weakly in the faith*; but they are *not* to be condemned for their observances, but ten-

derly dealt with, so long as they do not *impose* them, as *necessary*, on others.

On the peculiar condition of the Ceremonial Law at this juncture, as distinguished from earlier and later times, see above, note at the end of Galatians ii. p. 54.

—καὶ ὁ μὴ φρονῶν—οὐ φρονεῖ] Not in A, B*, C, D, E, F, G, and cancelled by *Lachm.*

The omission probably arose from the recurrence of the word *φρονεῖ*. *Rückert*, *Reiche*, *De Wette*, *Fritz*, *Philippi*, *Alford*. Cp. above, xi. 6.

—καὶ εὐχαριστεῖ] He also gives thanks. Both parties, therefore, though differing in opinions and practice, may *agree in thankfulness* to God.

⁸. ἔάν τε γὰρ ζῶμεν] *for whether we live, we live* (not unto ourselves, but) *unto the Lord*.

St. Paul gives several reasons against judging our brother.

He is not our servant, but God's; and, by judging him, we lord it over one who belongs not to us, but to God, v. 4.

We live not to ourselves, but *to one another*. We are brethren and fellow-members in *Christ*. Who art thou that condemnest thy *brother*? v. 10.

We are *not our own*, but the Lord's; we have been *created* by God for His glory and service, and have been *bought with a price* (1 Cor. vi. 20; vii. 23), even the precious blood of His dear Son; we have *no authority* but from Him (xiii. 1). And so far is He from giving us authority to judge others, that He tells us that we shall all be judged, and shall have to give an account of *ourselves* to Him.

And by judging others, we usurp a power which belongs to Him alone, and which He will exercise *over us*, and over them whom we venture to *condemn*, but whom He has *accepted* (v. 4). And so, by judging others, we shall have condemned ourselves.

⁹. ἀπέθανε] *Elz.* prefixes *καὶ*, not in the best MSS. After *ἀπέθανε* *Elz.* has *καὶ ἀνίστη καὶ ἀνέζησε*. But the reading in the text is that of the best MSS.

¹⁰. Θεοῦ] So A, B, C*, D, E, F, G.—*Elz.* Χριστοῦ, as in 2 Cor. v. 10.

¹². ἑαυτοῦ] *of himself*—not of another.

¹³. τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον] *not to put a stumbling-block, or occasion of falling, in a brother's way*. In such cases as these, where, according to the Law of *Christian Liberty*, it is left indifferent for a person to do or not to do a thing, then comes in the Law of *Christian Charity*.

And according to *that* Law, it may be expedient, that, in regard to it, and for the avoidance of causing a brother to stumble, a man should *forego* the use of his Christian Liberty, and abridge himself of the use of that, by using which he might cause his brother to offend. Here the rule is, "Do nothing that may

14 Ὅλδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογισμένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 Ἐἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκείνων ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε.

16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν 17 οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἡ ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἀγίῳ. 18 ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

20 Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.

Πάντα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

h Matt. 15. 11.
i Tim. 4. 4.
Tit. 1. 15.
o 1 Cor. 8. 11.

p 1 Cor. 8. 8.
Col. 2. 16, 17.
Heb. 13. 9.
q Isa. 45. 24.
Jer. 23. 5, 6.
Dan. 9. 24.
r 2 Cor. 8. 21.
Phil. 4. 18.
1 Tim. 2. 3.
s 6. 4.

s Matt. 15. 11.
Acts 10. 15.
Tit. 1. 15.

reasonably be forborne, whereat scandal may be taken, and whereby a brother may be betrayed into sin."

This case is handled by St. Paul here, and xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. See *Bp. Sanderson*, Case of a Liturgy, Works, v. p. 51; and the following remarks of *Richard Hooker* (IV. xii.), who demonstrates the essential difference between the case of those weak brethren, and that of those who take occasion from St. Paul's argument here, to withhold their own obedience from Rites and Ceremonies constituted by lawful public authority.

St. Paul's rule is, that in those things, from which without hurt we may lawfully abstain, we should frame the usage of our Liberty with regard to the imbecility of our brethren.

Wherefore unto them which stood upon their own defence, saying, "All things are lawful unto me," he replieth, "But all things are not expedient" (1 Cor. vi. 12) in regard of others. "All things are clean, all meats are lawful. But evil is unto that man that eateth offensively. If, for thy meal's sake, thy brother be grieved, thou walkest no longer according to charity. Destroy not him with thy meat for whom Christ died. Dissolve not for food's sake the work of God." (Rom. xiv. 15. 20.)

We that are strong must bear the imbecility of the impotent, and not please ourselves. (Rom. xv. 1.)

It was a weakness in the Christian Jews, and a main of judgment in them, that they thought the Gentiles polluted by the eating of those meats which themselves were afraid to touch, for fear of transgressing the Law of Moses; yea, heret their hearts did so much rise, that the Apostle had just cause to fear, lest they would rather forsake Christianity, than endure any fellowship with such as made no conscience of that which was unto them abominable.

And for this cause mention is made of destroying the weak by meats, and of dissolving the work of God (Rom. xiv. ; xv. 1), which was His Church, a part of the living stones whereof were believing Jews.

Now our weak brethren (the Nonconformists) are said to be as the Jews were; and our Ceremonies (which have been abused in the Church of Rome) to be as the scandalous meats, from which the Gentiles are exhorted to abstain in the presence of Jews, for fear of averting them from Christian faith. Therefore, as Charity did bind them to refrain from that for their brethren's sake which otherwise was lawful enough for them; so (it is alleged) it bindeth us, for our brethren's sake, likewise to abolish such Ceremonies, although we might lawfully else retain them.

But, between these two cases there are great odds. Their use of meats was not like unto ours of ceremonies; that being a matter of private action in common life, where every man was free to order that which himself did. But this is a public constitution for the ordering of the Church: and we are not to look that the Church should change her public laws and ordinances, made according to that which is judged ordinarily and commonly fittest for the whole, although it chance that for some particular men the same be found inconvenient. *Hooker*.

14. αὐτοῦ] So the best MSS.—*Elz. ταυτοῦ*.

—τῷ λογισμένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν] to him that accounteth a thing to be unclean, to him it is unclean. Κοινόν is unclean. See Mark vii. 2. Acts x. 14, 15. 28.

Though an act be good, yet if the agent do it with a condemning or doubting conscience, it is evil.

Things, not evil in themselves, become evil,

(1) If done against the conscience, or without persuasion that they are right (see v. 23).

(2) Or, if being left free to us to do or not to do, the doing of them causes others to offend (vv. 20, 21).

(3) Or, if by doing them, we leave undone what is better to be done. See Matt. ix. 13. Cp. *Bp. Sanderson*, ii. 56.

But two cautions are here necessary;

We must take care

(1) That our conscience be well informed.

For, though it be always a sin to act against our conscience, yet it is also a sin to neglect to regulate our conscience by the Law which ought to govern it, viz. the will of God. And, if we have not done this, we may be misled by our Conscience, and it will not profit us to plead, that we have acted according to our Conscience, if we have not acted toward our Conscience as God commands us to do.

(2) We may not forego a good action, if it is commanded us by the Authority to which we are subject (Rom. xiii. 1, 2), although others should take offence from that action done by us. For then "even the offence of the Cross would cease." Gal. v. 11. Cp. *Hooker*, IV. xii. 8. *Sanderson*, iii. 299.

15. Εἰ γὰρ (so the best MSS. for δὲ) διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται] For if thy brother—who thinks that it is not lawful to eat such meats as were called unclean by the Levitical Law—is hurt (that is, incurs spiritual pain, not as a matter of feeling, but of suffering harm, in consequence of sin) by seeing thee eat them, and is either led thereby

(1) To make a schism in the Church by separating from thee, or

(2) To imitate thee, by eating such meats against his conscience, do not so destroy him (by thy eating) for whom Christ died. It is indeed abstractedly lawful for thee to eat such meats, but it is not lawful for thee to destroy thy brother by eating them.

—Μὴ—ἐκείνων ἀπόλλυε ὑπὲρ οὗ Χριστοῦ ἀπέθανε] Do not destroy him for whom Christ died. St. Paul teaches here, that they for whom Christ died, may be lost; that is, he here affirms, that Christ died not only for those who shall finally persevere and be saved, but that He died also for those who will not derive benefit from His death,—that is, He died for all. He teaches, that evil example acting upon the weakness of others, may be a cause of perdition to some, who in Christ's design and desire would be saved, and for whom He died in order that they might be saved.

A strong assertion of the doctrines of Universal Redemption and of Free Will. See above on viii. 28—30.

16. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν] Let not your good (i. e. your right persuasion that nothing in itself is unclean—your Christian Liberty) be evil spoken of, as either

(1) Causing a schism on the part of those who are not so persuaded, or

(2) Causing them to eat against their conscience what they deem to be unclean.

17. βρώσις] eating; to be distinguished from βρῶμα, the thing eaten—meat (vv. 15. 20).

18. ἐν τούτῳ] So the best MSS.—*Elz. ἐν τούτοις*. *Origen* explains τούτῳ as referring to the Holy Spirit. Cp. ii. 29; viii. 9; ix. 1; xv. 16. 19. Phil. iii. 3.

20. τὸ ἔργον τοῦ Θεοῦ] the work of God, Man—not thy creature, but God's. Acts xv. 18. In the assertion of thy liberty to eat all God's creatures, do not destroy God's principal creature, man.

—Πάντα μὲν καθαρὰ· ἀλλὰ κ.τ.λ.] All things are pure, but there is evil (in them) to him who eats any thing with scandal, either given or taken.

Thus this precept is directed to the two parties;

(1) To him, the strong in faith, who breaks through the consideration of the scandal he gives to his weak brother by eating, and yet eats, and

† 1 Cor. 8. 13.

u Gal. 6. 1.
James 3. 13.
v ch. 7. 15, 24.
Acts 24. 16.
x Tit. 1. 15.
Heb. 11. 6.

21 [†] Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

22 ^u Σὺ πίστιν ἔχεις; κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. ^v Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 ^x Ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

(2) To the *weak in faith*, who is thus induced by the example of the strong, to break through the scandal he gives to his *own conscience* by eating, and eats.

On this sense of *διὰ*, indicating a *barrier* which might deter from the action done, and *through* which a passage is *forced*, in order that the action may be done, see above on ii. 27; iv. 13.

On the restrictions to be placed by us on the use of our Christian Liberty, from considerations of Christian Charity, see above on v. 13, and on 1 Cor. vi. 12.

On the assertion *πάντα καθάρᾳ*, *all things are clean*, see above on 1 Cor. iii. 21, and below, Titus i. 15.

21. Καλὸν τὸ μὴ φαγεῖν κρέα, ἢ πιεῖν οἶνον] *It is good not to eat flesh nor to drink wine, nor to do any thing wherein thy brother stumbleth, or is offended or is weak.*

May it not, therefore, be our duty to take Vows of Total Abstinence from Wine, &c., in order that by so doing we may reclaim our brother from Intemperance?

This is no consequence of St. Paul's teaching. For, it is true that we are not to put a stumbling-block in our *brother's* way. But neither are we to put a stumbling-block in our *own* way. And this we should do by taking unnecessary vows which God and His Church do not prescribe, and which we may not be able to keep, and by breaking which we shall sin against our conscience, and involve ourselves in condemnation.

The *meats*, &c. from which the weak brother *abstained*, in the case here described, had been pronounced *unclean* by the Levitical Law. That Law was from Almighty God; and it was therefore an act of Christian *Charity* to abstain from *such* meats in regard to the scruples of those who had been *trained from their infancy* under that Law, and who abstained from those meats in reverence to God Who had given that Law.

But now the Gospel has been in the World for eighteen hundred years. In it God has declared that "every Creature of God is good and nothing to be refused" (1 Tim. iv. 4). He has there condemned as sinful the act of *requiring* abstinence from any particular food. (1 Tim. iv. 3.) He has made Wine to be a medium for communicating Sacramental grace to every Christian soul.

Therefore to abstain, as by necessity and by the solemn obligation of a Vow, from any of God's good creatures, or to require others to do so, is *to make our brother* to offend, by *tempting* him to *imagine* (as the Manichæans of old did) either that God is not the Creator of all, or that what He has created for man's use is not good, or that we are wiser than He, or that the Gospel has not done well in pronouncing all those creatures to be from Him, and to be sanctified by prayer and thanksgiving (1 Tim. iv. 4), and that the Gospel therefore is not from an all-wise God. It is to invert the order of things, and to Judaize Christianity. It is to do disparagement and outrage to the *Cross of Christ*, Who by His blood-shedding there purchased for us Christians the *free use* of, and dominion over, all the *creatures*, which we had lost by the fall of Adam. (See above on 1 Cor. iii. 22, 23.) It is to run the risk of betraying our weak brother into the sin of *Infidelity*, instead of endeavouring to strengthen his weakness, and to reclaim the erring to the Truth.

St. Paul, in his charity, abstained—but did not *make a Vow* to abstain—at certain times and places, from *certain* meats which his weak brother thought to be unclean. But in the case of the Vow supposed, persons are called on to promise to abstain from wine, &c., not because others regard it as *unclean*, but because others *abuse* it, or *indulge* in it to excess. The cases therefore are not similar. And if the Principle of the Vow is allowed, there is nothing so good which may not be utterly proscribed under a *Vow*. Not Wine only, but every creature of God is often abused by men. Religion itself is abused; it has its *excess* in *Superstition*. Fasting is sometimes abused to excess. Prayer is abused. The Holy Scripture is abused by those who quote it amiss. It was abused by Satan into a weapon against Christ. (Matt. iv. 6.) The Principle of the Vow, generally adopted, would rob us of God's best gifts, which Satan tempts men to abuse, and tempts them even to abuse more eagerly in proportion to their goodness. Christianity does not say, *Make a vow to abstain* from any of God's good gifts, but it says, *Be temperate in all things*. (1 Cor. ix. 25.) Cp. note above on 1 Cor. viii. 13.

23, 23. Σὺ πίστιν ἔχεις—Θεοῦ. Μακάριος—δοκιμάζει] Thou

art *persuaded* that thou mayest eat all kinds of meats (see above on v. 1) indifferently. It is a good persuasion; but let that persuasion suffice thee for the approving of thine own heart in the *sight of God*. Have that persuasion *in thyself*, and keep it to thyself, in the *sight of God*, Who created all things, and Who is glorified by this thy persuasion that "all His creatures are good, and nothing to be refused." But do not apply thy persuasion indiscriminately in the presence and company of *other men* who are weak in faith. Trouble not the Church, offend not thy weak brother, cause him not to sin by a vain ostentation of this thy knowledge.

Blessed is he that condemneth not himself in that which he approveth.

This is a saying applicable to both parties;

(1) To him who *rightly thinks* that there is no difference between meats, as clean or unclean, but *indiscriminately practises* this opinion, i. e. eats *all kinds of meats* (when there is no necessity constraining him so to do), and so condemns what he approveth. For he is guilty of wounding the conscience of a weak brother, and so is liable to condemnation.

(2) To him who *wrongly thinks* that there is such a difference between meats, and yet is drawn by the example or taunts of others (despising him for this opinion) to *act against* his judgment, or to act with a *doubting* conscience, and to eat of what he himself judges to be unclean, or is not persuaded to be clean. And so he is *condemned* by his own heart as a sinner, because he ventures to do what he does not believe to be lawful. For he that *doubteth* is condemned for eating, because he does not eat *ἐκ πίστεως*, i. e. with *assurance* that he may eat.

Thus the Apostle proceeds ab *hypothesi ad thesim*, and adds a general rule of Christian practice as follows;

23. πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν] *whatsoever is not of Faith is sin*; that is, whatever is not done with a full *persuasion* of the mind that it may lawfully be done, is *sin*.

St. Paul had above defined the sense in which he uses the word *πίστις* in this chapter. See v. 2, ὅς μὲν πιστεύει: φαγεῖν, one man is *persuaded* that he may eat. So v. 14, πείσεσθαι, I feel *persuaded*. Cp. Chrys., Theodoret, Theophyl., &c. here. Therefore St. Paul's meaning is, Whosoever shall venture to do any thing which he is not fully persuaded to be *not unlawful* is guilty of sin.

"Bene præcipiunt qui vetant agere, quod dubites sequum sit an iniquum." Cicero (de Offic. i. 30).

To him that knoweth to *do good* and *doeth it not*, to him it is *sin* (James iv. 17). How much more guilty is he who knows the *evil* that he should *not* do, and yet does it! "Happy is he that condemneth not himself in that which he alloweth." Wretched is he that alloweth himself in the practice of that which in his judgment he condemns.

In applying the Apostolic Rule some cautions are necessary.

(1) We may not hastily *imagine* things to be unlawful, but may reasonably believe those things to be *lawful* which cannot be shown by Holy Scripture or right Reason to be unlawful. Cp. Bp. Sanderson (ii. 125, 126).

(2) If the Conscience is only in *doubt*, and in *suspense*, with no inclination on either side, and if lawful Authority has pronounced a judgment, and has determined the question in one way, then *that* way is to be followed by us. "In dubiis tutior pars eligenda." Cp. *ibid.* (p. 134).

(3) If our *own Conscience* is not in doubt, but is *persuaded* in one way, and if *Authority* has pronounced in *another* way, we ought to review the matter, and to consider carefully the grounds of the difference between our own private opinions and the judgment of public authority.

We ought to remember that we are prone to be swayed by self-love and self-will, that God loves an obedient spirit, and that Authority is His Minister (xiii. 1—3); and we ought to examine ourselves and our own motives of action, as in His sight, and with prayer for His grace; and to refer all things to the standard of His will; and to deliberate whether it may not be our duty to *reform our consciences*, and to conform them to the judgment and command of Authority.

The word *πίστις*, here used as equivalent to *persuasion* (see vv. 1, 2, 22), is carefully to be observed, and the more so on account of the *erroneous* theories which have been grounded on this

XV. ¹ Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν ² ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. ³ Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

⁴ Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

⁵ Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δὴ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις 'κατὰ Χριστὸν Ἰησοῦν, ⁶ ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷ Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.

⁸ Λέγω γὰρ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, ⁹ τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. ¹⁰ καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. ¹¹ καὶ πάλιν, Δίνετε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. ¹² καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

¹³ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.

¹⁴ Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί

a ch. 14. 1.
1 Cor. 9. 22.
Gal. 6. 1.
b 1 Cor. 9. 19.
& 10. 24, 33.
& 13. 5.
Phil. 2. 4, 5.
Tit. 2. 9. 10.
c Ps. 69. 9, 10.
& 89. 50, 51.
Matt. 10. 25.
John 15. 24.
d ch. 4. 23, 24.
1 Cor. 10. 11.
2 Tim. 3. 16.
e ch. 12. 16.
1 Cor. 1. 10.
Phil. 2. 2.
& 3. 15, 16.
& 4. 2.
1 Pet. 3. 8.
f Eph. 5. 2.
Phil. 2. 4, 5.
g ch. 14. 1, 3.
h Matt. 15. 24.
Acts 3. 25, 26.
ch. 9. 4.
i 2 Sam. 22. 50.
Ps. 18. 49.
j Deut. 32. 43.

k Ps. 117. 1.
l Isa. 11. 1, 10.
Rev. 5. 5.
& 22. 16.
m Jer. 14. 8.
Joel 3. 16.
1 Tim. 1. 1.
n Phil. 1. 7.
2 Tim. 1. 5.
Philem. 21.
Heb. 6. 9.
2 Pet. 1. 12.
1 John 2. 21.

word, misunderstood by some—especially the Puritans in the sixteenth and seventeenth centuries—as if it signified *Faith*, either as distinguished from *Works*, or as equivalent to that act and habit of the mind by which it assents to the *truth of the Gospel*.

The pernicious effects, religious, social, and political, of this grave misunderstanding of the word, have been pointed out by Hooker (ii. 4), Bp. Sanderson (ii. p. 111—119).

—ἐστίν] After this word, A and many MSS. in cursive characters, and some Versions, add the 25th, 26th, 27th verses of Chap. xvi., perhaps because they were sometimes read in the Church as a conclusion to this Lesson. Hence in some MSS. these verses occur both here and after xvi. 21, where see note.

The insertion of the Doxology *here* would make an inconvenient break in the argument, which is continued in Chap. xv.

CH. XV. 1. *δυνατοί—ἀδυνάτων*] *we who are strong ought to bear the infirmities of the weak* (see xiv. 1), and not to be self-pleasers.

The design of the Apostle is to commend brotherly love, and to persuade the strong and the weak to dwell together in unity.

He therefore appropriately adduces the example of Christ enduring scorn for the salvation of men, and for the glory of God (v. 3), and cites the testimony of Holy Scripture that Jews and Gentiles should be united in Him. (v. 4—12.)

He also fitly refers to his own Apostolic Ministry, in offering the *Gentiles* as an oblation to God, and by preaching the Gospel from *Jerusalem* (whence the Gospel came forth) to *Illyricum*, and in now going up to *Jerusalem* with an offering of alms to the *Jewish Christians* from the *Gentile Christians* of Macedonia and Achaia; thus showing his own love both to Jews and Gentiles, and appealing to this Collection as exemplary to both parties at Rome.

—μὴ ἑαυτοῖς ἀρέσκειν] See 1 Cor. x. 24. 33.

2. ἕκαστος] *Elz.* adds γὰρ, not in the best MSS.

3. Οἱ ὀνειδισμοί—ἐπ' ἐμέ] This is quoted from the Sixty-ninth Psalm, v. 9. And thus the Holy Spirit teaches by St. Paul that that prophetic Psalm is rightly applied to Christ suffering for us. See a like application of it by St. John, ii. 17.

It is the more requisite to observe this, because an endeavour has been made by some Critics in recent times to alienate this, and other prophetic Psalms of like import, from Christ. (Cp. note on Acts viii. 32.) The Holy Ghost, in the *New Testament*, has provided the best safeguard for the true exposition of His Own Prophecies in the *Old*.

4. Ὅσα γὰρ προεγράφη] Not only what I *write* (see v. 15), as the Apostle of the Gentiles, according to the grace of the Holy Ghost given to me (vv. 15. 19), but *whatsoever was written aforetime* by the same Spirit in the Holy Scriptures, to which I now

refer (see vv. 3. 9—12), was written for our learning, that we through the patience (i. e. *mutual forbearance*), which is taught by the Scriptures, and by bearing one another's burdens, and by the exhortation and by the comfort which the *Holy Scriptures*, and they only, can give, might have hope of Salvation.

By this reverential reference to the *Ancient Scriptures*, he assures the *Jews* that he is not unmindful of their prerogative and dignity in being the Depositories and Guardians of the *Old Testament* (iii. 2); and he assures them that his own Doctrine is in harmony with those Scriptures, and is grounded upon them. He also commends those *Ancient Scriptures* to the study of the *Gentile Christians* as the work of the Holy Ghost, and thus delivers a prophetic protest against such Heresies as the Marcionite and Manichean, which disparaged the *Old Testament* in comparison with the *New*, and endeavoured to set them at variance, the one against the other.

—ἐγράφη] So B, C, D, E, F, G. *Elz.* has προεγράφη.

7. προσλαμβάνεσθε] *charitably receive*. See xiv. 1.

—ὁμᾶς] So A, C, D*, E, F, G. *Elz.* ἡμᾶς.

—εἰς δόξαν Θεοῦ] *to partake in the glory of God*. (*Chrys.*) Therefore, *a fortiori*, you ought to receive others.

8. Λέγω γὰρ] So the best MSS. *Elz.* δέ.

—διάκονον—περιτομή] Ye Gentile Christians, who are strong, ought not to despise the Jewish Christians your brethren. Christ your Saviour was *their Minister*. He was born under the *Law*, and came first to the *lost sheep* of the House of Israel, to show the truth of God, and confirm the promises made to their Forefathers. Cp. above, Gal. iv. 4.

9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι] and to the intent that the *Gentiles* should glorify God for His Mercy. *Δοξάσαι* is the aorist infinitive, as *βεβαιῶσαι*, after *εἰς τὸ*. Christ was born under the *Law*, in order to show the *Truth* of God's promises to the Fathers of the *Jews*, and in order that the *Gentiles* should praise God for His Mercy (more gracious than *Truth*), because, by His obedience to the *Law*, He took away the Curse and Rigour of the *Law*, and fulfilled all the typical Ceremonies of the *Law*, and has enabled us to fulfil the commands of the *Law*, and has opened to all Nations the Kingdom of Heaven without subjection to the yoke of the *Law*. Therefore do not despise others, nor be elated in yourselves; for, whatsoever you are, you are only by the mercy of God. See above on Gal. iii. 13.

—καθὼς γέγραπται] *as it is written*. He cites Prophecies of Scripture, which show that God's design in the *Law* and the Prophecy was that *Jews* (ὁ λαὸς, οἱ λαοὶ) and *Gentiles* (ἔθνη) should be all united as *one man* in praising and glorifying Him for His love to the world in Christ. See Eph. i. 10; ii. 15.

13.] B, F, G have πληροφροῦσαι ὑμᾶς (ἐν, B) πάσῃ χαρᾷ καὶ εἰρήνῃ.

o ch. 1. 5.
& 12. 3—6.
1 Cor. 3. 10.
& 15. 10.
Gal. 1. 15, 16.
& 2. 9.
Eph. 3. 7, 8.
1 Tim. 1. 11—14.
p Acts 9. 15.
& 13. 2.
ch. 11. 13.
Gal. 2. 7, 8.
1 Tim. 2. 7.
2 Tim. 1. 11.
& 4. 6.
Phil. 2. 17.
q ch. 1. 5.
& 16. 26.
r Acts 19. 11.
2 Cor. 12. 12.
s 2 Cor. 10. 15, 16.
t Isa. 52. 15.

u ch. 1. 13.
1 Thess. 2. 18.
Acts 19. 21.
v ch. 1. 10.
& 15. 32.
1 Thess. 3. 10.
2 Tim. 1. 4.
x Acts 15. 3.

ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. ¹⁵ ° Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμνησκῶν ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, ¹⁶ ° εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. ¹⁷ ° Ἐχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν ¹⁸ ° οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν λόγῳ καὶ ἔργῳ, ¹⁹ ° ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου, ὥστε με ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ, πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, ²⁰ ° οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ²¹ ° ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

²² ° Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ²³ ° Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ²⁴ ° ὡς ἂν πορεύμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευ-

15. Τολμηρότερον δὲ ἔγραψα] *I write to you more confidently* in part because I am reminding you in addition to what you already know. I have more confidence of your acceptance of what I write because it is not new to you, but is already anticipated by your own conviction; and also because this admonition is not from myself personally, but from the grace of the Holy Ghost, Who inspires me to write. See v. 18, where he uses the word *τολμήσω*.

Ἀπὸ μέρους, in part, intimating that there were also other reasons why he might write boldly to them, especially the importance of the subject on which he writes, and his own love for the Jewish Nation, and desire for their Salvation. For examples of this phrase, see ix. 1, 2; x. 1, 2; xi. 25; xv. 24; above, 1 Cor. i. 14; ii. 15.

16. ἱεουργοῦντα] *ministering, as a priest, the Gospel*. Cp. 4 Macc. vii. 8, τοὺς ἱεουργοῦντας τὸν νόμον. Let not the Jewish Christians among you imagine that there is no longer any Temple, or Priesthood, or Sacrifice in the World. There is an Evangelical *Hierurgy* in the Church Universal, which is God's Temple. The Levitical Priests in the Temple, who offered up sacrifices which "were shadows of the good things to come" (Col. ii. 17. Heb. x. 1), only preannounced the Gospel by those types and figures; but I minister the *substance*, of which they ministered the shadow. I am God's *ἱεουργός*: the sacrifices which I offer are not holocausts of Animals, but Oblations of whole Nations, sanctified by the Holy Ghost, and now presented as an acceptable sacrifice to God in Christ.

Compare Phil. ii. 17, where the Apostle represents himself, in his approaching martyrdom, as a Christian *Drink-Offering* poured out on the *meat-offering of the Faith of the Gentile World*.

The change of metaphor is very appropriate to the alteration of circumstance under which that *later* Epistle was written.

The consummation of the whole may be seen in the *last* Epistle of all, 2 Tim. iv. 6.

17. τήν] Not in *Elz.*, but in B, C, D, E, F, G. *My* boasting is in Christ, not in *any thing done by myself*.

18. οὐ γὰρ τολμήσω τι λαλεῖν] *for I will not venture to speak* of any thing that I myself have done, or of any thing which Christ wrought, *not* by my means, for the *Obedience of the Gentiles*. (See i. 5.) My glorying is not in myself, but only in Christ Jesus. (v. 17.) I myself am nothing. There is nothing done by me which *Christ did not work*. To Him be all the glory. (Cp. 1 Cor. xv. 10.) Of that I will boast, because the praise is *His*.

He uses the word *τολμήσω* here, following up the sentiment expressed by *τολμηρότερον* in v. 15.—*Elz.* has λαλεῖν τι, but the best MSS. have τι λαλεῖν.

19. ἁγίου] So A, C, D, E, F, G. *Elz.* Θεοῦ.

—ἀπὸ Ἱερουσαλὴμ] *from Jerusalem*. He reminds the *Gentiles* that the Gospel came forth from *Sion*. See xi. 26. Micah iv. 2.

—καὶ κύκλῳ] *and in a circle*. He might well use this comparison, for his missionary tours had been like an ever-widening spiral, growing gradually, and enlarging itself further and further westward from its focus in *Jerusalem*; and so this missionary spiral continued to expand, till it embraced Rome, and probably Spain, and perhaps even Britain itself. See v. 23.

—μέχρι τοῦ Ἰλλυρικοῦ] *as far as Illyricum*. Probably on his second visit to Macedonia. See Acts xx. 2, and *Paley's* H. P. pp. 21, 22.

—πεπληρωκέναι] *have filled up the Gospel*. That is, have not only traced the first outline, but have filled it up.

20. φιλοτιμούμενον] *being ambitious of danger and difficulty*. Cp. above, 1 Thess. iv. 11. 2 Cor. v. 9.

21.] Compare what is said by St. Paul's Contemporary and fellow-labourer, *S. Clement*, Bishop of Rome (see on Phil. iv. 3), concerning St. Paul's preaching, travels, and sufferings. Παῦλος ὑπομονῆς βραβεῖον ὑπέσχετο, ἐπτάκις δεσμὰ φορήσας, φονγαυθεὶς, λιθοβοληθεὶς, κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρας τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός. *Clem. Rom.* i. 15.

22. Διὸ] *For which cause, also for the most part, I was being hindered from coming to you, who have already received the Gospel from others*.

Other things also hindered me, but this was my *principal* impediment, because my *first* design and desire was to preach where the Gospel had *not* been preached.

23. μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις] *because I have no longer place in these parts, i. e. in Achaia, whence the Epistle was written*. See v. 25, 26, and xvi. 1. 23. He had no further *τόπος* or opportunity of preaching there on *new* ground. He therefore was now at liberty to come to *Rome*, which was *not* indeed new ground, but lay on the road to new ground. See note on v. 24.

—ἐπιποθίαν δὲ ἔχων] *having a vehement desire*, fulfilled not long afterwards, after his visit and arrest at Jerusalem, and two years' imprisonment at Caesarea. (Acts xxi. 30; xxiv. 27; xxviii. 16.)

24. εἰς Σπανίαν] So the best MSS. *Elz.* εἰς. *Vulg.* renders it rightly "cum in Hispaniam proficisci cepero." The sense is, I have a desire of coming to you, for many years, whosoever I shall have set out for *Spain*, which is new ground.

My special mission being to preach the Gospel where Christ has *not* been named (v. 20), I could not rightly regard even you (who have already received the Gospel, see i. 8) as the *end* of my missionary journey, but I hope to take you in *my way* (cp. v. 28), when I shall have set out for *Spain*, "where Christ has *not* been named."

That St. Paul *did* go into Spain after his liberation from his two years' imprisonment at Rome, is asserted in various passages of the Fathers, quoted by *Baronius*, A.D. 61. *Jacobson* on *Clem. Rom.* i. 5, cited above on v. 21.

The following remarks are from the late *Professor Blunt* (History of the Christian Church, chap. iii. page 54), speaking of St. Paul's movements *after* his two years' imprisonment at Rome;

He is at Rome, and at liberty, the world once more before him. What more probable than that he should profit by the occasion now afforded him of completing his plan—his tendency still westward from the very beginning of his ministry,—and go forwards to Spain?

όμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

²⁵ Ὡς νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. ²⁶ Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ²⁷ Εὐδόκησαν γὰρ, καὶ ὀφείλεται εἰσὶν αὐτῶν, εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκωδύνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

²⁸ Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. ²⁹ Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

³⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ³¹ ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ ἐμπρόσδεκτος γένηται τοῖς ἁγίοις. ³² ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

³³ Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν ἀμήν.

XVI. ¹ Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς

Clemens Romanus, his contemporary, and a writer who appears to have been in possession of knowledge of St. Paul, derived to him from opportunities of his own, expressly affirms that his travels extended to the limits of the West, a phrase by no means applicable to Rome, particularly when used by one who was dwelling at Rome at the moment, but quite applicable to Spain, the like being expressly found in several authors in direct relation to that country (*Pearson*, Minor Theolog. Works, ii. 361), and both *Chrysostom* and *Theodore* asserting, without any hesitation, in so many words, that to Spain the Apostle went after his imprisonment at Rome (Ibid. i. 392). Certain it is that Spain was amongst the nations which received the Gospel the earliest. It had its Churches, and what is more, it had long had its Churches in the time of *Irenæus*, for he not only refers to them, but refers to them as channels of the primitive ecclesiastical tradition, which proved the doctrine of the Church to be opposed to that which the heretics, against whom he was disputing, claimed for orthodox (*Irenæus*, i. c. 10, § 2). All this is very consistent with St. Paul's visit to that country. (*Blunt*.)

Besides, the ancient *Canon Muratorianus*, written in the second century, mentions the "journey of Paul setting forth from the city (of Rome) for Spain." See also *Neander*, Geschichte u. Pflanzung, p. 265. *Guerike*, Handbuch, p. 52. *Hug*, Einleitung, and *Olshausen*, Studien, 1838, pp. 957—7, quoted by *Jacobson* in Clem. R. p. 28, and the note below on Hebrews xiii. 24.

After *Σπανίαν* *Elz.* adds ἐλεύσομαι πρὸς ὑμᾶς, which is not in A, B, C, D, E, F, G.

The clause ἐλπίζω—ἐμπλησθῶ is inserted parenthetically; and the thread of the sentence is taken up again after ἐμπλησθῶ at νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, and the sense is,—I hope one day to set out (πορεύεσθαι) for Spain, and then to see you in my way thither, but now I am setting out in an opposite direction, namely, to Jerusalem.

— ὑφ' ὑμῶν] B, D, E, F, G have ἀφ' ὑμῶν.

— ἀπὸ μέρους] in part; for such is my love, and vehement desire, felt for many years (v. 23), of seeing you, that I cannot fully satisfy it, by a visit "in transitu." This desire also was fulfilled, for he remained at Rome two years. (Acts xxviii. 30.)

²⁵ Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ] But now I am setting out for Jerusalem. At the end of his second visit to Achaia, from which he went by way of Macedonia to Miletus, and so to Cæsarea and Jerusalem. See Acts xx. 2—17; xxi. 1—17; xxiv. 17—19. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4.

From these words it appears that both the Epistles to the Corinthians were written before that to the Romans. *Origen*. Cp. *Paley*, H. P. p. 8—12.

The Apostle mentions this circumstance of the collection of alms made in Macedonia and Achaia for the poor Jewish Christians, in order to show that he practised what he preached.

He had been exhorting the Gentile Christians to manifest their love for the Jewish Christians; he was himself going with alms from Gentile Christians to the poor Jewish Christians at Jerusalem. He was going διακονεῖν αὐτοῖς. (See also v. 31, διακονία.) He, the Apostle of the Gentile World, would do the work of a servant to them.

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The incident here mentioned, that he was now on the point of setting out for Jerusalem, confirms the opinion that this Epistle was written at the close of his stay in Achaia, and probably at Cenchree, the eastern harbour of Corinth. See xvi. 1.

²⁶ κοινωνίαν] contribution. κοινωνία, ἡ ἐλεημοσύνη, *Phavorin*. See above Gal. vi. 6. Rom. xii. 13, ταῖς χρεῖταις τῶν ἁγίων κοινωνοῦντες. Phil. i. 5; iv. 15.

²⁷ ὀφείλεται] Macedonia and Achaia. Gentile countries are debtors to Jerusalem, for they have been admitted to partake in her spiritual privileges, and they owe in return a communion of their own carnal things.

A tacit exhortation to the Gentile Christians at Rome. "Dum Corinthios laudat, hortatur Romanos." *Origen*.

²⁸ σφραγισάμενος τ. καρπὸν] Fruits, such as olives and grapes, when the vintage was come, and the work of their collection was finished, and the process of their manufacture into oil and wine was completed, were consigned to amphoræ, &c., which were sealed for safety. See *Mitscherlich* on Hor. Od. iii. 8, 10.

The sense therefore is—When I have gathered in, and stored, and secured, and sealed up for them this fruit—this harvest or vintage of Christian Charity.

²⁹ εὐλογίας] *Elz.* inserts τοῦ εὐαγγελίου τοῦ—not in the best MSS.

³⁰ συναγωνίσασθαι] to strive together with me in your prayers. For he who prays, fights. Moses praying on the hill, and Joshua fighting in the plain, were fellow-combatants against the Amalekites, and the prayer of Moses was a more powerful weapon than the sword of Joshua. (Exod. xvii. 11.)

³¹ ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ] in order that I may be delivered from the disobedient in Judæa. Spoken prophetically; he was arrested by them, even when he was engaged in this charitable work, of "bringing alms to his nation" (Acts xxiv. 17), but he was delivered by the heathen power of Rome out of their hands. (Acts xxi. 27—34.)

— ἵνα ἡ διακονία μου—ἐμπρόσδεκτος γένηται] that my service may be graciously accepted by them. Was it not certain that it would be so? No. St. Paul, the uncompromising assertor of Christian liberty, and of the non-obligation of the Levitical Law, even in opposition to St. Peter and St. Barnabas (Gal. ii. 11—15), might well presage that some of the Jewish Christians at Jerusalem would be prejudiced against him and his overtures of love.

CH. XVI. 1. Φοίβην—διάκονον—Κερχραιῖς] *Phæbe*, a deaconess of the Church at Cenchree, is described in the Subscription to the Epistle, also in the Syr. and Lat. Versions, as the bearer of the Epistle. Cp. *Origen*. *Chrys.*

On the office of Deaconesses, see Acts xviii. 18. 1 Cor. i. 11. 1 Tim. iii. 11, and the words of *Pliny* in his Epistle to Trajan, x. 9, where he speaks of the "ancillæ quæ ministræ vocabantur," in the Christian congregations; and the authorities in *Banage* i. p. 451, *Bingham* II. xxii., and the special treatise of *Ziegler*, de Diaconia et Diaconissis, Witteberg, 1678.

a 3 John 6.
Phil. 2. 29.

b Acts 10. 26.
& 18. 2, 26.
2 Tim. 4. 19.

c 1 Cor. 16. 15, 19.
Col. 4. 15.

ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ² ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἀγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι καὶ γὰρ αὐτὴ προστατίς πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

³ ὁ Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, οἷτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, ⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ὁ Ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ὁ Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἷτινες εἰσὼν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ὁ Ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. ὁ Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου

— Κεγχρεαῖς] *Cenchreae*. κόμη καὶ λιμὴν (*Strabo* viii. p. 380). The Eastern harbour of Corinth. 70 stadia from that city. See *Col. Leake's* *Morea*, iii. 232—237.

Perhaps the Epistle was written at this port of Corinth, *Cenchreae*, when St. Paul was about to set out from Achaia to Northern Greece.

He wrote the Epistle when he was about to leave Achaia (see xv. 23. 25), and Phœbe, a deaconess of *Cenchreae*, seems to have been the bearer of the Epistle. See on v. 1.

Had he written it from the city of Corinth itself, probably he would have sent it by some one of that great commercial city, where he had many friends.

In Acts xviii. 18, we see him at *Cenchreae*, showing his charity for the Jewish Christians, when he was about to leave Achaia, after his first visit to Corinth, and was going to Jerusalem; and now, perhaps, after his second visit to it, when on the eve of quitting Achaia, on his way toward Jerusalem, he performs another act of Apostolic charity to the Jewish and Gentile Christians, by writing this Epistle at *Cenchreae*.

2. καὶ γὰρ αὐτῇ] *for she herself also* (not αὐτῇ), a reason for her friendly reception.

3. Ἀσπάσασθε] *Salute*. No less than thirty persons are saluted by name here (vv. 3—13). It is remarkable that St. Paul should have had so many friends in a city which he had never visited (i. 13), and that he sends so many greetings in this Epistle.

This fact is to be explained partly by the character of the great city to which he is writing, and to which, as to a common centre, persons flocked from all parts of the world. Cp. *Juvenal* (iii. 61, 62), calling Rome "*Græcam urbem*."

Partly it is due to the character of the Apostle himself, who had now preached the Gospel through Syria, Asia Minor, Macedonia, and Achaia, and whose name had become familiar, by his preaching and by his Epistles, to a large part of the civilized world.

This proof of the connexion of the Apostle St. Paul with so many persons dwelling in a city which he had never visited, opens out to us a view of the silent workings of the Gospel, by which it gradually leavened the world. Not by any violent effort, or sudden eruption, but by an almost imperceptible growth, the mustard-seed of the Gospel put forth its leaves and branches, and became a great tree, and overshadowed the world. (*Matt.* xiii. 31. *Luke* xiii. 19.)

— Πρίσκαν] So the best MSS. *Elz.* Πρίσκιλλαν.

— καὶ Ἀκύλαν—ὑπέθηκαν] He begins with salutations to Jewish Christians;

At the same time, he puts Priscilla's name before her husband's, showing to them of the Circumcision that in Christ Jesus there is neither male nor female (*Gal.* iii. 18). See also above on Acts xviii. 28.

Aquila and Priscilla had been driven from Rome, with the Jews, by the edict of the Emperor Claudius (*Acts* xviii. 2), but now had been allowed to return, "*edicti cessante sævitiâ*" (*Origen*). The names of Aquila and Priscilla were most likely to suggest themselves to the Apostle, writing from Achaia (see Acts xviii. 2), where he had laboured together with them. They had accompanied him to Ephesus; and it is probable that in the tumult there, as well as previously at Corinth, they had "laid down their necks for his sake." See Acts xviii. 16. 18; xix. 24—30. 1 Cor. xvi. 19. *Origen.* *Paley*, H. P. p. 16, 17. 252, with the additions of *Mr. Birks*.

As *Paley* has observed (p. 17), Aquila and Priscilla were Jews by birth, but had boldly taken part with St. Paul and the Gentile Christians, and were specially entitled to the love of all the Gentile Churches.

5. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν] The Church which assembles for worship at their house. See v. 5, and note below on Philemon 2.

— Ἐπαίνετον—Ἀσίας] *Ephænetus*, the firstfruits of Asia.

— Ἀσίας] So the best MSS., not Ἀχαίας. Cp. 1 Cor. xvi. 15, where *Stephanas* is called the ἀπαρχὴ Ἀχαίας. The name of *Ephænetus*, the firstfruits of Asia, is naturally combined with that of Aquila and Priscilla, who had laboured with the Apostle in Asia.

On the accentuation of *Ephænetos*, see above on Acts xx. 4.

7. συναιχμαλώτους μου] my fellow captives; in some of his imprisonments, not recorded in the Acts of the Apostles, but referred to 2 Cor. xi. 23, ἐν φυλακαῖς περισσώτερος; and *Clement* of Rome (ad Corinth. 5) says that St. Paul was imprisoned seven times.

— ἐπίσημοι ἐν τοῖς ἀποστόλοις] Of good reputation among the Apostles, that is, "*coram eis et apud eos*." See *Frits.*, *Meyer*, *De Wette*, *Philippi*. Cp. ἡπίσημος ἐν βοροῖς, *Eurip.* *Hippol.* 103, and *Ellicott* on Gal. i. 1.

Not that the persons here mentioned were themselves Apostles (see above on 1 Cor. xv. 7. 2 Cor. viii. 23). But St. Paul specifies this circumstance in order to show the Jewish Christians, that his own kinsmen (cp. v. 21, and above, ix. 3) and fellow-prisoners were distinguished as persons of mark by the other Apostles, e.g. Peter, James, and John; and he thus indirectly declares the Christian communion and harmony of faith and love which subsisted between the other Apostles and himself, the last of their body,—the Benjamin of the Apostolic company, born in Christ not only after them, but after some of his own kinsmen who were not Apostles. See 1 Cor. xv. 8.

8, 9. Ἀμπλίαν—Οὐρβανόν] *Amplius* and *Urbanus*, two of the few Latin names among these members of the Church of Rome. The only other such names are *Priscilla*, *Aquila* (v. 3), *Junia* (v. 7), *Rufus* (v. 13), and *Julia* (v. 15). The other names are of Greek origin, and probably, for the most part, of a lower class, such as freedmen and slaves.

9. ἐν Χριστῷ] So v. 2, προσδέξησθε ἐν Κυρίῳ: v. 8, ἀγαπητόν μου ἐν Κυρίῳ: v. 9, συνεργὸν ἐν Χριστῷ: v. 10, δόκιμον ἐν Χριστῷ: v. 11, τοῖς ὄντας ἐν Κυρίῳ: v. 12, τὰς κοπιώσας ἐν Κυρίῳ—ἐκοπίασεν ἐν Κυρίῳ: v. 13, τὸν ἐκλεκτὸν ἐν Κυρίῳ. This frequent reiteration of these words, "*in the Lord*," applied to different persons and acts, brings out with force the doctrine,—

(1) That all Christians, whether men or women, are members of one body in Christ.

(2) That all that is done and suffered by them, is to be done and suffered in the Lord; that is, for His glory, according to His will, and in reliance on His grace. See below, v. 22.

(3) That St. Paul, and the Ministers of Christ who are followers of St. Paul, do not labour for themselves, but for the Lord; do not preach themselves, but Christ.

(4) That He is Head over all things to His Church.

(5) The non-occurrence of the name of St. Peter in this Epistle to the Church of Rome, and particularly its absence from this part of it, seems to be conclusive against the fundamental assertion of the present Church of Rome, that in order to be in Christ and in the Lord, it is necessary to be united to those who call themselves successors of St. Peter; and that all the grace, which flows from Christ, is derived through St. Peter, and through those who claim to be his successors, the Bishops of Rome, as Supreme, Visible, Heads and Lords of the Church, and Vicars of Christ upon earth.

¹⁰ ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ· ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλων· ¹¹ ἀσπάσασθε Ἑρωδίωναν τὸν συγγενὴ μου· ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ· ¹² ἀσπάσασθε Τρύφαιναν καὶ Τρυφώσαν τὰς κοπιώσας ἐν Κυρίῳ· ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ· ¹³ ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ· ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς· ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

¹⁶ Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλη-
σῖαι πᾶσαι τοῦ Χριστοῦ.

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάν-
δαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιούντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν·

¹⁸ οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν
ἀκάκων· ¹⁹ ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῶν οὖν χαίρω, θέλω
δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

²⁰ Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
τάχει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

10. Ἀπελλῆν] Cp. *Hor. Serm. i. v. 100*, "credat Judæus *Apella*," a name used by Horace, for an obvious reason, in ridicule, but not disdained by St. Paul, who adds, τὸν δόκιμον ἐν Χριστῷ, the approved in Christ, who has given him the true circumcision of the Spirit.

11. Νάρκισσος] Not the freedman of the Emperor *Claudius* (*Suet. Claud. 28*), for he had been put to death by Nero, A.D. 54, i. e. before the date of this letter; but perhaps a freedman of Nero. *Dio lxi. 3*.

12. Τρύφαιναν] *Tryphæna*. On this, and other names in this list, see *Lightfoot, Journal of Class. Phil. x. 57*, and *Merivale, vi. p. 260*, and note on *Phil. iv. 22*.

13. τὸν ἐκλεκτὸν ἐν Κυρίῳ] the elect in the Lord. Another proof that St. Paul does not use the word *elect* to designate a person who can be known by men, as one who will finally persevere, and certainly be saved.

Almighty God knows who will persevere and be saved; but men have not this foreknowledge concerning themselves or others; and Christian Charity, which "hopeth all things," will suppose every one to be elect in the Lord, whom the Lord has graciously called into His Church, and has plentifully supplied with the means of everlasting salvation, and who is adorning the Christian profession of a sound faith with the good fruits of a holy life. See above on viii. 30.

14. Ἑρμῆν—Ἑρμᾶν] This is the order in the best MSS. *Elz.* puts Ἑρμᾶν first. Cp. v. 1 Φοίβην, v. 15 Νηρέα. Hence it would appear that the Gentile Christians at Rome did not scruple to retain names, though derived from heathen deities (*Phæbe, Neræus, Hermes*). And one of these names (*Hermas*) was retained by the writer of the Ecclesiastical book entitled the *Ποιμήν*, or 'Shepherd,' still extant—whom *Origen* and others suppose to be the *Hermas* here mentioned by St. Paul. But this is not probable, for the Author of that book was brother of Pius, Bishop of Rome, A.D. 150 (*Canon Muratorian*).

Every thing was to be appropriated and consecrated by Christianity. Heathen Temples and Basilicas were to become Christian Churches. A *Phæbe* (the name of *Diana*) is a Deaconess of the Church, and a bearer of the Epistle of St. Paul to the Christians at Rome. The names *Neræus* and *Hermes* are christianized. The ship called *Castor* and *Pollux* brings the Apostle to Rome. See on Acts xxviii. 11. How striking is the contrast between *Tryphæna* and *Tryphosa*, with their sensuous meaning and voluptuous sound, and the sterner words that follow, τὰς κοπιώσας ἐν Κυρίῳ, labouring in the Lord!

This is a consideration which may serve to remove the scruples of those who cannot prevail on themselves to conform to the common use of the names of the Months of the Year or Days of the Week, because they are derived from Heathen deities or men. Rather, these names, like the appellations in this chapter, have their appropriate uses, as mementos of the sin and misery from which the world has now been delivered, and of the blessings it enjoys under the Gospel.

18. ἐν φιλήματι ἁγίῳ] a holy kiss; specially given in the Church at the Holy Eucharist. See *Origen* here, and *Justin. Apol. ii. p. 97. Athenag. Legat. p. 36. Aug. c. lit. Petil. ii. 22. Cyril. Catech. 5*. Cp. *Bingham XV. iii.*, and note on 1 Thess. v. 26.

A very suitable direction, after the exhortations to the Gentile and Jewish Christians in this Epistle, to Christian love, to be sealed with a kiss of peace at the Lord's Table, after hearing this Epistle read in the Church.

The precept is repeated twice by St. Paul to the *Corinthians* (1 Cor. xvi. 20. 2 Cor. xiii. 12), for whom the epithet ἁγίων was specially needful. In the latter place, *St. Chrysostom* has some excellent remarks on the sanctification of the lips by the reception of the Holy Eucharist, and on the consequent duty to keep them pure from all taint of evil.

— αἱ ἐκκλησίαι πᾶσαι] πᾶσαι is omitted by *Elz.*, but found in the best MSS. St. Paul, the Apostle of the Gentiles, speaks in the name of all the Churches—having the care of them all. (2 Cor. xi. 28.)

17. σκοπεῖν] mark them—have your eye upon them—as a helmsman has his eye upon a rock; and steer aside from them.

On the duty of shunning those who impugn the fundamentals of the Gospel, see *Waterland* on the Trinity (c. 4), who quotes 1 Cor. v. 5. Gal. i. 8, 9, and Gal. v. 12, in that sense, and 1 Tim. vi. 2—5. 2 Tim. ii. 16—18. Tit. iii. 10. 2 John 10, 11.

18. Χριστῷ] *Elz.* prefixes Ἰησοῦ, not in A, B, C.

— κοιλία—καρδίας] they are slaves of their own bellies, and deceive the hearts of others.

20. συντρίψει τὸν Σατανᾶν] will bruise Satan under your feet quickly. Satan now rules at Rome, but the Seed of the woman has bruised the Serpent's head, according to the first prophecy in Holy Scripture. (Gen. iii. 15.)

After the recent perversion of that prophecy, in the Papal Decree on the Immaculate Conception (Rome, Dec. 8, 1854), wherein this act of bruising the Serpent's head is applied to the *Virgin Mary*, as her special prerogative, it is not irrelevant to cite the following testimony to the truth, from the pen of the learned Romanist Commentator, *Cornelius A. Lapide*, in his note here (Rom. xvi. 20): "Alludit Apostolus ad Genes. iii. 15, ut directè habent Hebraica כָּרַךְ Hic, id est Ipsum Semen, sive Proles mulieris, putà CHRISTUS conteret caput tuum."

And so the ancient Bishop of Rome, *Leo I.* (*Serm. de Nativ. ii.*), and *S. Jerome* in his Version of Gen. iii. 15. See his Quæst. Hebr. in Gen. iii. 15; and the masculine "ΙΡΣΚ" was received by Popes Sixtus V. and Clement VIII. How is the Church of Rome changed since St. Paul wrote this Epistle to it! (i. 8.) How is the gold become dim, and the fine gold changed! (Lam. iv. 1.)

— Ἡ χάρις τοῦ Κυρίου] St. Paul's own subscription, written with his own hand in all his Epistles. See on 1 Thess. v. 28. Heb. xiii. 25. It is repeated in v. 24, where however A, B, C omit it.

k Acts 13. 1.
& 16. 1.
& 17. 5.
& 20. 4.
1 Thess. 3. 2.
1 Tim. 1. 2.
1 Acts 19. 22.
1 Cor. 1. 15.
2 Tim. 4. 20.

m ch. 1. 5.
& 15. 18.
Eph. 1. 9.
& 3. 9, 20.
Col. 1. 26.
2 Tim. 1. 10.
Tit. 1. 2.
1 Pet. 1. 20.
Jude 24.
n 1 John 1. 1.
o Heb. 13. 15.
1 Tim. 1. 17.
Jude 25.

21 ^k Ἀσπάζεται υἱὰς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος, καὶ Ἰάσων, καὶ Σωσίπατρος, οἱ συγγενεῖς μου· 22 ἀσπάζομαι υἱὰς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ· 23 ^l ἀσπάζεται υἱὰς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης· ἀσπάζεται υἱὰς Ἑραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

25 ^m Τῷ δὲ δυναμένῳ υἱὰς στηριῖξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 ⁿ φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 ^o μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

21. Ἀσπάζεται] So A, B, C, D*, F, G. *Elz.* ἀσπάζονται.
— Τιμόθεος—Σωσίπατρος] Timothy, and Sosipater, or Sopater, of Berea, were with St. Paul at Corinth when he wrote this Epistle, and accompanied him from it as far as Asia. (Acts xx. 2. 4.)

This Epistle to the Romans is almost the only letter of St. Paul, at the writing of which Timothy is known to have been present, and in which he is not joined with St. Paul in the opening address.

St. Paul had not been at Rome, but he was the Apostle of the Gentiles, and so had a divine commission to address the metropolis of the Gentile world; which Timothy had not.

Timothy was afterwards with him at Rome in his first imprisonment, and is associated with him in his Epistles written from Rome to the Colossians, Philemon, and the Philippians. See also Hebrews xiii. 23; and he was probably also at Rome with him at his second imprisonment and martyrdom. (2 Tim. iv. 9. v. 21.)

— Λούκιος] Perhaps St. Luke the Evangelist (Origen), who was with St. Paul at this time (Acts xx. 5), and accompanied him afterwards to Rome. (Acts xxviii. 16.)

On the double form of proper names in the New Testament, see above on Acts xv. 22, and Winer, p. 93.

— Ἰάσων] Cp. Acts xvii. 5.
22. Τέρτιος] Tertius. St. Paul employs a secretary, bearing a Roman name, to write to the Romans.

The words ἐν Κυρίῳ are to be connected with what immediately precedes (Origen). The work of an amanuensis, as well as of an Apostle, may be done, and ought to be done ἐν Κυρίῳ—it is as a labour of love “in the Lord.” See above, v. 7, “Tertius ad gloriam Dei scribit, et ideo in Domino scribit.” Origen.

On St. Paul's habit of writing his Epistles by the hands of secretaries, see above on 1 Thess. v. 28. 2 Thess. iii. 17. Gal. vi. 11.

23. Γάϊος] Caius. See on 1 Cor. i. 14. According to some, the first Bishop of Thessalonica. Cp. Tillemont i. 103.

— Ἑραστός ὁ οἰκονόμος τῆς πόλεως] Erastus the Quæstor of the City, probably Corinth. (2 Tim. iv. 20.)

Erastus, having a financial office at Corinth, was a fit person to be employed by St. Paul in collecting alms in Greece. He seems to have been sent by St. Paul from Ephesus to Macedonia for that purpose (cp. Acts xix. 21, 22), but having an official position, he was not, it seems, able to leave Greece to go with St. Paul to Asia and Jerusalem, with some who are here mentioned, e. g. Timothy and Sopater. See Acts xx. 4. Cp. Birks, p. 255.

— Κούαρτος] Quartus, a Roman name: ὁ ἀδελφός, your brother.

24. Ἡ χάρις—ἀμήν] See above on v. 21.

25—27. Τῷ δὲ δυναμένῳ—ἀμήν] This Doxology is placed here in B, C, D, E, and some Cursive MSS., and in Vulg., Copt., Æthiop., and other Versions, and Latin Fathers.

But it is inserted at the end of Chapter xiv., and in the

great majority of Cursive MSS., and in the Greek Lectionaries and Fathers.

It is found both there and here, in A, and a few Cursive.

It is omitted by D**, F, G, and was rejected by Marcion. (Origen vii. p. 453.)

The Editors are divided as to its position. Among those who maintain its claim to stand here, are Erasmus, Stephens, Beza, Bengel, Koppe, Knapp, Rinck, Lachm., Scholz., De Wette, Tischendorf, Philippi, Meyer, Alford.

Some few Editors and Commentators, Mill, Wetstein, Griesbach, Matthiæ, Eichhorn, would remove it to the end of Chapter xiv., and two or three deny its genuineness.

The genuineness of this Doxology is substantiated by external and internal evidence. Even the involved structure of the sentence, which is such as an interpolator would scarcely have hazarded, is an argument in its favour. It was probably transposed, or rejected, in the first instance, by some who thought that the words in v. 24 marked the close of this Epistle, as of others from St. Paul's hands.

To Him who is able to establish you according to my Gospel, and the doctrine preached of Jesus Christ, according to the Revelation of the Mystery, which had been kept secret in all past ages (see Tit. i. 2. 2 Tim. i. 9. Matt. xxv. 46), but has been now made manifest (in the Gospel), and through the Scriptures of the Prophets made known unto all Nations, according to the commandment of Eternal God, for their obedience to the Faith. See i. 5.

This concluding sentence contains the kernel of the doctrine of the whole Epistle (see above on i. 3, and Introduction, p. 194—7), namely, that God had decreed—even before the world began—(and therefore long antecedently to the Call of Abraham, and to the giving of the Levitical Law) to unite all Nations in one Church Universal by Faith in Christ; and that this Divine Decree was kept secret from former ages, though the way had been prepared for its manifestation by the Prophetical Scriptures of the Old Testament, and is now, at length, in the fullness of time, revealed to all in the Gospel. See below, Eph. iii. 3—9. Col. i. 26. 2 Tim. i. 9. v. 10.

The way for this Evangelical Revelation had been quietly prepared by the Prophetical Scriptures. There was (according to Bengel's comparison) in the Old Testament the silent movement of the hands of the Clock; but it sounded forth the Hour with an audible voice in the Gospel.

— φ] i. e. μόνῳ σοφῷ Θεῷ, To the only wise God, agreeing with τῷ δυναμένῳ, at the beginning of the sentence, which is resumed by φ, to whom through Jesus Christ be glory for ever. Amen. On this anacoluthon, see Winer, p. 501. Gal. ii. 6. In a less impassioned strain he would have written αὐτῷ. See xi. 36, and particularly Eph. iii. 20, 21, which is the best exposition of this passage, and may have given occasion to the transfer.

INTRODUCTION

TO

THE EPISTLE TO THE EPHESIANS.

I. *On the date of the Epistle to the EPHESIANS, COLOSSIANS, and PHILEMON.*

AN interval of about three years elapsed between the date of the preceding Epistle, to the Romans, and that of the three following Epistles, to the Ephesians, Colossians, and Philemon.

(1) These three last-named Epistles were written by St. Paul when he was a prisoner (*δέσμιος*, Eph. iii. 1; iv. 1. Col. iv. 18. Philemon 1. 9, 10. 13).

(2) They were therefore written either at *Cæsarea*, or at *Rome*.

(3) They seem to have been written about the *same time*. For *Tychicus* is the bearer of the Epistles to the Ephesians (vi. 21), and to the Colossians (iv. 7); and *Onesimus* is associated with him in bearing the Epistles to *Colossæ* and to *Philemon* (Col. iv. 9. Philemon 10). Besides, the same persons are mentioned as present with the Apostle when he wrote both the last two mentioned Epistles; and their greetings are sent by him together with his own salutations to those whom he addressed¹.

(4) The *place* at which they were written, was most probably *Rome*.

This is the opinion of ancient Expositors², and of the majority of modern Interpreters and Critics³.

The following considerations seem to be conclusive *against* the recent supposition of some⁴, that these Epistles were written at *Cæsarea* during St. Paul's two years' confinement *there*, *before* he was sent to Rome (Acts xxiv. 27); and *in favour* of the earlier and received opinion that they were written at *Rome* during his first imprisonment in that city;

In his Epistle to the Romans St. Paul had expressed an earnest desire and intention to *see Rome*, after he had been to Jerusalem with the collection of alms for the poor Christians there⁵.

It is evident that a visit to *Rome* was then the first object in his thoughts; and he would not form any plan of going to any other places (as soon as he had executed his mission at Jerusalem) *before* he had been to Rome.

Further, soon after he had written his Epistle to the Romans he declared at Ephesus, "After I have been at Jerusalem I must also see *Rome*" (Acts xix. 21).

Besides, when he had arrived at Jerusalem, he received a special commission from Almighty God to go to *Rome*. "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at *Rome*" (Acts xxiii. 11). Accordingly he appealed unto *Cæsar*⁶.

When these things are duly considered, it will not appear credible, that the Apostle should publicly declare his intention of going to *other* places, in a different direction, *before* he had been at Rome.

Now, if we refer to the Epistle to Philemon, written at the same time as that to the Colossians,

¹ These are Aristarchus, Mark, Epaphras, Luke, Demas. Cp. Col. iv. 10—14, and Philemon 23, 24.

² *Chrys.* Proem. ad Epist. ad Ephes. *Jerome* on Eph. iii. 1; iv. 1; vi. 20. *Theodorel.* Proem. ad Epist. ad Ephes.

³ See *Davidson's* Introduction, ii. p. 362, compared with *Meyer's* Einleitung über den Brief an der Epheser, p. 15—19. *Alford*, p. 23.

⁴ e.g. *Schulz*, *Schneckenburger*, *Schott*, *Böttger*, *Wiggers*, *Thiersch*, *Meyer*. See his Einleitung, p. 15, and cp. *Alford*, p. 21.

⁵ See Rom. i. 10—13, and Rom. xv. 23, where he says, "Now having no more place in these parts, and having a great desire these many years to come unto you," &c.

⁶ See note above on Acts xxv. 10.

and probably also as that to the Ephesians, we find that the writer hoped and designed to pay a visit, soon after its date, to Colossæ in Phrygia. "Prepare me a lodging, for I trust that through your prayers I shall be given unto you." (Philemon 22.)

Such language as this could hardly be used by St. Paul at *Cæsarea*, where he was in bonds, having appealed to Cæsar, and having announced his desire and design to go to Rome, and having received a divine mandate to go thither. When he was at *Cæsarea*, all his thoughts would be directed westward to Rome; and he would not have announced an intention or a desire of going, in a contrary direction, into Phrygia.

Therefore these Epistles were *not* written at *Cæsarea*.

But when his desire of visiting Rome had been accomplished, and when, in obedience to the divine command, he had a near prospect of standing before Cæsar, and of bearing witness to Christ, then he might use such language as that; then he might cherish the hope of declaring to his friends in Colossæ, and to the Christian Churches of Asia, the blessings he had received in Palestine and in Italy, and might reasonably desire to confirm their faith by declaring to them how "the things that had happened unto him had fallen out unto the furtherance of the Gospel" (Phil. i. 12).

Hence it appears more probable, that these Epistles were written at *Rome* during the Apostle's first imprisonment in that city, A. D. 61—63.

II. On the Persons to whom the Epistle inscribed "to the *EPHESIANS*" was written.

The accuracy of this title has been controverted by some¹.

I. The *external* evidence adduced in behalf of the allegation that this Epistle is *not* rightly inscribed "to the Ephesians," is as follows;

(1) A passage in *S. Basil* (c. Eunom. ii. 19), where he says that St. Paul, writing an Epistle to the Ephesians, as truly united by knowledge to the *Existing One* (τῷ ὄντι), denominated them in a singular manner (ἰδιαζόντως), as *existing* (ὄντας), speaking to them thus, "To the Saints who *exist* (τοῖς ὄντων), and faithful in Christ Jesus." For so those persons who were before us have delivered to us; and so we have found it written in the ancient copies of this Epistle. Eph. i. 1.

It thence appears that the words "*in Ephesus*" (ἐν Ἐφέσῳ) were not found in *some* ancient Copies seen by *S. Basil*.

Indeed, it could not be said, that St. Paul had addressed the *Ephesians* in a *singular* manner, peculiar to *them* (ἰδιαζόντως) if he had written τοῖς ὄντων ἐν Ἐφέσῳ, inasmuch as he uses a similar mode of address to the *Romans* and to the *Philippians*².

The observation of *S. Basil* was probably derived from *Origen*, whose comment on this point has been first published not long ago in *Dr. Cramer's Catena*³. *Origen* there says, We found this expression, "to the Saints that *exist*" (τοῖς ἁγίοις τοῖς ὄντων), used only in the case of the *Ephesians*, and we inquire what its meaning is. Consider then whether, as He who revealed Himself to Moses in Exodus describes His Name as the I AM (Exod. iii. 14), so they who partake in the *Existing One* become ὄντες, being called out of non-existence into existence, as St. Paul says, God chose the things that *are not*, in order to destroy those things which *are*. (1 Cor. i. 28.)

So *Origen*. It is true that *S. Jerome* here (who had *Origen's* Commentary before him, as he tells us in his Preface) speaks of this observation as too subtle⁴; and he tells us that *other* Expositors are of opinion that the true reading here is not "to those who *are*," but "to those who are holy and faithful at *Ephesus*."

It appears then—

(a) That the words "*at Ephesus*" were not found here in *some* ancient Copies.

(b) But that those persons, who did *not* find those words here, did not entertain any doubt that the Epistle was rightly inscribed to the *Ephesians*.

Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the Epistle as addressed to the *Ephesians*, even when he is making the remark, and comments upon it *as such*.

¹ See *Meyer's* Einleitung, p. 9.

The allegations of others (e. g. *De Wette* and *Baur*) that the Epistle is *not* a genuine work of *St. Paul*, have been fully examined and refuted by *Meyer*, *Davidson*, and *Alford*, and do not require further notice.

² Rom. i. 7. Phil. i. 1.

³ Ed. Oxon. p. 102.

⁴ "Quidam curiosius quàm necesse est putant ex eo quod Moysi dictum est," &c., and he then recites the remark above quoted from *Origen*.

The same may be said of *S. Basil*.

(2) The second argument in behalf of the allegation that the Epistle was *not* addressed to the *Ephesians*, is deduced from the assertion of *Tertullian*, that *Marcion*, the heretic, desired (gestiit) to alter it, so as to be inscribed "to the *Laodiceans* ¹."

But this testimony of *Tertullian* implies that such an inscription would have been an *alteration*, and it is accompanied with the assertion² that, "according to the verity of the Church, *we* have this Epistle addressed to the *Ephesians*, and *not* to the *Laodiceans*."

All then that can be admitted here is, that *Marcion* might perhaps have found in some copies of this Epistle the inscription, "to the *Laodiceans*;" and that this might have suggested to him the *desire* of which *Tertullian* speaks.

(3) The words "*at Ephesus*" (ἐν Ἐφέσῳ) are *not* found in the *text* of the Vatican Manuscript, (Cod. B), but have been added in the margin of that Manuscript by a later hand.

These words are also erased from *one* Cursive MS. (Cod. 67).

Hence it has been supposed by some, that this Epistle was either *not* addressed to the *Ephesians*, or that it was an *encyclic* or *circular* letter addressed to *other* Churches of *Asia*; and that a *blank space* was left in some copies after τοῖς οὖσιν, in order to be filled up with the name of such other Churches³.

II. But on the other hand it is to be observed—

(1) That no copies now in existence have *any other* name than that of *Ephesus*; and *all* the extant Manuscripts, including the Vatican Manuscript, which have any *title* prefixed to the Epistle, exhibit the words "to the *Ephesians*" (πρὸς Ἐφεσίους).

(2) That all the extant Manuscripts, except the two just mentioned, have the words "*at Ephesus*" (ἐν Ἐφέσῳ) in verse 1.

(3) That the ancient Church *universally* received this Epistle as addressed to the *Ephesians*.

Here we may refer particularly to the testimony of the Apostolic Father and Martyr, *St. Ignatius*, who was the scholar of *St. John*, who lived and died at *Ephesus*. *Ignatius* was Bishop of a great Asiatic Church, *Antioch*, and he also wrote an Epistle to the Church of *Ephesus*, and in that Epistle⁴, alluding to the *Mysteries* revealed by *St. Paul* in *this* Epistle⁵, he congratulates them on their high dignity, as being συμμύσται Παύλου τοῦ ἡγιασμένου, initiated together with *Paul* the sanctified into the *Mysteries* of the Gospel; and adds that *St. Paul* makes mention of them in the whole⁶ of his Epistle, as in *Christ Jesus*; that is, as incorporated in Him; a very fit description of the character of this Epistle, which dwells specially on their mystical union and spiritual indwelling in *Christ*.

Another ancient witness to the same effect, also from *Asia*, is *S. Irenæus*, a scholar of *S. Polycarp*, Bishop of another neighbouring Asiatic Church, *Smyrna*, and also a disciple of *St. John*.

He quotes this Epistle about thirty times⁷, and wherever he mentions the persons to whom it was addressed, he speaks of them as *the Ephesians*⁸.

III. Let us pass now to arguments from *internal* evidence.

It is alleged on behalf of the opinion that this Epistle was *not* addressed to the *Ephesians*—

That it does *not* contain any *salutations*, or any personal notices of any *individuals* residing in the place, to which it is sent.

This, it is argued, is inconsistent with the supposition that it was addressed to *Ephesus*, where *St. Paul* had actually resided and preached for no less a space of time than three years. (Acts xix. 8—10; xx. 31.)

This remark deserves attention.

It may be observed with regard to it—

That the absence of personal notices and salutations may have arisen from the *large number* of persons with whom the writer was acquainted. An Apostle who had preached three years in a

¹ Ad *Laodicenos*, *Tertullian* c. *Marcion*. v. 11.

² Adv. *Marcion*. v. 11.

³ See the authorities in *Meyer's* Einleitung, p. 12.

⁴ *Ignat.* ad *Ephes.* cap. 12.

⁵ Where the word Μυστήριον occurs six times, i. 9; iii. 3. 9; v. 32; vi. 19.

⁶ πᾶσι = *whole*, as *St. Paul* uses the word in this Epistle. Eph. ii. 21.

⁷ The principal passages in which he cites it will be referred to in the following notes.

⁸ See for instance v. 2, and v. 14.

city could not specify *all* his friends there, and he might not wish to make invidious distinctions among them.

In the two Epistles to the Church of *Corinth*, where St. Paul had spent a longer time than in any other Gentile city *except* Ephesus (Acts xviii. 1. 11), there are *no salutations*.

On the other hand, there are *more* personal greetings in St. Paul's Epistle to the Church of *Rome*, where he had *never* been, than in all his other Epistles put together.

Again; he despatched this Epistle by the hands of an Asiatic friend and fellow-labourer, Tychicus, who was charged with messages to the recipients, concerning the affairs of St. Paul, in whose personal condition they are supposed to feel an affectionate interest. (Eph. vi. 21.) Tychicus could supply by word of mouth all that was wanting of personal and private greetings on the part of the Apostle.

Besides, as has been elsewhere observed¹, the Epistle to the Ephesians proceeds on the *assumption* that the persons to whom it was addressed *had been already well trained* in the doctrines of Christianity; and that they were prepared and qualified to receive the full revelation of those sublime Mysteries which distinguishes this Epistle among the writings of St. Paul.

Who was so likely to have imparted this preparatory teaching to this great Gentile Church at Ephesus as the great Apostle of the Gentiles himself?

May we not therefore say, that in the ripe fruit of Christian Doctrine, brought forth in perfection in this Epistle, we see the genuine produce of the previous culture of the three years' residence and preaching of the Apostle at Ephesus², who, as he himself says, had kept "back nothing from them," but had "declared to them the whole counsel of God"³?

On the whole, then, there is nothing in the allegations which have been specified of sufficient weight to invalidate the testimony from ancient Manuscripts, Fathers, and Versions, and from the general tradition and consent of the Universal Church, that this Epistle was addressed by St. Paul to the *Ephesians*.

IV. But it may be inquired—

May there not have been some real foundation for the discrepancy, however slight, which has been already noticed in the reading of the *first verse* of the Epistle, and for the omission of the word *Ephesus*, and for the observations already recited of *Origen* and *Basil* upon that reading?

May not some circumstances in the transmission of this Epistle have furnished *Marcion* with a plausible reason for his desire to alter the title of this Epistle, and to call it an Epistle to the *Laodiceans*?

In answer to these inquiries it may be observed—

(1) That *all* St. Paul's Epistles were designed for *general circulation*⁴.

(2) That *Ephesus*, being the city to which this Epistle was *addressed*, and being a great commercial city near the *coast* of Asia, would be the *first* Asiatic city in which this Epistle would be received and read.

(3) That it would thence be disseminated by Copies among all the Churches of *inner Asia*, and would thus be brought to *Laodicea*, and *through* it to *Colossæ*, east of *Laodicea*.

(4) That it would probably pass through *Colossæ* and *Laodicea* in its way to *Pontus*, the country of *Marcion*.

(5) That St. Paul, in his Epistle to the *Colossians*, commands them to *read* the *Epistle* from *Laodicea* (Col. iv. 16) in the following words: "And when *this Epistle* (i. e. that to the Colossians) is read among you, cause that it be read also in the *Church* of the *Laodiceans*; and that ye likewise read the *Epistle* from *Laodicea*."

(6) That this mandate of the Apostle in a Canonical Epistle,—that to the *Colossians*, which was to be publicly read by them in the Church, and which requires them to *transmit that Epistle* to *Laodicea*, and also to *receive* another Epistle from *Laodicea* and to *read it* in like manner,—affords a

¹ See p. 273, note, and 274.

² The allegation from the other side from *εἰς τὴν ἐκκλησίαν*, in iii. 2, has been considered in the note on that passage. See also i. 15.

³ See his speech to the elders of *Ephesus*, Acts xx. 20—27, a speech which has many points of coincidence with this *Epistle*; e. g. cp. xx. 28 with i. 7, 14, and xx. 27 with i. 11.

⁴ See note on 1 Thess. v. 27.

presumption that the other Epistle (viz. that *from Laodicea*) was one of his own Epistles, and was also a *Canonical Epistle*.

(7) That there is no evidence that any Canonical Epistle was ever addressed directly by him, or by any other Apostle, to the *Laodiceans*.

(8) That therefore there is good reason for the opinion of *Bp. Pearson*¹, *Dr. Whitby*, and others, that the Epistle which the Colossians were to receive *from Laodicea*, and which they were required to *read*, was no other than St. Paul's Epistle to the *Ephesians*, which would come in a natural geographical order from Ephesus to Laodicea, and through Laodicea to Colossæ.

(9) Similarly that Epistle may have passed into *Pontus* by the same route; and thus *Marcion* may have taken occasion to designate the Epistle to the Ephesians as an Epistle to the Laodiceans.

(10) On the whole, it seems probable, that as the Colossians were expressly commanded by St. Paul to pass on *their* Epistle to the Laodiceans, so the Ephesians also received a similar instruction from St. Paul, perhaps by means of Tychicus, the bearer of their Epistle, to forward their Epistle to Laodicea.

The following pertinent observations on this subject are from *Professor Blunt's* Lectures on the Early Fathers, A.D. 1857, p. 438:—

"It is well known that a question has been agitated relating to one of the Epistles of St. Paul, viz. whether the Epistle to the *Ephesians* is properly so entitled? whether the Epistle which we call that to the Ephesians is not in fact an Epistle to the Laodiceans, the same to which allusion is made in Col. iv. 16, '*Cause . . . that ye likewise read the epistle from Laodicea?*' As if St. Paul had said, '*Cause that ye read the epistle which I sent to Laodicea with directions that it should be forwarded to Colossæ.*'

"But it is plain that *Irenæus* has no such understanding of the passage, but only knows of an *Epistle* to the *Ephesians*; whilst his quotations from it plainly identify it with *our own* of the same title.

"Still less does he afford any ground for the notion that a *distinct* Epistle to the *Laodiceans* ever existed, which has since *disappeared*.

"For, copious as are the extracts in *Irenæus* from the various writings of St. Paul (his very plan leading him to overlook none of them), there is not one that is not to be found in our present copies of them.

"And in another of the Fathers, *Tertullian*, we have more than negative evidence upon this question; for in his treatise against *Marcion*, in the fifth book of it (adv. Marcionem, v. 11), in which he is refuting that heretic out of the Epistles of St. Paul, on arriving at the Epistle to the *Ephesians*, he observes, '*We now come to yet another Epistle, which we entitle the Epistle to the Ephesians, but the heretics entitled it to the Laodiceans.*' And he afterwards adds, that it was *Marcion's* pleasure to change the title of this Epistle (c. xvii), as a proof of his own profound investigation of the subject.

"With respect to the text, therefore, in the Epistle to the Colossians, which gave occasion to the doubt we are now discussing, we may be disposed to conclude, with *Bp. Middleton* (on the Greek Article, note on Eph. i. 1), that nothing is more probable than *Macknight's* conjecture, viz. that the Apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians."

III. On the Design and Contents of the EPISTLE to the EPHESIANS.

It has been observed by *S. Chrysostom*², *S. Jerome*³, and others, that the Epistle to the

¹ *Ad Ignat. Epist. ad Ephes. c. 12.*

² *Chrys.* in Proœm. ad Ephes., ἐστὶ νοημάτων μεσση ἡ Ἐπιστολὴ ὑψηλῶν καὶ δογματικῶν. And he explains this circumstance from the fact that the Ephesians had been already well instructed in the Articles of the Christian Faith: λέγεται δὲ καὶ τὰ βαρύτερα τῶν νοημάτων αὐτοῖς ἐμπιστεύσαι ὅτε δὴ κατηχημένοις.

A very just observation, and affording a sufficient answer to those who have argued, from the absence of *salutations* and *personal notices* in the Epistle to the Ephesians, that either the Epistle is not correctly inscribed to the Ephesians in our present editions of it, or could not have been written by *St. Paul*, who had personally resided and preached at *Ephesus* for about three

years. (*Acts* xix. 8—10; xx. 31.)

On the contrary, this Epistle evidently *assumes* (as *Chrysostom* remarks) that they to whom it was addressed had been already well schooled in the doctrines of Christianity. The great Gentile Church of Ephesus had been planted and watered by the Apostle of the Gentiles, St. Paul, as is evident from the *Acts* of the Apostles, xviii. 19; xix. 8—10; xx. 31.

³ "In hanc potissimam Epistolam ignota seculis sacramenta congressit." And on Eph. iii., "Nulla Epistola Pauli tanta habet mysteria tam reconditis sensibus involuta." And on chap. iv., "Inter omnes Pauli Epistolas hæc vel maximè et verbis et sensibus involuta." *Jerome* (in Pref.).

Ephesians stands pre-eminent among the Epistles of St. Paul in the sublimity of its revelations of supernatural truths, which could never have been discovered by any efforts of human Intelligence.

This peculiar characteristic of the Epistle to the Ephesians may be ascribed to several causes—

(1) St. Paul had already resided for about three years at Ephesus, and had fully preached the Gospel there, so that “all that dwelt in *Asia* (that is, the region of which the capital was Ephesus) heard the word of the Lord Jesus” (Acts xix. 8–10; xx. 31).

In no city (as far as we know) had the Apostle resided and taught continuously for so long a time as *Ephesus*.

The Ephesians, therefore, had been well *prepared* by previous discipline to receive the full and systematic instruction in the Mysteries of the Gospel, which is embodied in this Epistle. They were specially *qualified* to do so.

(2) Besides, the City of Ephesus occupied a prominent place among the Cities of the World, as having special *needs* and *claims* on the Apostle of the Gentiles for such instruction from him.

Ephesus was the stronghold of Satan in many forms of spiritual iniquity. It was a Court and Camp of the Evil One. Thither he had attracted the inhabitants of Asia and “the World” by the mysterious traditions of an ancient superstition, and by the alluring fascinations of religious pomp and pageantry¹, and by the no less powerful operations of selfish interests and secular advantages, represented in the combination of Demetrius and his craftsmen², and had made them to bow before himself in the magnificent Temple of the Ephesian Artemis.

There the Devil deluded mankind by sorcery and witchcraft. There he beguiled them into converse with himself, and allured them to hold familiar intercourse and communion with the powers of darkness, in order to attain a knowledge of the hidden secrets of the invisible world, and to penetrate into the mysteries of futurity.

The immense amount of the price of the Magical Books committed to the flames at Ephesus in consequence of St. Paul’s teaching there, is specified by his friend and companion St. Luke³, in order to give some notion of the powerful dominion exercised by Satan over the minds of that populous, wealthy, commercial, intellectual City, by means of Magical Arts⁴.

(3) Hence it was particularly requisite, that in an Epistle to such a City as Ephesus the Apostle of the Gentiles should reveal the true character of the Spiritual Powers of Darkness⁵, under whose thralldom the Heathen World was enslaved, and should thus lead men to recognize the dignity and blessedness of that intellectual, moral, and spiritual Emancipation which had been achieved for them by Jesus Christ.

The Apostle, therefore, having his spiritual eye illumined by heavenly light, uplifts the veil which separates the Visible World from the Invisible; he enables mankind to contemplate the workings of the two antagonistic Powers and Forces, of the Kingdom of Light on the one side, and of the Empire of Darkness on the other. (v. 8.)

This is a part of his design in this Epistle; and on the ground-work of the *supernatural truths*, here communicated as *objects of Faith*, he builds up a superstructure of *moral duties* as *subjects of Practice*. He executes this great task in a manner adequate to its dignity, grandeur, and importance.

His diction in this Epistle bespeaks the transcendent sublimity of the Doctrines which he here reveals. It has something in it more than human. Especially in the dogmatic portion of it, occupying the greater part of the first four Chapters, his style breathes the poetic raptures of an impassioned effusion of Sacred Poetry, like a Divine Dithyramb. It burns with an impassioned fervour kindled by the Holy Spirit, Who descended in tongues of fire on the day of Pentecost. It grows and spreads itself with irresistible power in a spiritual conflagration. Or, to use another figure, its sentences flow on, as it were, in the full strong tide, wave after wave, of an immense and impetuous sea, swayed by a powerful wind, and brightened and sparkling with the golden rays of a rising Sun.

It is worthy of observation, that although the subject of this Epistle is of so sublime and

¹ Acts xix. 27.

² See on Acts xix. 31.

³ Acts xix. 25–27.

⁴ Acts xix. 19.

⁵ A sufficient proof, it may be observed, if proof be necessary, that human intelligence affords no adequate protection against the impostures of the Evil One.

⁶ Eph. ii. 2; vi. 12.

mysterious a character, and though the language is characterized by a majestic grandeur, and by a poetic and even a lyrical tone, yet the whole management of the argument is methodical and systematic, such as might have been looked for in a philosophical Essay on Christian Faith and Practice.

Indeed, the Divine Apostle, while revealing in this Epistle the most mysterious, supernatural truths, displays in a signal manner a marvellous combination of calm Judgment, temperate Reason, comprehensive Intelligence, tender Affections, and fervid Imagination.

Let us now consider the plan of the Epistle.

The Apostle has his eye fixed on the Great Author of all things, the Fountain of being and blessedness, the Everlasting Father of all¹.

He reveals Him existing before the World, and shows us ourselves pre-existing in the divine mind and counsel, and as chosen by the Divine love in the unspeakable riches of His grace, and appointed by the pleasure of His Will for adoption into sonship in Christ².

He displays the Divine purpose to sum up all things in Christ, the Son of God, the King and Lord of Angels; in Christ, God of God, and yet becoming Man, and so, by His Incarnation, uniting Angels and Men under one Head, in One universal Church in Heaven and Earth.

He shows us God in Christ taking human flesh, and dying in that human flesh on the Cross; and thus reconciling God to Man by the offering of Himself a willing Victim for the World, and so destroying the enmity between God and men, and making peace³.

He shows us Christ on the same Cross reconciling man to man, by fulfilling and taking away the Law of Levitical Ordinances, which separated Jew from Gentile, who were aliens from the life of God, and without God in the world⁴, and joining together all, as one new man, in Himself⁵; and thus fully revealing the Mystery, which even the Angels themselves had not known, that the Gentiles would be made fellow-heirs of the promise, and be united together in the Body of Christ.

He shows Christ dying on the Cross, and redeeming men from the power, and guilt, and penalty of sin by the ransom there paid, and from the bondage of Satan; and also purchasing for them an eternal and heavenly inheritance by the infinite value of His precious Blood poured out for them on the Cross.

He shows us ourselves in Christ by reason of His Incarnation, and by virtue of His Death. He shows us ourselves delivered from the debasing dominion of the Powers of the Air and of the Satanic Spirits of Darkness, and made children of light in the Lord, as members of His Church, formed from His most precious side pierced on the Cross for us.

He shows the glory and blessedness of that Church taken from that side, as Eve was taken from Adam when he slept, and being no other than bone of His bone, and flesh of His flesh,—the Spouse of Christ⁶. He shows us, as members of Him, Who, as God consubstantial with the Father, fills all things by His Godhead, and Who also as God-Man, by reason of His Incarnation, His Death, Burial, Descent into Hell, and Ascension into Heaven, fills all things, and has made us whose Nature He has taken, and whose Nature He wears, to be partakers of His own fulness⁷, and has united us in Himself to God, and Who, as our Head, has quickened us by His free Grace, who before were dead in trespasses and sins, and has raised us, His members, from the Dead, and has carried us up with Himself into Heaven, and has made us to sit with Himself in heavenly places⁸, and has given us access in Himself by one Spirit to the Father⁹.

He represents to us also the *instrumental means* by which these blessings of mystical incorporation in Christ are conveyed to us and to the whole race of Mankind.

He shows us that Christ has instituted a Visible Society, His Church Universal, which is to continue for ever in the World; that this Society is One Body, animated by One Spirit, and to be known by the worship of One Lord, by the profession of One Faith, and by the administration of One Baptism¹⁰; and that Christ, after His Ascension into Heaven, gave spiritual gifts to men, and that He gave certain offices, the highest of which is that of *Apostles*, "for the perfecting of the

¹ i. 3; iii. 14.

² i. 3—5. 12. On the connexion of this preamble with the subject of his Epistle immediately preceding this to the Ephesians (viz. the Epistle to the Romans), see above, p. 195.

³ ii. 16.

⁴ ii. 12.

⁵ ii. 15.

⁶ See v. 30, 31, and note.

⁷ i. 23; iii. 19; iv. 13.

⁸ i. 20; ii. 6.

⁹ ii. 18.

¹⁰ iv. 4—6.

Saints, and the building up of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man," that is, to the ripeness of spiritual manhood, "to the measure of the stature of the fulness of Christ¹."

He refers, therefore, to the practice of the Holy Apostles; and he teaches us that in the instrumental means employed by *them* for the maintenance of the Life and Unity, and for the expansion of the growth and stature, of the Church, and for the full development of her organization, we may see an exhibition of the mind of Christ Himself in the dispensation of those gifts and graces which He bestows by the operation of the Holy Ghost for that purpose, even to the end of time.

Thus, then, we may recognize in the Epistle to the Ephesians a divinely-inspired System of Instruction concerning the Origin, and Institution, and purposes of the Universal Church of Christ.

This is the *dogmatic* design of the Epistle.

It has also another purpose. In the second portion of it², the Apostle proceeds to show that this spiritual Teaching, revealing the transcendental doctrines and sublimest Mysteries of our Faith concerning the Eternal Love, and Prescience, and Purpose of God the Father toward Man in the Incarnation of His Dear Son, and in delivering Him up to die for the sins of the whole World, and in summing up all things in Him, and in reconciling all things to Himself in Him dying on the Cross, descending into Hell, ascending into Heaven, and sitting on His own Right Hand in Glory, and sending the Gift of the Holy Ghost from heaven, and in uniting all men as fellow-members and as sons of God by adoption in Christ, in an Universal Church foreknown and predestined from Eternity, is not a mere scholastic thesis of speculative Philosophy, but is the very root and main-spring of all true Christian *Practice*.

He shows that by reason of our Baptismal incorporation in the mystical Body of Christ, which is His Church, and by our fellowship with one another in Him, we are bound to abstain from Lying, for "we are members one of another³."

He shows that for the same reason we are bound to keep our hands from *stealing*, and to work honestly therewith, in order that we may be able to *give* to our *fellow-members* in need⁴.

He shows that we are bound to keep our *lips* from *evil words*, in order that we may not grieve the Holy Ghost, by whom we were sealed, and that we may edify one another in love.

He shows that we are bound to abstain from all uncleanness and covetousness, for by such sins as these we should violate our primary obligations as members of Christ's Body, and be joining ourselves in *communion* with those Powers of Evil and Spirits of Darkness whom we have *renounced*, and from whom we have been delivered by Christ. (v. 4—11.)

He shows that Marriage, which is the Mother of all household Charities and Virtues, has its foundation in the Doctrine of Christ's Incarnation, and of the Marriage Union between Him and the Church, consummated by His Death, and of our own spiritual espousals to Him, and of our own communion with Him by His Blessed Body and Blood. (v. 30.)

Hence, therefore, he warns us, that sins against Marriage, such as fornication and adultery, are desecrations of a great Mystery, that they are acts of sacrilege against Christ.

Thus the Apostle teaches in this Epistle, that all virtuous *practice* grows like ripe fruitage on the branches of the Spiritual Vine by virtue of our union with Him Who said, "I am the Vine, ye are the branches⁵," and by the efficacious supply of life and spiritual Grace which we drink by means of that mystical union in Him.

He affirms that we have been *created anew* in Christ Jesus *in order* that we may tread in the appointed path of good works which God has prepared for us to walk in. (ii. 10.)

He also shows the necessity of maintaining stedfastly this truth, and of *teaching* the Doctrine of the Unity of Christ's Church as the ground-work of Christian Ethics.

This is a proposition, of which men need to be reminded, especially in times of division, when teaching on this subject is too often disparaged as merely theoretical, and is sometimes even denounced as exclusive and illiberal, and when some even appear to rejoice and exult in the

¹ iv. 11—13.

² Beginning at the seventeenth verse of the fourth chapter.

³ iv. 25.

⁴ iv. 28.

⁵ John xv. 5.

miserable multitude of our religious divisions, as if they were proofs of a generous Liberty, and the luxuriant produce of a vigorous intellectual Energy.

But the divine Apostle boldly denounces these things as indications of moral feebleness and spiritual sterility, and even of infantine silliness¹; and declares that we shall be only like puny and stunted children, and never reach the ripe manhood and full stature of our moral, intellectual, and spiritual growth, until we attain to the *Unity of the Faith*. (iv. 3.)

Thus, then, it appears that Teaching concerning the constitution, offices, privileges, and duties of the Christian Church, is a *practical* thing. It is, indeed, a practical thing, if the growth of man's moral, intellectual, and spiritual being ought to be his chief care; it is indeed a practical thing, if love of God, Whose goodness to men in Christ it reveals, is the main-spring of virtuous practice; it is a practical thing, if love of our fellow-men, whose nature Christ has taken, and joined for ever in Himself to the nature of God, and if love of our fellow-members in Christ are very strong motives to the right discharge of social duties to others. It is a practical thing, if speaking the truth and abstaining from falsehood, and if honest labour and abstinence from fraud, are practical things, and are even the safeguards of society. It is a practical thing, if abstinence from all pollutions of flesh and spirit, if purity and chastity, temperance and sobriety, are practical things. It is a practical thing, if violations of the Marriage Vow are sinful, and if the maintenance of the sanctity of Marriage, as symbolizing the mystical Union between Christ and His Church, is the source and well-spring of domestic peace and joy. It is a practical thing, if by the neglect of these duties men forfeit the hope of a blessed inheritance in the Kingdom of Christ, and if they thus make themselves partners with and companions for ever of the spirits of darkness². It is a practical thing, if by the exercise of these moral duties we walk as children of the light³, and are made meet for the glorious inheritance of the blessed Saints in Light⁴. It is indeed a very practical thing, if we must all appear before the Judgment Seat of Christ to give an account of our own works; and if the fires of Hell will never be quenched, and the joys of Heaven will never vanish away.

Therefore we may reckon the Epistle of St. Paul to the Ephesians as among the most precious treasures of dogmatic Theology, Church Polity, and Christian Ethics, that the Divine Author of Truth has vouchsafed to the world.

Lastly, we may regard the Apostle St. PAUL, preaching at *Ephesus*, and writing this Epistle to the Ephesians, and afterwards, at the close of his career, settling his beloved son Timothy as Bishop at Ephesus, and writing two Epistles to Timothy as Chief Ruler of that Church, as preparing the way for the Apostle St. JOHN, who passed the latter part of his life at Ephesus, governing the Ephesian Church and the Churches of Asia dependent on it, and dying there; and we may recognize in the Epistles to the Ephesians, and to Timothy the Bishop of Ephesus, a declaration of those Doctrines of the true Faith, particularly concerning the Divinity and Incarnation of the Son of God, the Eternal WORD, which afterwards were displayed in all their fulness to the World in the Gospel, Epistles, and Apocalypse of the beloved Disciple and Evangelist, the Apostle and Bishop of Ephesus, St. JOHN.

¹ Cp. 1 Cor. iii. 1.

² v. 5. 7. 11.

³ v. 8.

⁴ Cp. i. 18.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

a Rom. i. 1, 7.
1 Cor. i. 2.
1 Cor. i. 1.
Gal. i. 1.
b Acts 19. & 20.
c 2 Cor. i. 2.
Gal. i. 3.
Tit. i. 4.
1 Pet. i. 2.
d 2 Cor. i. 3.
1 Pet. i. 3.
Rev. 4. 9—11.
e Rom. 8. 29, 30.
ch. 5. 27. Col. i. 22. 2 Thess. 2. 13. 2 Tim. i. 9. 1 Pet. i. 1, 2.

I. ¹ ΠΑΤΕΡ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ ^b πιστοῖς ἐν Χριστῷ Ἰησοῦ, ² χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, ⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ

Πρὸς Ἐφεσίους] So A, B, D, E, F, G.

CH. I. I. διὰ θελήματος Θεοῦ] *by the will of God.* An important example of the use of the preposition διὰ, for the vindication of the true meaning of such texts as John i. 3, πάντα δι' αὐτοῦ ἐγένετο, said of Christ, and erroneously supposed by some to denote ministerial inferiority in the divine λόγος. See *Origen*¹, *Jerome*, and *Theodoret* here.

— τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ] *to the saints who are at Ephesus, and to the faithful who are in Christ Jesus.* For proofs of the genuineness of these words, and for an examination of the argument derived from the omission of the words ἐν Ἐφέσῳ by B (supplied in the margin by B*), and from the remarks of *S. Basil* (ad Eunom. ii. 19), and *Tertullian*, c. Marcion. iv. 1; v. 11. 17. 21), and *Origen* and *Jerome* in loc., see above in the *Introduction* to the Epistle, p. 270.

On the word ἅγιοι, *saints*, as applied to Christians generally, see on Rom. i. 7. 1 Cor. i. 2.

On the ancient history and geography of Ephesus, see *Dr. Smith's Dict.* pp. 833—7, and above on Acts xx. 27—35; and *Hosson*, ii. 80—103.

— Χριστῷ Ἰησοῦ] So *Ignatius* l. c. and B, D, E.—*Elz.* has Ἰησοῦ Χριστῷ.

The words πιστοῖς ἐν Χριστῷ Ἰησοῦ are not to be rendered 'believers in Christ Jesus;' but ἐν Χριστῷ Ἰησοῦ denotes union in Him, Who is the Χριστός, or Anointed One, and is also Ἰησοῦς, or Saviour of His Body (Eph. v. 23), and through Whom all unction, and saving grace, and power flow down upon His Members incorporated in Him, and dwelling by faith and holiness in Him.

3. Εὐλογητός] πρὸς. *Blessed*; applied only to God. See above, Rom. ix. 5. 2 Cor. i. 3. 1 Pet. i. 3.

— εὐλόγησας] Observe the *aorist*. God blessed us with all spiritual blessings in heavenly places (cp. v. 20; ii. 6; iii. 10; vi. 12) in Christ Jesus, when He raised Him from the dead, and exalted Him to His own right hand; and thus by the exaltation of our Head made us also His Members to sit in heavenly places in Him (see i. 20), and poured out upon us the blessings of the Holy Ghost, consequent on Christ's exaltation and session at God's right hand. See iv. 8.

These blessings in heavenly places are tacitly compared by the Apostle with those earthly blessings which were promised to God's ancient people; and thus the superiority of the privileges of the Christian Church is intimated. *Jerome*.

Those blessings are properly spiritual blessings, which are wrought in the soul by the Spirit of God, and by the same Spirit are cherished and preserved in the heart of the receiver, and are

proper and peculiar to those who are born of the Spirit. *Bp. Sanderson*, iii. p. 70.

4. καθὼς] *according as.* The Apostle thus intimates that our Exaltation in Christ is a sequel to our Election in Christ, and is in accordance with it and in pursuance of it. Cp. the use of καθὼς in John xvii. 2. 1 Cor. i. 6; v. 7. 2 Cor. iv. 1; and see *Meyer* here and *Ellicott*.

4, 5. ἐξελέξατο ἡμᾶς κ.τ.λ.] *He chose us before the foundation of the world, that we should be holy and without blemish before Him in love, having predestined us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will.*

Ἐν ἀγάπῃ is construed by *Chrys.*, *Syriac* and *Arabic* Versions, as expressive of the love of God in the act of predestination; and so many modern Interpreters. The *Vulg.*, *Cod. Aug.* and *Æthiopic* and *Gothic* Versions, join the words with those immediately preceding; and this on the whole seems the more natural combination. Ἐν ἀγάπῃ seems to express a necessary fruit of our incorporation and indwelling ἐν τῷ ἡγαπημένῳ v. 6.

Almighty God, Who foresaw that we should fall in the first Adam, created righteous, predestinated our Redemption in the Second Adam, even before the foundation of the world. *Athanas.* (Orat. ii. c. Arianos, p. 430), who compares 2 Tim. i. 9, where St. Paul says that God called us according to His own purpose and grace given us in Christ before the world began.

As to the Election of which St. Paul speaks in v. 4, and the Predestination specified in the next verse in the word προορίσας, the most satisfactory mode of ascertaining his sense is to examine how his words were understood in primitive times.

One of the best comments on this passage at the beginning of this Epistle to the Ephesians, is supplied by the introductory address of *S. Ignatius*, the disciple of St. John, in his Epistle to the same Church. That apostolic Father had St. Paul's words in his mind when he thus wrote,—Ἰγνάτιος ὁ καὶ Θεοφόρος τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παρόντων, ἡννομένων, καὶ ἐκκλησίου ἐν πάθει ἀληθινῇ ἐν θελήματι τοῦ Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιωμαρίστῃ, τῇ οὖσιν ἐν Ἐφέσῳ: that is, "Ignatius, also called Theophorus, to the Church in Ephesus of Asia, which is blessed in the greatness and fulness of God the Father, and which was predestinated before all ages to be for ever to enduring and unchangeable glory, and to be united and elect in the true passion of Christ, by the will of God the Father, and of Jesus Christ our God."

It is evident that *S. Ignatius* here applies the words *Elec-*

¹ The citations of *Origen* in this and the following Epistles, when not otherwise stated, are from the *Cutena* published by *Dr. Cramer*, Oxon. 1842.

ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, ⁵ ἡ προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῇ ἡγαπημένῃ, ⁷ ἐν ᾗ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, ⁸ ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ

f Rom. 8. 15, 29, 30.
g Gal. 4. 5.
h Matt. 3. 17.
i 17. 5.
j Col. 1. 13.
k Acts 20. 28.
l Rom. 2. 4.
m 9. 23.
n ch. 2. 7.
o 3. 8, 16.
p Col. 1. 14. Phil. 4. 19. 1 Pet. 1. 18, 19. Heb. 9. 12.

tion and Predestination—and that he supposed St. Paul to apply them—to the whole visible Church of God at Ephesus; to all those who were joined together in the body of Christ by the apostolic symbol of “one Lord, one Faith, one Baptism.” (Eph. iv. 5.)

St. Paul himself has fully declared his own meaning in this respect in other passages of his Epistles, especially in Rom. viii. 29, 30 (where see note), which happily illustrates the present text, and is clearly illustrated by it.

Compare above, *Introduction* to Romans, pp. 194, 195. St. Peter also (i. 1, 2) applies the words ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ, ‘Elect according to the foreknowledge of God,’ to whole Societies of Christians; and he applies the word συνεκλεκτῇ, ‘co-elect,’ to a Church. (1 Pet. v. 13.)

This observation might have preserved this text from becoming a subject of contentious controversy concerning the election and final reprobation of individuals: which is known only to God, and cannot be predicated by man, either of himself or of any other.

Chrysostom well observes, that in the word election applied to the Universal Church of Christ, which is a chosen generation (1 Pet. ii. 9), a reference is made by the Apostle to the choice made of old by God of the seed of Abraham, the Jewish nation, to be His peculiar people. The Jews were God’s elect people. He has now chosen all the faithful in Christ. See above, pp. 190—195.

—ἐἶναι ἡμᾶς ἁγίους] The purpose of our election was, that we should be holy. God did not elect us because we were holy, or because He foreknew that we should be holy (the Arminian theory), but in order that we might be holy. Cp. Eph. ii. 10; and see above, pp. 194, 195, and *Chrys.* and *Jerome* here.

—ἀμώμους] without blemish. *Tittmann*, *Synon.* p. 29. *Meyer*. Cp. v. 27.

—κατενώπιον αὐτοῦ] in the eye of Him Who sees all things.

5. εἰς υἰοθεσίαν] to adoption. This word shews that we are not as Christ is, sons of God by nature, but were predestinated to be made sons of God by adoption in Christ, Who is the only begotten Son of God (*Origen*), and Who took our nature in order to make us sons of God. Compare the Collect for *Christmas Day*.

—εἰς αὐτὸν] unto Himself: so that by virtue of our adoption in Christ (Who is “God with us,” “God manifest in our flesh”) we might become “partakers of the Divine Nature.” (2 Pet. i. 4.)

—κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ] according to the good pleasure (“bene-placitum”) of His will.

But we are not therefore to imagine that God acts arbitrarily or capriciously in this or in any thing.

“They err, who think that of the will of God to do this or that, there is no reason but His will.” *Hooker* (I. ii. 3). And St. Paul seems to have guarded against this notion in v. 11, where he says that God did what He did in our election, according to the counsel of His will. God acts freely according to the good pleasure of His will, but this good pleasure is regulated by the counsel of His will.

Many times there is no reason known to us of God’s acting; but, that there is no reason thereof, I judge it most unreasonable to imagine, inasmuch as He worketh all things according to the counsel of His will (v. 11), and whatever is done with counsel, hath of necessity some reason why it should be done. Nor is the freedom of the will of God a whit abated by means of this, because the imposition of this law on Himself is His own free act. *Hooker*.

6. ἐν ᾗ] So *Elz.* with the majority of MSS.; and so *Scholx.*, *Tisch.*, *Blomf.*, *Harless*, *Ellicott*. A, B, and a few Cursives, have ἧς, which has been received by *Lachmann*, *Meyer*, *Alf.* See also *Winer*, G. G. § 24, p. 148, who compares Eph. iv. 1. 2 Cor. i. 4.

—ἐχαρίτωσεν] ‘gratificavit.’ (*Vulg.*) The Syriac, Arabic, and Ethiopic Versions, understand the word as intimating an effusion and collation of grace on us, and so *Jerome*.

Chrysostom interprets the word as meaning not only that He bestowed grace and favour upon us, but that He made us to become gracious, and pleasing in His sight, inasmuch as

He views us as incorporated in Christ, in Whom He is well pleased (Matt. iii. 17; xii. 18; xvii. 5); and *Chrys.* compares Ps. xlv. 12, where the king has pleasure in the beauty of the Church. And so *Theodoret*, *Theophyl.*, *Æcumen.* Cp. *Sirach* xviii. 17, ἀνὴρ κεχαριτωμένος.

Both senses seem to be justified by the analogy of language and of doctrine, and therefore the word may be rendered, ‘He graced us in the Beloved One.’ But neither of these meanings would authorize us to render κεχαριτωμένη (in Luke i. 28) as equivalent to a source of grace to others.

—ἐν τῇ ἡγαπημένῃ] in the Beloved One, in Whom we have redemption, by His Blood—Christ.

A refutation of the Socinian theory, that it was inconsistent with God’s Love to give up His own Son to suffer death,—the Innocent for the guilty. It was God’s εὐδοκία, or Good Pleasure, to redeem us in Christ; and He εὐδόκησε, was well pleased in Christ His well-beloved Son. (Matt. iii. 17; xii. 18; xvii. 5.) And never was He more well-pleased than when Christ offered Himself a willing Victim to redeem the world. See note above on Matt. xvii. 5.

7. ἀπολύτρωσιν] redemption, by the price (τιμὴ) of His blood paid as our ransom (λύτρον) from death; and also as the purchase-money by which He acquired us to Himself, and to everlasting life in Himself. Cp. 1 Pet. i. 18; and *Grotius*, *De Satisfactione Christi*, pp. 4, 28.

That man is properly said to be redeemed, who is rescued from an enemy’s hand, by whom he has been despoiled of liberty. We were in captivity, enslaved by the powers of this world, and could not lift up our hands from our chains, or so much as raise our eyes, unless some one had come to redeem us. But who is He so great as to be able to redeem the whole world by a ransom paid for it?—Jesus Christ, the Son of God. He gave His own blood, and rescued us from slavery and made us free. *Jerome*.

In Him we are created anew, and recover the image of God. Cp. *Theodoret*, and see below, v. 14.

—τὴν ἀφεσιν τῶν παραπτωμάτων] the forgiveness of sins. He had spoken of the redeeming worth and efficacy of Christ’s blood; he now speaks of its expiatory and propitiatory virtue, of which St. John says: “If any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 John ii. 1.) Cp. Rom. iii. 25, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῇ αὐτοῦ αἱματι.

What is properly contained in this expression, forgiveness of sins?

(1) As sin is called a debt by Christ Himself, and is combined with the verb ἀφίεναι, to release (Matt. vi. 12; cp. Matt. xviii. 27, and Luke xvii. 3), we may say that ἀφεσις ἁμαρτιῶν means remission of sins considered as debts incurred by us, and by which we stand obnoxious to God.

But this is not the whole matter;

(2) The word ἀφίεναι in reference to sin is used by the LXX for ἔπε, to expiate and reconcile; and also for ἔπι, to carry and take away; and also for ῥῆσ, to pardon. Hence the term ἀφεσις ἁμαρτιῶν contains the notion of an expiation and of a reconciliation, and also of bearing and taking away sin, and of consequent pardon for sin. And since it is so ordered by God, that without shedding of blood there is no ἀφεσις, or remission (Heb. ix. 22)—there must be a victim slain; and in order to take away the sins of the whole world that victim must be of infinite worth. And supposing such a victim to be provided and to suffer in our Nature, then we have an assurance that a sufficient propitiation for our sins, and a satisfaction to God’s injured holiness and justice, has been provided, and that our sins have been remitted, and that we are reconciled to Him.

And that this has been done by Christ dying for us is testified by Holy Scripture, Heb. ix. 26; x. 12. Rom. iv. 25. 1 John ii. 1, 2. 1 John iv. 10. Cp. *Bp. Pearson*, Art. x. p. 675.

—τὸ πλοῦτος] So A, B, D*, F, G. *Elz.* τὸν πλοῦτον. Cp. ii. 7; iii. 8, 16. Phil. iv. 19. Col. ii. 2. *Winer*, § 9, p. 61.

8. ἧς ἐπερίσσευσεν] which he made to superabound. Cp. 2 Cor. iv. 15; ix. 8. 1 Thessa. iii. 12, where περισσεύω is used in an active sense; and so it is explained by *Theodoret* and

1 Rom. 16. 25.
ch. 3. 9.
Col. 1. 26.
2 Tim. 1. 9.
Tit. 1. 2.
1 Pet. 1. 20.
J Gen. 49. 10.
Dan. 9. 24.
Gal. 4. 4.
Col. 1. 19, 20.

σοφία καὶ φρονήσῃ, ⁹ ἡ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ ¹⁰ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς ¹¹ ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ

k Acts 26. 18. Rom. 8. 17. Col. 1. 12.

Theophyl., and in the *Æthiopic* and *Gothic* Versions, and by *Winer* (p. 148), and *Meyer*, and *Alford*.

He made the well-spring of His mercy and love to gush forth, and to refresh and cleanse us with its streams. *Theodoret*.

— ἐν πάσῃ σοφίᾳ καὶ φρονήσει] in all wisdom and prudence — bestowed upon us by the superabundance of His grace. *Σοφία* and *φρόνησις* are expressly described as gifts of the Spirit by Isa. xi. 2.

The Heathen Philosophers imagined themselves to be the only σοφοὶ and φρόνιμοι, but their wisdom is folly, and generates vanity and madness (Rom. i. 22. 1 Cor. i. 20), but the Christian who is filled with grace from the Spirit of Wisdom and Understanding, though he may be despised as a fool by this world, yet he is, and will be one day acknowledged to be, the only wise and prudent man. Cp. Wisdom v. 4. The difference between σοφία and φρόνησις, as used by the Hellenistic writers, seems to have been correctly stated by the ancient expositors, namely, that σοφία expresses wisdom, properly so called, and φρόνησις is that faculty which applies the principles of wisdom, and is, in a word, wisdom in action. Cp. the use of the word φρόνιμος in Matt. x. 16; xxv. 2, and φρονίμως ἐποίησεν Luke xvi. 8. Thus God, Who is the Only Wise, is said to stretch out the heavens φρονήσει (Jer. x. 12. Prov. iii. 19), and φρόνησις is said to be a fruit of σοφία (Prov. viii. 1). And Solomon is said to have received σοφίαν καὶ φρόνησιν from the Lord (1 Kings iv. 29), the latter as a sequel to the former; and he says that the ἄφρων does evil with laughter, but σοφία generates φρόνησιν (Prov. x. 23). Hence there is truth in *S. Jerome's* remark that σοφία relates both to visible and invisible things, but φρόνησις to what is visible.

9. γνωρίσας τὸ μυστήριον] having made known to us the Mystery. If He had not made it known to us, we should never have known it; and that is the reason why it is called a Mystery. *Bp. Sanderson* (i. 233).

10. εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν] for the dispensation of the fulness of the seasons, which, observes *Theodoret*, is thus expressed by St. Paul in Gal. iv. 4. When the fulness (πληρωμα) of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. Cp. Mark i. 15, περιλήρωται ὁ καιρός.

The dispensation of the fulness of the seasons, signifies that dispensation of God to man, the Incarnation, which waited for its manifestation till the seasons predetermined by God had been fulfilled. For examples of this use of the genitive, see Jude 6, κρίσις μεγάλης ἡμέρας, *Winer*, § 30, p. 169.

As to the word οἰκονομία, used in this sense, see below, iii. 9, and 1 Tim. i. 4; and this sense has been well expressed by *S. Ignatius* in his Epistle to the Ephesians, c. 18, ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκνομορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ.

It seems that the early Christian writers derived their use of the word οἰκονομία from this passage of St. Paul, and applied it to the Incarnation. See *Euseb.* H. E. i. 1; i. 2, and passim, and *Routh*, R. S. ii. 239. 263, and *Suicer* in voce.

— ἀνακεφαλαιώσασθαι τὰ πάντα κ.τ.λ.] to sum up all things for Himself in Christ, both the things in heaven and the things on earth.

In what does this ἀνακεφαλαιώσις, or recapitulation, consist? and how was it effected?

(1) It consists in bringing all things, which before were separated and disjointed, under one Head, Christ. *Chrys.*, *Æcum.*, *Bengel*, *De Wette*.

Heaven and earth were at variance, and heavenly Beings were separated from earthly, they had not one Head (*Chrys.*); and earthly things were at strife among themselves.

But the Son of God, God of God, Creator of the World, the Lord of Angels, became Man; and by becoming Man He united the Human Nature to the Divine in His own Person; and joined all men together in Himself, by taking the Nature of all, and thus He brought Angels and Men, Heaven and Earth, under one and the same Head. *Chrys.*

There is one Christ Jesus, our Lord, Who came by an universal dispensation, "omnia in semet Ipsum recapitulans." He Who was Invisible became Visible; He Who is Incomprehensible became Comprehensible; He Who is impossible became possible; He Who is the Word became Man, in order that as

He is Lord of heavenly and invisible things, in that He is the Word of God, so also He might have Lordship over earthly and visible things, by making Himself the Head to the Church, and so concentrate all things in Himself. *Irenæus* (iii. 16. 6).

Omnis dispositio in Eum desinit per Quem cœpta est, per SERMONEM scilicet Dei, Qui et caro factus est. *Tertullian* (de Monog. 5).

(2) *Tertullian* rightly supposes that an act of restoration, a "reductio ad initium" (c. Marcion. v. 17), is intimated by the word ἀνακεφαλαιώσις, or recapitulation, and so the ancient Versions in *Cod. Augiænsis et Boernerian.* In fact, the Son of God by becoming Man, reconciled God to Man, and made peace between Earth and Heaven; and by being the Second Adam, the Father of the New Creation, or regenerate race, brought together the scattered tribes of the Earth, and joined them to the Church of Heaven.

This is what St. Paul predicates of Christ when he says that "it pleased the Father that in Christ all fulness should dwell, and having made peace through the blood of the cross, by Him to reconcile all things unto Himself,—by Him, whether they be things on earth or things in heaven" (Col. i. 19). *Severian*.

The sense is well expressed by *Chrysostom*, thus: We call a thing an ἀνακεφαλαιώσις, or recapitulation, when the subject is concisely brought into a small compass. God in Christ gave One Head to all, angels and men; the Word, Who is God, to angels, and the same Word made flesh, to men.

So *Augustine* (*Enchiridion*, 62) speaks of the Incarnation as a work of instauration, as supplying to angels from men what had been lost to angels by the fall of the apostate angels; and also as an instauration to men by raising them up to what they lost by the fall of Adam: and Peace, he says, was restored to the world by the harmony thus effected between all intellectual creatures, and between them and their Creator.

The Invisible Angelic Powers, we may well believe, groaned over our degeneracy and ungodliness; for if they rejoice in the recovery of one sinner, how much more in the restoration of the World! And this was effected by the Incarnation, and Passion, and Resurrection of Christ. Thus Human Nature arose, and was freed from Incorruption, and was arrayed with Immortality.

The Prophecies of the Old Testament were accomplished, and the figurative Ritual of the Ceremonial Law, which was made after the pattern in the heavens (Heb. viii. 5; ix. 23) was fulfilled in Christ. "In cruce et passione Domini recapitulata sunt omnia Universa Mystéria. Omnis dispensatio vetustatis, non solum quæ in terris, sed etiam quæ in cælis gesta est, in Christi passione completur." *Jerome*.

Besides, the whole Creation waits and yearns for a Restoration in the Second Adam from the Curse, to which it was made subject in the first Adam. As it sympathized with man in his unhappy fall in Adam, so it yearned and groaned with him for the Incarnation, so it will triumph with him in his glorious Resurrection in Christ. See on Rom. viii. 19—22, and *Theodoret* here.

For an exposition of this text, see also *Bp. Andrewes*, *Sermons*, i. 265.

11. ἐκληρώθημεν] we were made His κληρος, or heritage. We become in Christ His λαός ἐκκληρος (Deut. iv. 20). There seems to be a reference to God's choice of the Jews of old as His κληρος among the Nations (cp. Exod. xix. 5, 6), and to His choice of the Levites to be His special κληρος among the Jews. (Deut. x. 9; xviii. 1, 2.)

So, under the Gospel, Christians are become "a holy priesthood, a peculiar people" (1 Pet. ii. 5), and Churches are κληροὶ Θεοῦ. Cp. 1 Pet. v. 3. Hence *Theodoret* (in Psalm xxiii.) says, Formerly the Jews were called a peculiar people, the inheritance of God; but now God's people and inheritance are they who are chosen from the Gentiles, and have been illumined by the beams of the true faith.

The word κληροῦν, κληροῦσθαι, rare in the LXX (see 1 Sam. xiv. 41, and Isaiah xvii. 11), and found only in this passage of the New Testament, is common in ancient Christian writers, and signifies to be enrolled in the Clerus or Clergy of the Church.

See the authorities in *Suicer*, ii. p. 113, by which the interpretation above given of the word is confirmed.

(2) Some learned Interpreters render it "we were chosen by lot"—but this seems less appropriate here, and less consistent with the counsel of God's Will, of which the Apostle speaks.

πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, ¹² εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ, ¹³ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁴ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

¹⁵ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, ¹⁶ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνεῖαν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου, ¹⁷ ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῇ ὑμῖν πνεῦμα σοφίας καὶ ἀπο-

1 Rom. 8. 15, 16.
& 10. 14—17.
2 Cor. 1. 22.
& 5. 5.
ch. 4. 30.
2 Tim. 2. 19.
Rev. 7. 2.
m Exod. 19. 5.
Deut. 7. 6.
& 14. 2. & 26. 18.
Rom. 8. 23.
1 Pet. 2. 9.
n Phil. 1. 3.
Col. 1. 3, 4.
o Rom. 1. 9.
Phil. 1. 3, 4.
1 Thess. 1. 2.
2 Thess. 1. 2.
p Col. 1. 9—15.
& 2. 3.
James 3. 17, 18.

(3) Others suppose that *ἐκληρώμεν* means, "we were made partakers of the lot or inheritance of the Saints." See Acts xvi. 18. Col. i. 12. So Meyer.

— προηλπότες] See v. 5.

— κατὰ τὴν βουλὴν τ. θ.] See v. 5. God worketh all things with counsel. Origen.

12. τοὺς προηλπικότας] *us who before had hoped*. The participle with the article indicates the *cause*; and is equivalent to the Latin "*quippe qui speraverimus*." Winer, p. 121. Meyer, p. 447.

The preposition *κατὰ* is explained by *καὶ ὑμεῖς*, which follows. We of the natural Israel were led by our *Prophets* to pre-conceive hopes in Christ. You Gentiles received the word of truth, and embraced the Gospel.

13. ἐσφραγίσθητε] *ye were sealed*. The literal Israel received the seal of Circumcision (Rom. iv. 11), and were thus shown to themselves and to others to be God's peculiar people. Ye were sealed with the true Circumcision, that of the Spirit in your baptism (Rom. ii. 28, 29). Cp. 2 Cor. i. 21, 22. Eph. iv. 30, and Chrys. here.

— τῷ Πνεύματι τῆς ἐπαγγελίας] *by the Spirit of Promise*. Of what Promise? That made by God speaking by Joel, ii. 28 (Tertullian, c. Marcion. v. 17), and by Christ, Who said, Behold I send the promise of My Father upon you. (Luke xxiv. 49; Acts i. 4.)

14. ἄρραβὼν] *arraha*, part-payment (see on 2 Cor. i. 22; v. 5), and an earnest of the whole. The earnest of the Spirit is "*pars ejus honoris, qui nobis à Deo promissus est*," Irenæus v. 8. "Hoc enim complebitur unde arra data est," Aug. Serm. 23. "Si autem arra habeo tantum, quanta erit possessio!" Jerome.

— εἰς ἀπολύτρωσιν τῆς περιποιήσεως] *for the redemption of the purchasing*, i. e. with a view to that Redemption whose end and purpose was to purchase for you the inheritance in heaven, of which St. Paul had just been speaking. On the force of *περὶ* in this composite word, see Titus ii. 14.

In order to understand this expression, it is to be observed,—

(1) That the *genitive* case, τῆς περιποιήσεως, is here used, as often in the New Testament, where, in classical Greek, a verb, adjective, or participle might be used, namely, to define the characteristic quality or design of the preceding substantive. See note on Matt. xxii. 11; xxiv. 15, τὸ βδελύγμα τῆς ἐρημώσεως. Winer, § 34, p. 210. Cp. note below on iv. 16, ἀφ' ἧς ἐπιχορηγίας, 'joint for the supply.'

The Redemption of the purchasing is a phrase equivalent to 'the Redemption,' whose end was to acquire something by purchase.

(2) That the word *περιποίησις* is used in the sense of acquisition as here, 1 Thess. v. 9. 1 Pet. ii. 9, where it is active, and it is well rendered *acquisitio* here by Vulg., and *Cod. Augien.*, and Arabic, and *conservation* by Gothic, and *adoptio* by Cod. Boerner.

(3) That the Redemption (ἀπολύτρωσις) wrought by Christ's death, and the price paid by His blood, is to be considered as availing to us in two respects,

(1) For our deliverance from sin and death;

This is what is specially to be predicated of His Sacrifice, as *satisfactory*.

(2) For the purchase of our title to an everlasting reward and heavenly inheritance.

And this is what is to be predicated of His Obedience as *meritorious*. See above, v. 7.

(4) St. Paul unites both these characteristics of Christ's death. It is an ἀπολύτρωσις, in that it is our deliverance from shame and woe; and it is an ἀπολύτρωσις τῆς περιποιήσεως, Vol. II.—PART III.

in that it is the *purchasing* to us of an Inheritance in glory and bliss. Hence in the Epistle to the Hebrews (ix. 15) he speaks of Christ's death for the redemption of transgressions, that they which are called might receive the promise of eternal inheritance.

The force of *εἰς* is well expressed by Jerome, as signifying *with a view to*. We are qualified by the Spirit to partake of the benefits of the redemption which is the purchase of our heavenly inheritance. Spiritus repromissionis idcirco nunc sanctis datur, ut redimantur et copulentur Deo, in laudem gloriæ Ipsius. Jerome.

(5) There is also another acceptance of the word *περιποίησις*, in an active sense, which may probably have been in the mind of the Apostle;

Christ, our Redeemer, purchased us to Himself (*περιποίησάσθω*), as St. Paul himself says to the Ephesian Presbyters at Miletus (Acts xx. 28), Christ, our Redeemer, purchased the Church with His own blood, and he therefore says, Ye were bought with a price (1 Cor. vi. 20). And St. Peter (2 Pet. ii. 1) speaks of false teachers denying the Lord that bought them.

Thus the act of Redemption was an act of *περιποίησις*, by which the Redeemer acquired the redeemed as a possession to Himself. And they are therefore called by St. Peter (1 Pet. ii. 9) *ἡ λαὸς εἰς περιποίησιν*, and by Christ Himself (in Isaiah xlii. 21) *ἡ λαὸς μου ὃν περιποιήσάμην*. Cp. Malachi iii. 17. And this is the sense assigned to the word here by Chrysostom, Severian, and others.

This sense may well accord, and be combined with the former. For it is by virtue of our acquisition by Christ, as His People, and by our adoption into, and union with Him, that we have a title to the heavenly inheritance which He has purchased for us. It is by following our Divine Joshua that we enter the heavenly Canaan which He has conquered for us. It is as a people purchased by the blood of the Lamb out of every kindred under heaven, that we are made Kings and Priests unto God for evermore. (Rev. v. 9, 10.)

Some learned Interpreters understand *περιποίησις* in a passive sense, i. e. as the thing purchased,—the Church. But this seems contrary to analogy.

15. καὶ γὰρ ἀκούσας] *I also having heard*, i. e. having heard in my detention here at Rome.

No argument can reasonably be hence deduced (as is supposed by some) against the opinion that St. Paul had been personally concerned with those to whom this Epistle is addressed. What he now heard was the good news of their perseverance. See Theodoret, who rightly observes, that "as St. Paul was grieved when he heard of schisms at Corinth (1 Cor. i. 11), where he had preached for a year and a half, so he now rejoices when he hears of the faith and love which prevailed at Ephesus," where he had preached for nearly three years.

16. ὁμῶν] The second ὁμῶν is not in A, B, D, and in some Cursive and Versions, and is expunged by Lachm., Rück., and Meyer; but is retained by Tisch., Ellcott, and Alf.

17. ὁ πατὴρ τῆς δόξης] *the Father of Glory*. Cp. Ps. xxiv. 7, ὁ βασιλεὺς τῆς δόξης, Acts vii. 2, ὁ Θεὸς τῆς δόξης, and 1 Cor. ii. 8; and as to the use of πατὴρ, cp. 2 Cor. i. 3, πατὴρ τῶν οὐρανῶν. James i. 7. See Chrys., and Vorst. de Hebraism. 247. "Pater gloriæ Ille est, cujus Christus *Re gloriæ ascendens*" (Ps. xxiv. 10). Tertullian, adv. Marcion. v. 17.

God is the Father of Glory in an absolute sense, in His own glorious essence and attributes.

And, in a relative sense, He is the Father of Glory to us. And in this character He is represented to us in this Epistle. See i. 2, 3; iii. 14.

— δῇ] The optative mood after κέμπω *ἵνα* indicates that

q Col. 1. 29.
2. 12, sqq.
1 Thessa. 1. 5.
2 Thessa. 1. 11.
James 1. 18.
r Ps. 110. 1.
Acts 2. 24.
1 Cor. 15. 25.
Col. 3. 1.
Heb. 1. 3.
& 10. 12.
1 Pet. 3. 22.
s Phil. 2. 9.
t Ps. 8. 6, 8.
Col. 1. 16—18.
Matt. 28. 18.
1 Cor. 15. 27.
Heb. 2. 8.
Rom. 12. 5.
1 Cor. 12. 6, 27.
ch. 4. 12, 15, 16.
& 5. 23, 30.
Col. 1. 18.
& 3. 11.
a Col. 1. 21.
& 2. 13.
b ch. 5. 6. & 6. 12.

καλύψεως ἐν ἐπιγνώσει αὐτοῦ, ¹⁸ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις, ¹⁹ καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι, ²² καὶ τὰ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ²³ ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

II. ¹ Καὶ ὑμᾶς, ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, ² ἐν

ἴνα does not here mean *in order that*. St. Paul does not mean that the gift is dependent on his own prayer, but that it is the subject of it. Cp. *Harless, Rückert, and Olshausen. Winer*, § 41, p. 260.

On the form *δῶν* for *δοῖν*, see *Lobeck*, *Phryn.* p. 346, who cites examples of it from *Josephus, Eusebius*, and others. Cp. iii. 16.

18. *πεφωτισμένους*] On this transition from the dative to the accusative case, see Acts xv. 22.

It was necessary that they should be *enlightened* as to the eyes of their mind, *in order* that they might have the *ἐπίγνωσις* of God, and know the hope of His calling. This illumination was His gift.

— *καρδίας*] So the best MSS. and Editions. *Els.* has *διαβολας*.

So St. Paul's contemporary, *Clemens R.* (i. 36), speaking of a similar spiritual knowledge and illumination in Christ, says, διὰ τούτου ἠνεψήθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας, διὰ τούτου ἠθέλησεν ὁ θεὸς τῆς ἀθανάτου γνώσεως ἡμᾶς γεύσασθαι.

19. *τί τὸ ὑπερβάλλον μέγεθος*] *what is the exceeding greatness*. This word *μέγεθος* is illustrated by *S. Ignatius* in his opening address to the *Ephesians*, 'Ἰγνώστως τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ πατρὸς καὶ πληρώματι.

The Epistle of Ignatius to the Ephesians does not often directly quote that of St. Paul, but it is imbued with its spirit, and abounds with allusions to it.

— κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος] according to the working of the power of His might. *κράτος* is *ἰσχύς* in action. 'Ἐνέργεια is the working of the *κράτος*.

22. καὶ τὰ πάντα ὑπέταξε κ.τ.λ.] and He put all things in subjection under His feet.

You will ask, it may be (says *Dr. Waterland*), what is the meaning of those texts? How was *all power given Him*, according to Matt. xxviii. 18? Or how were *all things put under His feet*, according to Eph. i. 22?

Nothing is more easy than to answer this.

The *Λόγος*, or Word, was from the beginning *Lord over all*; but the God incarnate, the *Θεάνθρωπος*, or *God-man*, was not so till after the Resurrection. Then He received in that capacity what He had ever enjoyed in another. Then did He receive that *full power* in both natures which He had heretofore possessed in one only. This is very well represented by *Hermas*, in his fifth Similitude, where the Son of God is introduced under a double capacity, as a *son* and as a *servant*, in respect of his two natures, divine and human.

From hence you may perceive, how easy it is to account for our Lord's having *all power given Him* after His resurrection; *given Him* in respect of His human nature, which was never so high exalted, nor assumed into such power and privilege, till that time; having before been under a state of affliction and humiliation.

There is a notable fragment of *Hippolytus* (Vol. ii. p. 29, ed. Fabric.; and see a parallel place in *Origen*, Com. in Ioh. p. 413), which is so full to our purpose, that I cannot forbear adding it. Speaking of that famous passage in the Epistle to the Philippians (chap. ii.), and particularly upon these words, "Wherefore God also hath highly exalted Him" (v. 9), he comments upon it thus; "He is said to be *exalted*, as having wanted it before; but in respect only of His *humanity*; and He has a name *given Him*, as it were a matter of favour, which is *above every name*, as the blessed Apostle Paul expresses it. But in truth and reality, this was not the *giving Him* any thing which He naturally had not from the beginning: so far from it, that we are rather to esteem it His returning to what He had in the

beginning, essentially and unalterably: on which account it is, that He having condescended, *οικονομικῶς*, to put on the humble garb of humanity, said, 'Father, glorify me with the glory which I had' (John xvii. 5). For He was always invested with divine glory, having been coexistent with His Father before all ages, and before all time, and the foundation of the world." *Waterland* (Defence of some Queries, i. p. 69).

— *ἔδωκε*] See iv. 11.

— κεφαλὴν ὁ π. τ. ἐκκλησίᾳ] See on v. 10. Wonderful Mystery! He placed the Church on the same throne with Himself; for where the Head is, there is the Body also. *Theodoret*.

23. τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου] the fulness of Him that filleth up all things in and with every thing, by and for Himself. τὰ is omitted by *Els.*, but inserted in the best MSS. and Editions, and indicates that Christ fills up the Natural Universe with His presence and power, and the Spiritual Universe with His grace.

πληρουμένου is not *passive*, but the *middle voice*. See *Theodoret*, and the *Syriac, Æthiopic, and Gothic Versions*, and *Winer*, § 38, p. 231, and it is to be distinguished from the *active πληροῦντος*, as indicating action done *by and for Himself*.

How, it may be asked, is the Church the *fulness* of Christ?

As the Body is of the Head; and as the Head is of the Body. *Chrysostom*.

And in order that we may not imagine that the Church has any *intrinsic* fulness of her own, St. Paul uses the *middle voice*, and says that Christ fills up every thing in all things for Himself. In fact, He enables the Church, which is His Body, to be the fulness of Himself, the Head. And therefore St. John says that of His *fulness* have we all received. (John i. 16.)

He fills the Church *with all grace* here, and will fill her with *all glory* hereafter. Cp. *Theodoret*.

Christ is the Sun of Righteousness; and the Moon, which derives her light from the Sun, is an emblem of the Church, which is illumined and filled up by the light of Christ (Matt. xxiv. 29. Luke xxi. 25). The Moon may be called the fulness of the Sun, as its orb is filled up by the Sun's light.

The Church here spoken of is the Church Universal on *Earth*, the whole company of faithful *people*, of every age and country, and also of all *Angels and Saints*, who are summed up together into One full lunar Orb of Glory by Christ, God and Man, Who, by His Divinity, fills all things and rules all creatures in Heaven and Earth; and by the union of the Human to the Divine in His One Person, has gathered together all Men and Angels into One Body under One Head, and enlighteneth every one that cometh into the world. (John i. 9.)

Hence St. Paul says that by our adoption into Christ's Body we have come to Mount Sion, the City of God, the heavenly Jerusalem, and to an innumerable company of *Angels*, to the General Assembly and Church of the Firstborn, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. (Heb. xii. 24.)

CH. II. 1. παραπτώμασι καὶ ταῖς ἀμαρτίαις] in *transgressions and sins*. Παράπτωμα (from *παρὰ πτω*, to fall aside from the right path) is distinguished from ἀμαρτία in being sometimes the consequence only of ignorance, inadvertence, or negligence,—whereas ἀμαρτία has more of wilfulness and presumption in it. The difference is well marked in Ps. xix. 12, παραπτώματα τίς συνήσει; . . . 13, καθαρὸς ὁ ὢν ἀπὸ ἀμαρτίας μεγάλης. Cp. *Tittmann*, *Syn. N. T.* p. 47, and *Bp. Sanderson*, i. 82; iii. 224.

αἷς ποτε ° περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας, ³ ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ ⁴ ° ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν ἡμᾶς, ⁵ καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παρὰ πτώμασι συνεζωοποίησε τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι, ⁶ καὶ συνήγειρε,

c Luke 16. 8.
John 7. 7.
& 8. 23.
& 15. 19.
Rom. 12. 2.
1 Cor. 5. 10.
Gal. 1. 4.
2 Tim. 4. 10.
d Col. 3. 7.
Tit. 3. 3.
Wisd. 13. 1.
e Rom. 10. 12.
f Rom. 5. 6, 8, 10.
& 6. 4, 5, 8.
& 8. 11.
Col. 2. 12, 13.
& 3. 1, 3. Acts 15. 11. Tit. 3. 5.

2. κατὰ τὸν αἰῶνα τ. κ. τ.] according to the course of this present world, its duration, its fashion, its pleasures, and its cares. Cp. 2 Tim. iv. 10, ἀγαπήσας τὸν νῦν αἰῶνα, as distinguished from, and opposed to, the αἰὼν ὁ μέλλων. Cp. Luke xvi. 8; xx. 34, οἱ υἱοὶ τοῦ αἰῶνος τούτου. 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τούτου. Gal. i. 4.

— κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος] according to the Prince of the Dominion of the Air, the Ruler of all the Forces of the Air, the Sovereign of its Empire. Matt. xii. 24, ἄρχων τῶν δαιμονίων. Cp. Eph. vi. 12, τοὺς κοσμοκράτορας τοῦ σκότους.

Satan and his angels, being cast down from heaven (2 Pet. ii. 4. Jude 6), but not being yet consigned to hell, have their empire in this lower air (ἀήρ, not αἰθήρ), and are therefore called powers of the air, and of darkness.

On the present power and operation of Evil Spirits, and on their future destiny, see notes above on Matt. viii. 29, πρὸ καιροῦ, and Luke viii. 31.

Since their fall, the Evil Angels, being dispersed some in the air, some on the earth, some in the water, some in the minerals, dens, and caves, that are under the earth, have by all means laboured to effect an universal rebellion against the laws of God. These wicked spirits the heathen honoured instead of gods; particularly some as *dii inferi*, some in *oracles*, some in *idols*; in a word, no foul or wicked spirit was not, one way or other, honoured of men as God, till such time as Light came and dissolved the works of the devil. Hooker (I. iv. 3).

Therefore, in an Epistle to the Ephesians, whose city was a stronghold of idolatrous worship (Acts xix. 27), and of magic arts (Acts xix. 19), St. Paul fitly reminds them, that the powers to which they had paid homage, and which a great part of the world yet worshipped, were Evil Spirits, Powers of Darkness, leagued together against God under the Rulers of the Air, the Spirit working in the children of disobedience.

— τοῦ πνεύματος] the spirit which now worketh in the children of disobedience. The words τοῦ πνεύματος are to be taken in apposition with ἀέρος, and are to be explained by reference to the opposite Spirit which worketh in the children of obedience.

The Spirit who worketh in us breathes upon us from above, from the glowing αἰθήρ, the pure and lofty empyrean of the heaven of heavens. But the Spirit which worketh in the children of disobedience is the low and murky air (ἀήρ) in which the Powers of Evil dwell. This is their inspiration. By a similar figure the Apostle says, v. 8, "Ye were sometimes darkness, but now are ye light in the Lord." The Rulers of the darkness of this world, the spiritual powers of wickedness (vi. 12), do not abide where the stars shine and the holy angels dwell, but in the gloomy region of this nether air. In this part of the heaven those foul spirits reside, against whom we contend and wrestle, in order that, having vanquished those evil Angels, we may gain our reward, and be united together in an incorruptible immortality with the Holy Angels. Having been severed from the darkness of evil angels by the light of the Gospel, and having been redeemed from their power by the precious blood of Christ, watch ye and pray, that ye may not enter into temptation. Augustine (Serm. 222). See also Augustine, Epist. 217, where he enlarges on this subject.

— ἐν τ. υἱοῖς τ. ἀπειθείας] 'in filii incredulitatis.' Tertullian (c. Marcion. v. 17); 'filii diffidentiae.' (Vulg.) But it is something more than unbelief; it is unbelief in action, disobedience. Cp. Heb. iv. 6.

This phrase, "worketh in the children of disobedience," is a comfortable assurance to us that the Devil has no power against the children of obedience. Theodoret.

The phrase of *viol. τ. ἀπειθείας* is adopted by the imitator of Ignatius (ad Philipp. 4), where he says that "the Prince of this world knows that the confession of the Cross of Christ is his own destruction; and that before the Cross of Christ was, he worked in the children of disobedience, and that now he works in men to tempt them to disobedience and deny the Cross, which is the

origin of his own perdition. He works to this end in Jews, Heathens, and Heretics." See also the same writer ad Smyrn. 7, where he speaks of those who are ashamed of the Cross, and mock at the Passion and Resurrection of Christ, as the children of that Evil Spirit who tempted Adam, and slew Abel, and endeavoured to supplant Job, and excited the Jews against Jesus, and now worketh in the children of disobedience.

3. ἦμεν (B ἡμεθα) τέκνα φύσει ὀργῆς] children of wrath. So the Vulgate, Syriac, Gothic, Arabic, and Æthiopic Versions. We were by nature children liable to God's wrath (His ὀργή rather than His στυγή), on account of His holiness and hatred of sin (cp. 2 Pet. ii. 14, κατὰ φύσιν τέκνα, and above on John xvii. 12, υἱὸς ἀπωλείας), and by reason of our hereditary taint derived from our first Parents, in whom we all sinned and fell. See Rom. v. 12. And yet the doctrine of Original Sin is now said by some (e. g. Meyer, p. 82) to be no part of the teaching of St. Paul!

The sense which the Church of England assigns to this passage is evident from the use she makes of it in her Catechism. See also the beginning of her "Office for Baptism of Infants," and cp. Ps. li. 5. John iii. 6. On the position of the substantive ὀργῆς see Rom. ix. 21. Phil. ii. 10. 1 Tim. iii. 6; and Winer, § 30, p. 172.

The word φύσει, 'by nature,' at first seems to create a difficulty. For, Is not Human Nature the work of God? Certainly it is, when it is understood as a whole; but not in its abuses. Hence St. Paul speaks of Gentiles doing by Nature the works of the Law (Rom. ii. 14, where see note), and men violating the Laws of Nature by evil lusts (Rom. i. 26); and he appeals to Nature on a question of order and decency in the Church. (1 Cor. xi. 14.)

Can we then be said to be subject to God's wrath, by reason of that Nature which is His work?

This question presented itself to primitive writers in commenting on this passage; and has been answered by Tertullian in his treatise on the Human Soul, which contains the germ of the argument, afterwards developed by Bp. Butler in his Sermons on "Human Nature;" "Quum dicit Apostolus 'fuius aliquando naturæ filii iræ,' irrationale indignitum suggillat" (this is a doubtful exposition), "quod non fit ex eâ naturâ quæ à Deo est, sed ex illâ quam diabolus induxit: dominus et ipse dictus sui ordinis, 'Non potestis duobus dominis servire' (Matt. vi. 24), pater et ipse cognominatus, 'Vos ex diabolo patre estis' (John viii. 44), ne timeas illi proprietatem naturæ alterius ascribere posterioris et adulteræ, quem legis avenarum super seminatore et frumentariæ segetis nocturnum interpolatorem." (Matt. xiii. 23—25.) Tertullian (de Animâ, c. 16).

Later theological writers were driven to the use of erroneous language on this subject by an excess of reaction against the heresy of Pelagius; and because he claimed more for Human Nature than was due, they were tempted to condemn it altogether, and thus exposed themselves to the charge of disparaging Him Who is its Author. See for instance Augustine (de Libero Arbitrio, iii. 54, in Joann. Tract. 14, ad finem; c. Julian. Pelagian. lib. vi.).

The meaning of the word φύσις, or Nature, must be determined by the context in which it stands.

Here, evidently, it is used by St. Paul to signify Nature, — not as created by God, but as depraved by man, not listening to the Voice of God speaking to him by Reason and Conscience, and not submitting to and obeying the Will and Word of God, and not seeking for light and strength in the Grace of God, but making an abuse of Nature to become his Nature, by listening to the Voice of the Evil One, and giving himself up to the indulgence of the violent and vicious passions of his Nature, and surrendering himself a miserable slave to the Enemy of God, the Prince of the Power of the air, and joining himself to the children of disobedience. See Bp. Butler, Sermon ii. on Human Nature, where he considers the word Nature as used in this text by St. Paul, and distinguishes its various significations; and cp. note below on iv. 26, and Introduction to the Epistle to the Romans, p. 190.

g Matt. 16. 17.
 Rom. 3. 24.
 & 4. 6.
 Tit. 3. 5.
 h Rom. 3. 20, 27.
 & 4. 2. & 9. 11.
 & 11. 6.
 i Cor. 1. 29, 30.
 2 Tim. 1. 9.
 Tit. 3. 5.
 i Deut. 32. 6.
 Ps. 100. 3.
 Isa. 29. 23.
 2 Cor. 5. 17.
 ch. 4. 24.
 Tit. 2. 14.
 j Col. 1. 21.
 k Rom. 9. 4.
 l Col. 1. 20.
 & 2. 4.
 m Isa. 9. 5, 6.
 John 10. 16.
 & 16. 33.
 Acts 10. 36.
 Rom. 5. 1.
 Col. 1. 20.
 Gal. 3. 28.

καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. ⁷ ἵνα ἐνδείξηται ἐν τοῖς αἰώσι τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. ⁸ τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον, ⁹ οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθαι. ¹⁰ Αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹¹ Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπῆλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. ¹³ Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹⁴ Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφό-

6. καὶ συνήγειρε, καὶ συνεκάθισεν] and raised us together with Christ, and made us sit together with Him, at God's Right Hand. By virtue of Christ's Incarnation, Resurrection, and Ascension, and Session at God's Right Hand, and by reason of our Incorporation into that Body, of which, as the Apostle has already stated, we all are Members under Him our Head (i. 10. 23; cp. v. 30), we are already risen, and are seated, in hope and expectation, in heavenly places.

"In coelestibus Christus jam sedet, nondum autem nos. Sed quia spe certā quod futurum est jam tenemus, simul sedere nos in coelestibus dicit Apostolus nos, nondum in nobis, sed jam in Illo." Augustine (c. Faust. xi. 8).

"Because the Body of Christ—that is, the Church—will be at God's Right Hand in bliss; therefore the Apostle says, that God has made us to sit together with Christ in heavenly places. For though we are not yet there in person, we are there already in hope. Augustine (de Agone Christiano, 28).

The Head being already seated there, the Body sits with it; therefore the Apostle adds, that we sit there together in Christ. Chrysostom.

Even now the Saints of God have their conversation in heaven (Phil. iii. 20); their home is there, and their heart is there. And so, even now, they sit together in heavenly places in Christ. Origen, Jerome.

Bp. Pearson (Art. vi. p. 513) thence takes occasion to dwell on the consequent duties of faith, trust, and hope, in Christ our Head, Who has risen, and ascended, and sitteth at God's Right Hand, and has thus raised us and exalted us His Members, even to the immediate neighbourhood of the Throne of God. (Rev. iii. 21.) Hence also follows the duty of personal holiness. While we look upon Him at God's Right Hand, we see ourselves in Heaven. "How should we rejoice, yea, how should we fear and tremble at so great an honour!" "Be ye holy, for I, the Lord your God, am holy." (Lev. xix. 2; xxi. 8.)

7. ἵνα ἐνδείξηται ἐν τοῖς αἰώσι τοῖς ἐπερχομένοις] that He might show forth in the ages that are to come the exceeding riches of His grace. "Ut ostendat saeculis supervenientibus inenarrabiles divitias benignitatis suae, Qui à Lege et Prophetis annuntiatus est, Quem Christus Suum Patrem confessus est." Irenaeus (iv. 5).

τὸ ὑπερβάλλον πλοῦτος] So A, B, D*, F, G.—Elz. has the masculine form. See above, i. 7.

—χάριτος—ἐν χρηστότητι—ἐν Χριστῷ] 8. τῇ γὰρ χάριτί ἐστε σεσωσμένοι] Cp. v. 5. There is an observable alliteration in the words χάρις, χρηστότης, Χριστός in these verses, 5—10. And it may not be irrelevant to remark, that the first radical letters of these words, XP, constitute a perfect septenary and sabbatical number, 700,—a number expressive of Fulness and of Rest (see on Matt. xxviii. 1), and formed the Christian symbol of the Church and Empire, as may be seen in the Editor's Appendix to the Apocalypse, G, pp. 167—162.

8, 9. χάριτί ἐστε σεσωσμένοι—οὐκ ἐξ ἔργων] by grace ye have been saved, not of works. Quoted by S. Polycarp ad Philip. i., who adds θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ.

On the doctrine of the passage cp. Gal. ii. 16, and the Remarks "on the Doctrine of Justification" prefixed to the Epistle to the Romans, pp. 191—198; and cp. Tit. iii. 5, where salvation is spoken of as a thing already effected, as here; and see above, Rom. viii. 28—30.

8. Θεοῦ τὸ δῶρον κ.τ.λ.] ye are saved by Grace through faith; and this very thing that you are saved through faith, does not originate and proceed out of yourselves (ἐξ ὑμῶν). Of God is the gift, for a gift it is. Faith is from God. He called you, that you

might believe. (Theodoret.) Your salvation does not proceed out of your works, lest any one should boast; for we are His workmanship, created in Christ Jesus for good works, which God prepared before for us to walk in.

We are not only God's ποίημα, or handiwork, but we have also been created anew in Christ. The word κτισθέντες is said of our Regeneration. (Theodoret, Theophyl.) See v. 15, and Gal. vi. 15, and 2 Cor. v. 17. The word ποίημα, though not to be limited to our original creation, yet surely does not exclude it. And we were created anew for good works. God therefore has a double claim on us,—first, as our ποιητής, next as our κτιστής in Christ.

Hence it follows, that the power we have of working does not spring out of ourselves, but from God, and cannot therefore have any intrinsic merit in it, for which we can claim salvation as a due. We are mere creatures, and works of God; all our faculties are of Him. To Him be all the praise. We were created anew in Christ Jesus, and were admitted into a state of salvation, not because we had done good works, and merited salvation thereby; but we were admitted into that state by God's free grace, in order that we might do good works which God before prepared for us as our appointed path to lead us into heaven (cp. Chrys.), as you formerly walked in transgressions and sins which led to destruction. See v. 1.

Hence Augustine says (in Ps. cxlii.), "Opera bona non habemus? Habemus planē; sed vide quid sequitur, Ipsius figmentum sumus." Do not therefore imagine that thou canst do any thing of thyself that is good. No. Turn thine eyes away from thine own work, and look up to the work of Him Who made thee. He has made thee. He re-makes in thee what He had made and thou hast un-made. He made thee to be; and if thou art good, He made thee to be so; and therefore work thy work with fear and trembling. (Phil. ii. 12, 13.) Why with fear and trembling? Because it is God Who worketh in thee to will and to do of His good pleasure. Therefore work with fear and trembling, in order that our Creator may have good pleasure to work in the low valley of our working. O God, there can be no good in us, unless it be done by Thee Who hast made us!

11. τὰ ἔθνη ἐν σαρκί] Gentiles in the flesh; that is, not circumcised, not having in your flesh the seal of God's covenant with Abraham.

—οἱ λεγόμενοι ἀκροβυστία κ.τ.λ.] ye are called the Uncircumcision by those who call themselves the Circumcision. But do not heed these names. For, if ye have the Circumcision of the Spirit, ye, though uncircumcised in the flesh, have the true Circumcision (Rom. ii. 28. Phil. iii. 3), whereas if they are uncircumcised in heart and ears (Acts vii. 51), their Circumcision becomes Uncircumcision. (Rom. ii. 25.) Cp. Jerome here, who adds, "Circumcidamur et sabbatizamus in Spiritu, spirituales victimas offerentes . . . nos Deo offeramus, et accincti lumbos et expediti pascha comedamus."

12. καιρῷ] season, only temporary.

—χωρὶς Χριστοῦ] separate from Christ.

—ἄθεοι] ye had a multitude of gods, and yet ye were without God (Jerome), and this in God's own world, and although ye yourselves were His creatures, created in His Image. A strange solitude!

13. ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ] ye who were formerly far off were brought near by the blood of Christ. How was this done?

(1) By the Incarnation of Christ.

Forasmuch as all the children are partakers of one flesh and blood (see Acts xvii. 26), He also Himself likewise took part of

τερα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ¹⁵ τὴν ἐχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον ποιών εἰρήνην, ¹⁶ καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ. ¹⁷ καὶ ἔλθων εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ εἰρήνην τοῖς ἐγγύς, ¹⁸ ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ Πνεύματι πρὸς τὸν Πατέρα.

¹⁹ Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων, καὶ

n 2 Cor. 5. 17.
Gal. 6. 15.
Col. 2. 14.
o Rom. 6. 6.
& 8. 3.
Col. 1. 20.
& 2. 14.
p Ps. 148. 14.
Isa. 57. 19.
q John 10. 9.
& 14. 6.
Rom. 5. 2.
ch. 3. 12.
Heb. 4. 16.
& 10. 19, 20.
r Gal. 6. 10.
Phil. 3. 20.
Heb. 12. 22, 23.

the same (Heb. ii. 14); and being God manifest in the flesh (1 Tim. iii. 16), He united us to God.

(2) By the propitiatory and expiatory shedding of His Blood on the Cross, by which He redeemed us from death, the penalty of sin (Heb. ii. 14, 15. 1 John ii. 2; iv. 10), and by which also He atoned and reconciled us to God (2 Cor. v. 18, 19. Col. i. 20, 21), and has purchased for us an everlasting inheritance.

Christ (says the Apostle) reconciled us by His Body and by His Flesh. That flesh, which in Him was spotless, reconciled the flesh which in us was sullied by sin, and brought it into amity with God. (Cp. Rom. viii. 3.) Hence we see the necessity of confessing the reality of Christ's human flesh, and its consubstantiality with our flesh. Otherwise the Reconciliation between us and God would never have taken place. But now Christ, by His communication of Nature with us, has reconciled man to God. He has reconciled us by the body of His flesh, and has redeemed us by His blood. In every Epistle the Apostle clearly testifies that we are saved by the flesh of our Lord and by His blood. *Irenaeus* (v. 14).

14. ἡ εἰρήνη] Christ is our Peace, in reconciling men to God, and in reconciling all nations to each other in Himself.

— ὁ ποιήσας τὰ ἀμφοτέρα ἐν] "Qui fecit duo unum, Judaicum scilicet populum et Gentilem." *Tertullian* (c. Marcion. v. 17).

— τὸ μεσότοιχον τοῦ φραγμοῦ λύσας] Having broken down the intervening wall which hedged off the Jew from the Gentile, and having united all men as one family in Himself, the Second Adam, one new man, in Whom there is neither Jew nor Greek . . . for ye are all one in Christ Jesus (Gal. iii. 28). See Acts xv. 9. So *Tertullian*, l. c., and *Severian* here, and *S. Jerome*.

Bp. Fell, Hammond, Welstein, and others, suppose an allusion here to the Court of the Gentiles fenced off from the rest of the Temple (Ezek. xlv. 7. Acts xxi. 28), which was indeed a practical evidence of that separation.

But the word φραγμός, or hedge, leads the mind rather to the metaphor of the Vineyard, in which the favoured people of God were planted, and in which they were fenced off by a hedge from all other Nations. See Isa. v. 7, "The Vineyard of the Lord of Hosts is the house of Israel." And v. 2, "He made a wall about it," where the LXX has φραγμόν, hedge, as St. Paul here, περιέθηκε. And see our Lord's own words, Matt. xxi. 33. Mark xii. 1.

15. τὴν ἐχθραν ἐν τῇ σαρκὶ κ.τ.λ.] having by His flesh abolished the enmity, namely, the Law of the Commandments, in positive precepts. Such seems to be the order and construction of the words. The meaning is, that Christ by His Flesh, which was the Flesh common to all, and by His Obedience, which was meritorious for all men, without any distinction of race, abrogated and annulled the enmity (Rom. viii. 3) which separated Jew from Gentile, namely, the Law of Ritual Ordinance, but not the Commandments enjoining moral duties, which are perpetual and obligatory on all, and which our Lord declared to be binding on all when He said, "If thou wilt enter into life, keep the commandments" (Matt. xix. 17).

But He abrogated such ordinances as consisted in δόγματα, positive edicts and decrees, such as Circumcision. He not only took away the curse of the Law, and mitigated the rigour of the Moral Law, but He repealed the ordinances of the Ceremonial Law.

The word δόγμα is never applied in Scripture to any commandment of Natural Law, but only to occasional and positive Edicts promulgated by Authority, and such as had no force before promulgation. (See Luke ii. 1. Acts xvi. 4; xvii. 7.)

That this is the meaning of δόγματα is evident from Col. ii. 14, 20, which affords the best explanation of the word as used here, and of the sense of this passage.

Christ effected this "in and by His Flesh,"

(1) By taking that flesh which had been defiled by lusts of the flesh (see v. 3), and by sanctifying it, and uniting it to God in Himself. See on Rom. vii. 6.

(2) By taking that flesh which formerly had been made by

Circumcision a note of difference and occasion of separation between Jew and Gentile (see v. 11), and by taking away that cause of difference and separation by abolishing the Ceremonial Law.

(3) By perfect obedience to that Law, and by fulfilling all righteousness (Matt. iii. 15) in the flesh common to us all.

(4) By His Death in that Flesh, which fulfilled, consummated, and exhausted all the Sacrificial Types and Ceremonies of the Levitical Law. And thus by removing that Legal Fence which severed Jew from Gentile, He joined them together in Himself, the Second Adam, the One New Man.

16. καὶ ἀποκαταλλάξῃ] He proceeds to speak of another Reconciliation effected by Christ; and of another ἐχθρα, or Enmity, dissolved by Him, viz. that between God and Man.

Christ effected this Reconciliation by His Flesh; and He destroyed this Enmity also by His Cross. "Reconciliat in uno corpore ambo, et Judaicum et Gentilem populum, Deo, quem utrumque genus offenderat." *Tertullian* (c. Marcion. v. 47).

— ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ] having slain the enmity by it, i. e. by the Cross.

The Cross was laid upon Christ by Satan, the ἐχθρὸς, the Arch-Enemy of God and Man. But Christ, who was nailed by the Enemy to the Cross, destroyed thereby the Enmity which Satan had made, and nailed Satan himself to it, and triumphed over him by it (Col. ii. 15, where see note), and vanquished him with his own weapons; and by His Death destroyed him that had the power of it, even the Devil. (Heb. ii. 14.)

17. εἰρήνη] The second εἰρήνη, omitted by *Elz.*, is found in A, B, D, E, F, G, and has been adopted by *Lach., Tisch., Rückert, Meyer, Ellicott, Alford*.

The εἰρήνη, or Peace, here mentioned, is contrasted with the ἐχθρα above mentioned; and the word εἰρήνη is happily repeated, just as the word ἐχθρα had been repeated (vv. 15, 16), because Christ, Who is our Peace (v. 14), has now brought both parties (i. e. Jew and Gentile), who were before at Enmity with one another and with God, to a state of Peace between themselves and with Him, and has given access to both, by one Spirit, to the Father.

He Who is our Peace came and preached Peace to all. Hence after His Death, by which He made Peace, the first words He uttered, and He uttered them twice to His assembled disciples, were "Peace be unto you" (John xx. 19, 21). And He showed also that it is by the One Spirit that we have access through Him to our Father, now at peace with us, by breathing on them and saying, "Receive ye the Holy Ghost;" and He gave them the Ministry of Peace and of Reconciliation to God, "Whose soever sins ye remit," &c. (John xx. 22, 23.)

— εὐηγγελίσατο—ἐγγύς] A quotation from Isa. lvii. 19.

In writing to Gentile Churches, recently converted to Christianity, St. Paul rarely quotes the Old Testament. See note above on 1 Thess. i. 9.

The Ephesian Church was a Gentile Church. See ii. 11; iv. 17.

But in this Epistle St. Paul often cites the Old Testament. See in iv. 8, a quotation from Ps. lxvii. 18; in iv. 25, from Zech. viii. 16; in iv. 26, from Ps. iv. 4; in v. 14, from Isa. lx. 1; in v. 31, from Gen. ii. 24; in vi. 2, 3, from Exod. xx. 12, Deut. v. 16.

This characteristic of the present Epistle harmonizes with the peculiar circumstances of the Ephesian Church, which had been instructed by the Apostle personally during no less a period than three years. (Acts xx. 31.)

18. τὴν προσαγωγὴν] the access, their only access, to God.

19. οὐκέτι ξένοι καὶ πάροικοι] no longer strangers and sojourners. Πάροικοι = 'inquilini,' persons dwelling in a city, but not having the rights of citizens.

In a Christian sense, Ye are no longer strangers and sojourners in regard to the heavenly City, but ye are strangers and sojourners on earth. *Augustine* (in Ps. 118).

Ps. 118. 22.
Isa. 28. 16.
Matt. 16. 18.
1 Cor. 3. 9, 10.
1 Pet. 2. 4, 5.
Rev. 21. 14.
1 Cor. 3. 17.
1 Cor. 6. 19.
2 Cor. 6. 16.
ch. 4. 16.
1 Pet. 2. 5.
a Acts 21. 32.
ch. 4. 1.
Phil. 1. 7, 13, 14.
16.
Col. 1. 21, 24. & 4. 3. 2 Tim. 1. 8. & 2. 10. Philem. 1.
c Acts 22. 17, 21. & 26. 16, 17. Rom. 16. 25. Gal. 1. 11, 12. ch. 1. 9, 10. Col. 1. 26, 29.

οἱ κείνοι τοῦ Θεοῦ, ²⁰ ἐποικοδομηθέντες ἐπὶ τῇ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, ²¹ ἐν ᾧ πάντα οἰκοδομὴ συναρμολογουμένη αὖξαι εἰς ναὸν ἅγιον ἐν Κυρίῳ, ²² ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. ¹ Τούτου χάρις ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν, ² εἶπε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, ³ ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προ-

²⁰ ἀποστόλων καὶ προφητῶν] of Apostles and Prophets, ye are built on them. This expression, Ye are built upon the foundation of the Apostles and Prophets, is not to be understood (as it has been recently by some) to signify, Ye are built on the foundation on which they are built, but it means, Ye are built upon them. The expression may be illustrated by the considerations stated above on Matt. iii. 9; x. 2; xvi. 18. John i. 42. And comp. Rev. xxi. 14, where the Apostles are called the θεμέλιοι, foundation-stones, of the heavenly Jerusalem.

He puts Apostles before Prophets. We are built on Apostles first, and then Prophets: Christ comes before Moses, the Gospel comes before the Law; the Creed comes before the Decalogue.

The Apostles had a fuller revelation of what Prophets desired to see, Luke x. 24 (Theodoret). Besides, the Ephesians, as Gentiles, were brought by the Apostles to a knowledge of the Prophets. See above on 1 Thess. ii. 18.

He joins Apostles with Prophets, and thus shows that the Prophets, as well as Apostles, appertain to the Gentiles as well as to the Jews. Chrys.

Thus he refutes by anticipation the Marcionites and Manicheans, who endeavoured to separate the Old Testament from the New.

Tertullian, referring to this text, says that Marcion, to fortify his own heresy, expunged the words and Prophets: "Ob-litus Dominum posuisse in Ecclesia sicut Apostolos et Prophetas; timuit scilicet ne et super veterum Prophetarum fundamento aedificatio nostra constaret in Christo, cum ipse Apostolus ubique nos de Prophetis exstruere non cesset" (c. Marcion. v. 17).

For the argument of the Church against the Manicheans, see Augustine (c. Faustum, lib. xviii. xix.).

It is to be regretted that the force and beauty of this text, and of the Apostle's argument here, have been marred in recent Expositions of it, limiting the word "Prophets" to the New Testament dispensation, and excluding all reference to the Old Testament. Such is the interpretation of Pelagius, Koppe, Rosenmüller, Platt, Harless, Olshausen, De Wette, Meyer, and others. But it is opposed to the general sense of Christian Antiquity. The absence of the article before προφητῶν is no argument against this ancient interpretation, as Meyer allows; and see Bp. Middleton (chap. iii. p. 89).

The sense of the Ancient Church in this matter is well expressed by an Apostolic Father. "Christ alone is the Door to the Father. Through Him (i. e. Christ), Abraham, and Isaac, and Jacob, and the Prophets, and the Apostles, and the Church enter in. All these enter in by Christ to the Unity of God. But the Gospel has a peculiar prerogative, in that it declares the Advent of Christ, His Passion and His Resurrection. The beloved Prophets prophesied of Him, but the Gospel is the consummation of Incorruption (ἀφθαρσίας, see on vi. 24)." Ignatius (ad Phil. 9).

This interpretation, which is adopted by Bp. Pearson (on the Creed, Art. i. p. 19), is in full harmony with St. Paul's argument in this Chapter.

He had shown that both Jews and Gentiles are reconciled and united in Christ. (v. 11—17.) He shows now that this reconciliation and union is in perfect unison with the Divine Plan in both Testaments. The Prophets in the Old Testament prophesied of Christ to come. The Apostles in the New preach Christ already come. Both speak of Him, and meet in Him. And the Church, in which Jews and Gentiles are united in Christ, is built on the foundation of the Apostles of the New Testament and of the Prophets of the Old. The Gentiles are not without the Old Testament, nor are the Jews without the New. Both are built on both, and both meet together in the One Corner-Stone, which is Christ.

Observe also, that in this description of the foundation of the Church, St. Paul says nothing of St. Peter singly, as distinguished from the other Apostles, or of his so-called Successor, the Bishop of Rome, as the Rock of the Church; and thus he refutes also by anticipation the Papal Heresy. See on Matt. xvi. 18.

— ὄντος ἀκρογωνιαίου] The Lord is called the Chief Corner-Stone (Ps. cxviii. 22. Matt. xxi. 42), not the highest Stone, but the principal and corner Stone (see A. Lapide), because in Him the two Walls (the one coming from the Gentile, the other from the Jewish, World) meet, and are united in one. Theodoret. Augustine, Sermon. iv. Christ is the "lapis angularis," as "omnia sustinens, et in unam fidem Abraham colligens eos qui ex utroque Testamento apti sunt edificio Dei." Irenaeus (iv. 25). The chief corner-stone binds together not only the walls, but the foundation-stones also. So Christ unites Prophets and Apostles, as well as Jews and Gentiles. Chrys.

21. πάντα οἰκοδομῇ] So B, D, E, F, G, I, K, and many Cursive and Fathers. And so Lachm., Tisch., Ellicott, Alf. Elz. has πάντα ἢ with A, C. See also Winer, § 18, p. 101, and so Harless, Olshausen, De Wette.

Though πᾶς without the article following it rarely signifies the whole, yet it sometimes has that meaning, and so the Apostolic Father, S. Ignatius, uses the word in his Epistle to the Ephesians, c. 12, where see Dr. Jacobson's note. So omnis in Latin, e. g. "Non omnis moriar" for totus, and see the remarks of Bp. Pearson (Vind. Ign. ii. 10).

The force of the Apostle's argument would be much impaired by the adoption of the rendering of those Interpreters who, proceeding on the principles of classical usage, affirm that these words mean "every congregation that is built in."

That interpretation may serve as a specimen, among others that might be cited (if the task were not invidious), how Criticism may become uncritical by an over-strained application of the rigid rules of Attic philology to the Text of the New Testament.

CH. III. 1. δέσμιος τ. Χριστοῦ] the prisoner of Christ. Cp. iv. 1. Col. iv. 18. μνημονεύετε μοῦ τῶν δεσμῶν. Phil. i. 7. 13, 14. Heb. x. 34. Philem. 9, 10. 13.

St. Paul was now in custody, as described in the Acts of the Apostles (xxviii. 16), bound to the soldier who guarded him.

He regards his chains as from the hand of Christ (cp. Winer, p. 170, on the use of the genitive), and therefore as sanctified to him; as S. Ignatius, in his Epistle to the Ephesians, c. 11, calls his own chains πνευματικὸς μαργαρίτης, spiritual bracelets of pearls. And compare Tertullian's beautiful address, "ad Martyres," on the disposition and feelings with which a prison and bonds for Christ are to be regarded by the Christian martyr:—

"Hoc praestat carcer Christiano quod eremus Prophetis . . . Nihil crux sentit in nervo, cum animus in caelo est (c. 2). Carcerem nobis palestram interpretamur . . . Bonum agone subituri estis, in quo Agonothetes Deus vivus est, Xystarches Spiritus Sanctus, corona aeternitas: brabium politia in caelis, gloria in saecula saeculorum." (c. 3.)

— ἐπεὶ ὑμῶν τῶν ἐθνῶν] in behalf of you Gentiles. "Vinctum Jesu Christi Paulum esse pro gentibus potest intelligi, quod Romae in vincula coniectus hanc Epistolam miserit eo tempore quo ad Philemonem et ad Colossenses et ad Philippenses scriptas esse monstravimus." S. Jerome.

His preaching of the Universality of the Redemption accomplished by Christ for Gentiles no less than Jews, had been the occasion of his arrest by the Jews at Jerusalem, and of his consequent imprisonment, and it was made more glorious and efficacious by that imprisonment. See Acts xxi. 28; xxii. 21, 22, and Phil. i. 12.

St. Paul, a Hebrew of the Hebrews, was made by God's grace to be the Confessor, as well as the Apostle, of the Gentile World.

2. εἶπε ἡκούσατε τὴν οἰκονομίαν τ. χ.] if (as I suppose) ye heard the dispensation of the grace given unto me. See the use of εἶπε, iv. 21, εἶπε αὐτὸν ἡκούσατε.

The word ἡκούσατε, with the accusative, signifies more than 'ye heard of' as a mere fact; it means, 'if ye attended to,' and understood it. See iv. 21, and on Acts ix. 7.

3. κατὰ ἀποκάλυψιν] by revelation. See Gal. i. 12. — ἐγνωρίσθη] So the majority of the best MSS. Elz. ἐγνώρισε.

ἐγραψα ἐν ὀλίγῳ, ⁴ πρὸς δὲ δύνασθε ἀναγνώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, ⁵ ὃ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. ⁶ εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ⁷ οὗ ἐγενήθη διὰκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ⁸ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, ⁹ καὶ φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι, ¹⁰ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολιποίκιλος

d Acts 10. 28.
e Gal. 3. 29, 30.
& 3. 14.
ch. 2. 15, 16.
f Rom. 1. 5.
Col. 2. 12.
g Acts 9. 15.
& 13. 2. & 22. 21.
& 26. 17.
1 Cor. 15. 9.
Gal. 1. 16.
& 2. 8.
1 Tim. 1. 13, 15.
& 2. 7.
2 Tim. 1. 11.
h John 1. 3.
Rom. 16. 25.
ch. 1. 9.
Col. 1. 16, 26.
2 Tim. 1. 10.
Tit. 1. 2, 3.
Heb. 1. 2.
1 Pet. 1. 20.
1 Pet. 1. 12.

— τὸ μυστήριον] *the mystery of the free admission of you Gentiles into the Church on equal terms with the Jews.* See above, Rom. xvi. 26, 26.

— καθὼς προέγραψα ἐν ὀλίγῳ] *as I wrote above in this Epistle in few words.* 'Ἐν ὀλίγῳ signifies *brevi*, in small space or time, *summatim*, *strictim*, *rapitum*. See note above on Acts xxvi. 29.

The meaning is, that he had only just touched on that great subject, which would require a large space and much time for its due consideration, and would not even then be exhausted, so high and profound is its Mystery. Cp. *Wetstein* here.

4. πρὸς δ] *at which*, or by reference to what has been already written by me (short and summary as it is), *you are enabled, while you read it, to apprehend my insight into the Mystery of your own privileges in the Body of Christ.*

5. ἐτέραις] *Elz.* prefixes *ἐν*, which is not in the best MSS. and *Edd.* The sense is, it was not made known to other ages. And then he qualifies this, and explains it by the epexegetis τοῖς υἱοῖς τῶν ἀνθρώπων, i. e. to the sons of men, that is to say, to unregenerate *Reason*, not enlightened by the Holy Spirit, the Giver of all knowledge of the hidden things of God.

He does not mean to say that this Mystery was wholly concealed from all in past ages; for (as *S. Jerome* and others observe here) it was foretold by the *Prophets* in the Old Testament, and was confirmed by the *Apostles* by an appeal to the *previous testimony of the Prophets*. See the argument of *St. James* in the Council of Jerusalem (Acts xv. 16, 17), and of *St. Paul* at Antioch in Pisidia (xiii. 47), and to the Romans (i. 2—5; ix. 24; x. 19; xvi. 27). But what he means is, that it was not revealed to the sons of men, to the whole human race, nor was it revealed so fully as it is now. See *Chrysost.* and *Theodore* here, and particularly the full exposition of *S. Jerome*.

7. ἐγενήθη] *'factus sum'* (*Vulg.*). *I was made*, I became, so by God's grace. Cp. above, 1 Thess. i. 5, 6; ii. 5, 7. This is the reading of A, B, D*, F, G, and is preferable to that of *Elz.* ἐγενόμην.

8. τῷ ἐλαχιστοτέρῳ] *less than the least.* On this form of double comparison, expressive here of deep humility, cp. 3 John 4, *μειστώτερος*. *Winer*, § 11, p. 65. *Lobeck*, *Phryn.* p. 135.

As to *St. Paul's* estimate of himself, apart from what he was by *divine grace* as the Apostle of Christ, see above on 1 Cor. xv. 8, ὥστε τοῦ ἐκ τράματι ὥφθη κάμω, and on 2 Cor. xi. 33.

He represents his own *littleness and lowliness of estate* as a fit reason why he should have been specially chosen by God's grace to preach the Gospel to the *Gentiles*, who were regarded by the Jews as outcasts from God.

Humility is the path to honour. "Omnibus infimior Paulus; idcirco major." *Jerome*.

— τὸ πλοῦτος] See i. 7.

— ἀνεξιχνίαστον] *"Divitias ante investigabiles, nunc apertas."* *Jerome*. "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known" (Ps. lxxvii. 19).

9. οἰκονομία] So the majority of the best MSS. and Editions. *Elz.* has *κοινωνία*.

— τῷ τὰ πάντα κτίσαντι] *to Him Who created all things.* The Apostle uses these words lest it should be imagined that, because the Mystery was hidden in God, and was not revealed by Him to the world in past ages, it was not His own dispensation. Its existence in His own Mind, its concealment from the World, its Revelation were all ordered by Him.

The words διὰ τοῦ Χριστοῦ, which are added here in D**, E, I, K, and by many of the Fathers and by *Elz.*, but are not in A, B, C, D*, F, G, nor in the Latin Fathers generally, were used as an argument by the *Arians* to prove an inferiority in Christ. And it may be relevant therefore to add the remarks of *Waterland* upon them (i. p. 130, Defence of some Queries, Qu. xi.):

"The Son of God," you say, "is manifestly the Father's Agent in the Creation of the Universe," referring to Eph. iii. 9, and to Heb. i. 2, from whence you infer that He is "subordinate in nature and in power to Him." You insist much upon the distinction δι' αὐτοῦ and ὑπ' αὐτοῦ, explaining the former of an *instrumental*, and the latter of an *efficient* cause. As to the Son's being *agent with*, or *assistant* to the Father, in the work of Creation, we readily admit it, and even contend for it. The Father is *primarily*, and the Son *secondarily*, or *immediately*, Author of the world; which is so far from proving that He is *inferior*, in nature or powers, to the Father, that it is rather a convincing argument that He is *equal* in both. A *subordination of order*, but none of *nature*, is thereby intimated.

As to the distinction between δι' αὐτοῦ and ὑπ' αὐτοῦ, *per quem* and *ex quo*, or the like, it can be of very little service to your cause. The preposition διὰ, with a genitive after it, is frequently used, as well in Scripture, as in ecclesiastical writers, to express the *efficient* cause, as much as ὑπὸ, or ἐκ, or παρ, or any other. So that the argument drawn from the use of the prepositions, is very poor and trifling, as was long since observed by *Basil the Great*, who exposes its author and inventor, *Aëtius*, for it. Please but to account clearly for one text out of many (Rom. xi. 36), "Of him, and through him (δι' αὐτοῦ), and to him, are all things: to whom be glory for ever." If you understand this of the Father, then, by your argument from the phrase δι' αὐτοῦ, you make Him also no more than an *instrumental* cause; if you understand it of more persons, here is an illustrious proof of a Trinity in Unity.

10. ἵνα γνωρισθῇ κ.τ.λ.] *in order that the manifold wisdom of God might now be made manifest to the Powers and Authorities in the heavenly places, by means of the Church.*

Therefore the Cross of Christ was not only a blessing to us, but even to the *Angels* themselves; and it revealed to them a Mystery which they did not know before (cp. 1 Pet. i. 12). *Jerome*.

Compare what *St. Paul* declares to the Bishop of Ephesus, viz. that by His Incarnation on Earth the Son of God was "seen of Angels." (1 Tim. iii. 16.)

Let us not imagine then that the Church is only the depository of Faith; she is also a treasury of Knowledge and Wisdom for others. *Jerome*.

Thou, O Paul, enlightenest Angels and Archangels. Yes. The Mystery had been hidden in God; but it is now revealed by the ministry of the Church. *Chrys.*

Hence also *Ignatius* does not hesitate to say (ad Smyrn. 6), Let no man deceive himself. Even the heavenly powers themselves, and the Glory of Angels, and the Rulers, both visible and invisible, will be condemned, unless they believe in the blood of Christ.

Mysterious and marvellous privilege of the Church to be as a speculum to minister Light to Angels! How exalted is the notion thus afforded of the dignity of the Holy Scriptures, which are the Luminaries of the Church (Ps. cxix. 105). She is the golden Candlestick. But God's Word is the Light which is poured into her, and streams forth through her to the World. See below on Rev. i. 12; xi. 4.

Hence, as the Ark which enshrined the Law was the Throne of God, sitting between the Cherubim in the Holy of Holies, so the Triune God is revealed as enthroned in the *Heavenly Church* on the *Fourfold Gospel*, the Evangelic Cherubim (revealing in their several faces the Fourfold character of Christ Himself), and as worshipped by them, leading the Chorus of Universal Praise to the Ever-Blessed Trinity. See on Rev. iv. 6—9.

The word πολυποίκιλος is used by *Euripides* (Iph. Taur. 1149) as an epithet of embroidered garments, and by *Isidore* (Athen. xv. p. 679, D) to signify the many variegated hues of a

k John 10. 9.
& 14. 6.
Rom. 5. 2.
ch. 2. 18.
Heb. 4. 14—16.
& 10. 19—22.
1 ch. 5. 1.
Phil. 1. 14.
1 Thess. 3. 3.
Col. 1. 24.

m Rom. 2. 29.
& 7. 22.
2 Cor. 4. 16.
ch. 6. 10.
1 Pet. 3. 4.
n Col. 2. 7.

σοφία τοῦ Θεοῦ, ¹¹ κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ¹² ἐν ᾧ ἔχομεν τὴν παρρησίαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.

¹³ Διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

¹⁴ Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, ¹⁵ ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, ¹⁶ ἵνα δῶῃ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ¹⁷ κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,

¹⁸ ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, ¹⁹ γινῶναι τε τὴν

rich chaplet of flowers; hence it is rendered *many coloured* by the Arabic Version here.

So is God's wisdom infinite in variety, richness, and beauty, and adapting itself to all the needs of man, in every age, and of every creature in the world.

For a specimen of its variety, see the instance noted by Our Blessed Lord, Matt. xi. 18, 19.

This remarkable statement of the Apostle, that the *Angels* themselves are indebted to the Church of Christ for illumination in the Mysteries of the Gospel, would be a very profitable one to the *Colossians*, and other Christians of Asia, who had been beguiled by false teachers into *worship* of *Angels* (Col. ii. 18). This and other truths contained in this Epistle to the *Ephesians*, and especially its clear language on the unapproachable Majesty of Christ, God manifest in the flesh, would render this Epistle to the *Ephesians* very salutary and reasonable for the use of the *Colossians*. See below, Col. iv. 16, and Introduction to that Epistle.

¹¹ ἐποίησεν] *He made effectual.*

¹² διὰ τ. πίστεως αὐτοῦ] *through the faith of which* He is the author and finisher (Heb. xii. 2), the source and the end.

¹³ Διὸ αἰτοῦμαι μὴ ἐγκακεῖν] *Wherefore* I beseech you not to faint in my *tribulations*. Do not suppose that I faint in my afflictions. I, a prisoner at Rome, exhort you Ephesians not to faint in them. Why should he fear that they might faint in his trials? Because seeing him, who was Christ's chosen champion, and one who professed to be endowed with supernatural powers, afflicted and outraged by the World for preaching the Gospel, they might be tempted to imagine that his professions were untrue, and that the World was stronger than Christ. Thus they might be offended, and perplexed, and falter in the faith. Hence St. Paul praises the Galatians for not despising his infirmity in the flesh. (Gal. iv. 14.)

"Non itaque mirum est, si pluribus Paulo angustiis coarctato, Ephesii tentabantur, et habebant necessarium orationum ejus auxilium, ne deficerent in pressuris suis. . . . quas propterea patiebatur quia Evangelium predicabat." *S. Jerome*. Cp. note on Acts xiv. 22.

He therefore beseeches *them* not to faint in *his* tribulations, and he prays *God* to give them strength to endure unto the end (v. 14—16). By the former prayer he shows the *freedom of their will*, and by the latter prayer he shows their need of *divine grace*. *Augustine* (Serm. 163).

On ἐγκακεῖν, see Gal. vi. 9.

¹⁴ κάμπτω τὰ γόνατα] *I bow my knees*. A remarkable expression. He speaks of the "bending of the knee" as a synonym for prayer. A posture commended by Christ's example in prayer (Luke xxii. 41), St. Stephen's (Acts vii. 60), St. Peter's (Acts ix. 40), St. Paul's, and his company on the sea shore (Acts xxi. 5), and prescribed by God Himself (Rom. xiv. 11). As to its use in the early Church, see the passages in *Suicer's Thes. v. γονυκλισία*.

— πρὸς τὸν Πατέρα] *Elz.* adds τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Not in A, B, C, nor in some Fathers and Versions, and expunged by *Lachm.*, *Tisch.*, *Rückert*, *Harless*, *Meyer*, *Ellicott*, *Alf.*, but found in D, E, F, G, I, K, and *Chrys.*, *August.*, *Theodore.*

The internal as well as external evidence seems to preponderate against the addition; and even if it be genuine, the *ἐξ οὗ* would refer rather to *πατέρα*, as *δῶῃ*, which follows, undoubtedly does. And see *Jerome's* note here, who says, "simpliciter ad Patrem legendum, non ut in Latinis Codicibus additum est, ad Patrem Domini Nostri Jesu Christi."

Indeed, the whole tenour of this Epistle is so ordered as to display God the FATHER as the Beginning and Origin, the

Author and Giver of all things, and as having a *Paternal Relation* to all things in heaven and earth, and so giving a Name to all things: which is a proper act of Paternity.

The act of Adam, the Father of the Human Family, as recorded in the Book of Genesis (ii. 19), giving a Name to all creatures, in his character of the Common Parent of Mankind, and Lord of all Creatures, and so constituted by God, the Universal Father, as His Vicegerent upon earth, was like an earthly reflexion of God's own paternal attributes and sovereign prerogatives.

As to the phrase itself, where *πατὴρ* is put absolutely without a genitive, cp. 1 Cor. viii. 6, *εἰς Θεὸν ὁ πατὴρ*, *ἐξ οὗ τὰ πάντα καὶ ἡμῶν εἰς αὐτὸν*, add Eph. v. 20, *τῷ Θεῷ καὶ πατρί*. Phil. ii. 11. Col. i. 12.

¹⁵ πᾶσα πατριὰ] Every family. *πατριὰ* = Heb. *הַמִּשְׁפָּחָה* (*mechpachah*), and used for it by LXX in Exod. vi. 15. 17. 19. Lev. xxv. 10. Deut. xxix. 18. Ps. xxi. 30. See Luke ii. 4. Acts iii. 25, *πᾶσαι αἱ πατρίαι τῆς γῆς*. "Cognatio vel familia." *Jerome*. Cp. *Winer*, § 18, p. 101.

All the Families of heaven and earth derive *their name* from Him; that is, they all proceed from Him, and are subject to Him, as the Universal Father of all.

To impose a name was a mark of property in, and lordship over, the thing named, and was the special prerogative of fatherhood. Cp. Gen. ii. 19. Isa. lxiii. 19. Jer. vii. 10; xiv. 9. Dan. ix. 18. Luke i. 13. 62.

Abraham, the Father of many Nations (Gen. xvii. 5), was (as well as *Adam*, the Father of the whole Human Family) an earthly Representative of the Almighty Father of all, particularly in giving up his son; and as the Patriarch in whose seed "all families of the earth should be blessed" (Gen. xii. 3. xxviii. 14), who, by Faith in Christ, should call Abraham their father (Rom. iv. 12. 16), and be called *children* of Faithful Abraham. (Gal. iii. 8.)

As all families of the *faithful* are named from Abraham their Father, and as all the families of mankind, according to the flesh, are named from Adam their Father, so all the families in heaven and earth are named from God their Father, from Whom they all come, and in Whose Son they all are blessed.

Since God is the Universal Father of Angels and Men, St. Paul prays to Him to strengthen the Gentiles now incorporated in one Body under Christ, Who is Lord of Angels and of Men.

¹⁶ δῶῃ] *Lachmann* and *Rückert* have admitted *δῶ*, from A, B, C, F, G, and so *Meyer*. Cp. i. 17. But (as *Ellicott* observes) it seems hardly probable that *δῶ* would have been altered into the rarer form *δῶῃ*.

¹⁸ ἐρριζωμένοι καὶ τεθεμελιωμένοι] Rooted as a *plant*, and therefore *alive* and always *growing*—and *grounded* as a *building*, and therefore *firmly established*—in *Love*. And so he says to the Corinthians, "Ye are God's *husbandry*, ye are God's *building*" (1 Cor. iii. 9, and cp. Col. ii. 7). *Origen*.

— τὸ πλάτος κ.τ.λ.] *what is the breadth*, &c. The Everlasting Word extended Himself in every direction: in *height* by Creation, in *depth* by His Incarnation, and in His descent into Hell, and in *breadth* by filling the World with His Light and Glory. *Athanas.* (de Incarn. § 16.)

The Expositor of this text in the present age, even at the risk of being charged by some with indulging in fanciful speculations, can hardly afford to forget that the ancient Church loved to contemplate the Cross of Christ, dying for the sins of the whole world, as expressing by its *quadriform dimensions* the Universality of those attributes here ascribed by the Apostle to God's love in Christ.

The Cross of Christ has all the dimensions of which the

ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ.

²⁰ Ὁ τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἡ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, ²¹ αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων! ἀμήν.

IV. ¹ Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ⁴ Ἐν σῶμα, καὶ ἐν Πνεύμα,

o Rom. 16. 26.
Jude 24.
p ch. 1. 6.
1 Chron. 29. 11.
Ps. 29. 1, 2.
& 72. 19.
& 115. 1.
Isa. 6. 3.
& 42. 12.
a ch. 3. 1.
Phil. 1. 27.
Col. 1. 10.
1 Thess. 2. 12.
b Col. 1. 11.
& 2. 12, 15.
& 3. 12.
c Rom. 12. 5, 10.
1 Cor. 12. 4, 11.
ch. 2. 16.

Apostle speaks. By it He ascended up on high and led captivity captive (Eph. iv. 8); by it He descended to the lowest parts of the earth, and by it He extendeth Himself to the length and breadth of the whole world. *Origen*.

In the elevation of the Cross we see an emblem of His divine power; in its depression we recognize His human condescension; in its extension we see an image of the diffusion of the Gospel throughout the world, and of the union of all men in Him. *Severian* (in *Catenâ*, p. 162).

The Apostle, writing to the Ephesians, portrays, in the form and figure of the Cross, Christ's Power extending to all things and uniting all things. *Gregory Nyssen* (c. *Eunom. Orat. iv.* p. 582). And *S. Jerome* says, "Hæc universa de Cruce Domini Nostri Jesu Christi intelligi queunt."

See also *Bp. Pearson* on the Creed, Art. iv. p. 385, note.

S. Augustine often applies the dimensions of the Cross to illustrate the true character of the spiritual life of those who are crucified to the world in Christ. The firmness and stability, the heavenward tendency, the wide extension of the Cross, symbolize the constancy, and faith, and hope, and expansive charity of the Christian. See *Epist.* 140, c. 64, in *Joann. Tract.* 118, § 6, in *Ps. ciii.* § 14.

He who is crucified with Christ, and extends himself as it were together with Christ upon the Cross, comprehends (*καταλαμβάνει*) what is the breadth, and length, and depth, and height. *Origen*. And so *Jerome* here.

¹⁹ γνῶναι—ὑπερβάλλουσιν τῆς γνώσεως] *to know the love which surpasses the knowledge*. So *Homer*, *Il.* xiii. 847, ἀγῶνος ὑπέρβαλε. This hyperbole describes the work of the Spirit.

Although the love of Christ surpasseth all human knowledge, yet ye shall know it, if ye have Christ dwelling in you; and not only so, but ye shall be filled up to all the fulness of God. *Chrys.*

— εἰς πᾶν τὸ πλῆρωμα τοῦ Θεοῦ] In order that by virtue of your mystical incorporation and indwelling in Christ, Who is God as well as Man, and in Whom dwelleth all the fulness of the Godhead bodily (Col. ii. 9), and of Whose fulness ye have all received (John i. 16), ye His members may have your life hid with Christ in God (Col. iii. 3), and may increase with the increase of God (Col. ii. 19), and be filled up to the fulness of God.

On πληρωθῇτε εἰς see *Winer*, p. 194.

²¹ ἐν τῇ ἐκκλησίᾳ] A, B, C, add καὶ, and so some Versions, and *Lachmann*, *Rückert*, and D*, F, G, have ἐν Χ. ἢ καὶ τῇ ἐκκλησίᾳ. Probably this variation arose from the position of the word Ἐκκλησία in the original before Χριστῷ Ἰησοῦ.

The reading in the text is supported by D*, I, K, most Cursive MSS., and the Greek Fathers, and is adopted by almost all the Editors except those above named.

As to the sense, Christ is *medium unionis*, the *Corner-Stone* (ii. 20), wherein both sides of the building unite, or like the ladder whereon Jacob saw angels ascending and descending. (Gen. xxviii. 12; cp. John i. 51.) All intercourse betwixt heaven and earth, God and man, is through Him. If any grace come from God to us, it is by Christ. If any glory come from us to God, it is by Christ too. *Unto Him be glory in the Church by Christ Jesus*. (Eph. iii. 21.) *Bp. Sanderson* (i. 343).

— εἰς πάσας τὰς γενεὰς κ.τ.λ.] *to all generations of the Age of Ages* (i. e. of *Eternity*). The antiquity of this form of ascription of Glory is testified even by its perversion on the part of the Valentinian Heretics, of whom it is recorded, that "Paulum manifestissimè dicunt *Xonas* nominare seipsum, adhuc etiam et ordinem ipsorum servare sic dicentem, in universas generationes sæculi sæculorum." (Eph. iii. 21.) *Irenæus* (i. 3).

And yet in this expression of the Apostle himself, some have found traces of Gnosticism! as *Baur*, *Paulus*, p. 433. See the note in *Ellicott's* excellent edition, p. 63.

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The ὁ αἰὼν τῶν αἰώνων is the "Age of Ages,"—namely, *Eternity*; and the πᾶσαι αἱ γενεαὶ are all its generations; and the ascription of Glory to God is "for all the Generations of Eternity," for ever and ever, world without end. *Amen*.

CH. IV. 1. Παρακαλῶ—ἐκλήθητε] Hence the imitator of *S. Ignatius* to the Church of Antioch (c. 1): παρακαλῶ οὖν ὑμᾶς ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε.

On the attraction in ἧς ἐκλήθητε see i. 6. 2 Cor. i. 4. *Winer*, § 24, p. 148.

² πάσης ταπεινοφροσύνης] *all lowliness of mind*. A phrase used by St. Paul in his address to the Ephesian Presbyters, Acts xx. 19.

— ἀνεχόμενοι] On the transition to the nominative after ὑμᾶς cp. i. 18. *Winer*, § 63, p. 505.

³ σπουδάζοντες] 'students'; earnestly desiring and endeavouring. A strong word, as *Archbp. Laud* has observed in his Sermon on this text (Serm. vi. Works, i. pp. 155—182), where he says, "Keep then the Unity of the Spirit; but know withal (and it follows in the text, Eph. iv. 3), that if you will keep it, you must endeavour to keep it. For it is not so easy a thing to keep Unity in great bodies as it is thought; there goes much labour and endeavour to it. The word is σπουδάζοντες, study, be careful to keep it. And the word implies such an endeavour as makes haste to keep; and indeed no time is to be lost at this work."

A salutary and reasonable admonition for those who have little regard for Unity in the Church of Christ, and who appear to be almost as eager to break it, as they ought to be earnest to keep it.

— τὴν ἐνότητα τοῦ Πνεύματος κ.τ.λ.] The Unity of the Spirit grounded in internal affection, is to be shown by the bond of Peace, manifested in external profession and action.

The one is the unity of faith, the other of practice; the one of doctrine, the other of discipline and polity. Both are necessary. Hence *S. Ignatius* (ad Magn. 13) speaks of the duty of Church-Communion, σκοπάζετε τῷ ἐπισκόπῳ καὶ ἀλλήλοις ἵνα ἑνωσῶμεν ἢ σαρκικὴν τε καὶ πνευματικὴν.

Like-mindedness is that which joineth all; and in the well-joining of all consists the strength of the Structure. Cp. Col. iii. 14. Phil. i. 27. *Bp. Sanderson*, i. p. 349.

St. Paul dwells here on ἐνότης, unity, and repeats the word εἰς, one, no less than seven times in the two following verses. Such is the stress laid by him on Unity.

S. Ignatius, in addressing the Ephesian Church (c. 1), speaks of it as προωρισμένην πρὸ αἰῶνων εἶναι ἡνωμένην. Cp. *Ignat.* ad Magnes. 7, where he seems to have had in his mind these and the following words of St. Paul.

⁴ Ἐν σῶμα] *One Body*. All the faithful every where who ever have been, or are, or will be. *Chrys.* Charity binds together those who are united by the Spirit, and knits them into the one Body of Christ. *Origen*.

Hence it is justly argued, that the Church upon Earth is a Visible Society, distinguished by certain sensible tokens.

As those everlasting promises of love, mercy, and blessedness, belong to the mystical (i. e. invisible) Church, even so, on the other side, when we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensibly known Company. And this Visible Church in like sort is but one, continued from the first beginning of the world to the last end. Which Company being divided into two moieties, the one before, the other since, the coming of Christ; that part which since the coming of Christ partly hath embraced, and partly shall hereafter embrace, the Christian Religion, we term, as by a more proper name, the Church of Christ. And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gen-

d 1 Cor. 8. 4, 6.
& 12. 5.
e Mal. 2. 10.
1 Cor. 12. 6.

f Rom. 12. 3, 6.
1 Cor. 12. 11.

g Ps. 68. 18.
Col. 2. 15.

h John 3. 13.
& 6. 62.

i Acts 2. 33.

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν, ^{5 d} εἰς Κύριος, μία πίστις, ἐν βάπτισμα, ^{6 e} εἰς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσι ἡμῶν.

^{7 f} Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. ^{8 g} Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς ἀνθρώποις. ^{9 h} Τὸ δὲ ἀνέβη, τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα τῆς γῆς; ^{10 i} ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

ties, bond or free, they are all incorporated into one company, they all make but *one body*. The unity of which *visible* body and Church of Christ consisteth in that *uniformity* which all several persons thereunto belonging have, by reason of that *one Lord* whose servants they all profess themselves, that *one Faith* which they all acknowledge, that *one Baptism* wherewith they are all initiated. *Hooker* (iii. 1).

The *practical* inferences from this may be thus expressed;

St. Paul exhorting the Ephesians, his disciples, to the maintenance of *charity* and *peace* among themselves, doth for inducement to that practice represent the unity and community of those things which jointly did appertain to them as Christians; the unity of that *Body* whereof they were members; of that *Spirit* which did animate and act them; of that *Hope* to which they were called; of that *Lord* Whom they all did worship and serve; of that *Faith* which they did profess; of that *Baptism* whereby they were admitted into the same state of duties, of rights, of privileges; of that *one God* and universal *Father*, to Whom they had all the same relations. He beginneth with the *unity* of the *Body*; that is, of the *Christian Church*. *Barrow* (vi. p. 495, on the Unity of the Church).

— ἐν Πνεύμα] *one Spirit*. Compare the words of one of St. Paul's fellow-labourers: Ἰναὶ ἔσῃς καὶ σχίσματα ἐν ὑμῖν; ἢ οὐχὶ ἓνα Θεὸν ἔχομεν, καὶ ἓνα Χριστόν, καὶ ἓν Πνεῦμα τῆς χάριτος τοῦ ἐκχυθέν ἐφ' ἡμᾶς, καὶ μία κλήσις ἐν Χριστῷ.

The Apostle teaches us that there is "*one Body*;" but this *Body lives*, does it not? Yes. Whence? From the *one Spirit*. What our soul is to our bodies, that the Spirit is to the members of Christ, to the Body of Christ, the Church. *Augustine* (Serm. 268).

δ. εἰς Κύριος] *one Lord*,—whence the Church has derived her name as *Kuriakh*, the *Lord's House*.

— μία πίστις] *one faith*. See on Rom. xii. 6.

— ἐν βάπτισμα] *one Baptism*. "Unus omnino baptismus est nobis . . . ex Apostolicis literis. Quoniam unus Dominus, et unum Baptisma, et una Ecclesia." *Tertullian* (de Bapt. 15). Hence he argued against iteration of Baptism: "Semel ergo lavacrum inimus, semel delicta diluuntur; felix aqua quod semel abluit."

ε. πᾶσι] *Elz.* adds ὑμῖν, which is not found in A, B, C. And D, E, F, G, I, K, and many Cursives, have ἡμῖν,—and so *Irenæus*, ii. 2: "Unus Deus Pater, Qui super omnes et per omnia et in omnibus nobis;" and so again iv. 20, and v. 18; and this seems to be the true reading.

7. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις] There is *one Spirit*; and all have spiritual blessings in common, without respect of persons, sufficient for their *salvation*. But each of us has also some *special grace*. This grace is a gift from God; and these gifts are proportioned, not according to the measure of the recipient—for God's grace can *make* men capable of *receiving* what otherwise they could not receive—but they are distributed according to the measure of God's *free bounty*; they are to be regarded as such, "*lest any man should boast*" (Eph. ii. 9), as if he himself were in some respect the cause of the graces which he receives from God. See above, 1 Cor. vii. 17. Rom. xii. 3.

There is therefore unity in diversity. There are diversities of gifts; but it is the same Spirit, Who bestows them as He wills, and they are all given for *one end*,—the edification of the *One Body* of Christ; and they are to be exercised for that end in a spirit of unity, humility, and love. See 1 Cor. xii. 4—31,—the best exposition of this passage.

8. Διὸ λέγει] *God says*, Ps. lxxviii. 18. See *Justin M. c.* Tryphon. §§ 39, 87, where he adopts St. Paul's argument, and applies that Prophecy to Christ sending the gifts of the Holy Spirit from heaven after His Ascension; and so *Tertullian*, c. Marcion. v. 2, who, as well as *Justin*, applies the prophecy of Joel ii. 28 to the same effusion and bestowal of supernatural gifts (cp. Acts ii. 17, 18), and thus shows the Harmony of the New Testament with the Old. So also *Irenæus*, ii. 20.

It is evident, therefore, that the primitive Christian writers were convinced of the propriety of St. Paul's application of the language of the Psalmist to the Ascension of Christ and its fruits.

The original words of the Psalmist are *οὐκ ἔλαβες δῶρα, ὅτι οὐκ ἔλαβες δῶρα, ὅτι οὐκ ἔλαβες δῶρα*, *thou hast received gifts in the man*. Thou (Who hast gone up on high and hast led captivity captive) hast received gifts in the human race collectively.

It may therefore be said, is there not a discrepancy here?

The Psalmist says, "Thou hast received," but the Apostle says, "He gave."

Let it however be observed, that the Psalmist adds, "even for the rebellious, that the Lord God might dwell with them."

Here is plainly involved the act of *giving*.

Hence, since the Apostle was speaking of God's gifts by Christ (v. 7), it was quite competent to him, for brevity's sake, to speak of Christ's giving those gifts, which at His Ascension He received in order to give. Cp. *Surenhus*, p. 585. And this is a common use of the Hebrew verb *קָח* (perhaps connected with the Greek *λαγχάνω*, *láchōs*), which often signifies *to fetch*, i. e. for the use of another. See Gen. xviii. 5; xxvii. 13; xxxviii. 6; xlii. 16. Exod. xxv. 2. 1 Kings xvii. 10. 2 Kings vi. 13.

As to the word *οὐκ* (*da Adam*), its literal signification is, "in the Adam, or man."

And it was in His character as "the Man," "the Second Adam," the Representative and Head of Regenerate and Redeemed Humanity, that Christ ascended into Heaven, and carried our Nature to the Right Hand of God. It was in His exalted Humanity that our second Adam acquired gifts in Himself, and gave gifts to His whole human family; it was in His nature as Man that our Head received and gave gifts to all His Members.

The reception of those Gifts in Him and by Him, in His Humanity, as our second Adam, virtually implied the donation of those gifts to us, who are mystically united as *one body* in Him, just as the reception of the priestly unction by Aaron, the type of Christ, on his head, was the effusion of it on his beard and on the skirts of his clothing. (Ps. cxxxiii. 2.)

It is not necessary to say that the *οὐ* in *οὐκ* marks a "*dativus commodi*," and means "*for men*," in the original, though doubtless this signification is implied, because whatever is received by Christ in our Nature, is received for the benefit of our Nature.

9. Τὸ δὲ ἀνέβη] On this citatory use of the article τὸ, see Heb. xii. 27. It is similarly prefixed to sentences. Mark ix. 3. Acts iv. 21; xxii. 37. Rom. viii. 26; xiii. 9. 1 Thess. iv. 1.

— καὶ κατέβη] *Elz.* adds πρῶτον, not in the best MSS. and *Edd.*

— εἰς τὰ κατώτερα] A, B, C, I, K add μέρη, but it is not in D, E, F, G, nor in the most ancient Fathers, and it is rejected by *Tisch.*, *Meyer*, *Ellicott*, *Alford*.

What is the region meant here by the lower parts of the Earth?

(1) Some understand it simply as *the Earth*, to which Christ came down by His Incarnation. See *Rp. Pearson*, Art. v. p. 429. Cp. John iii. 13, where our Lord says, "No man ascended up to heaven but He that came down from heaven." And so *Dr. South*, Serm. i.

But this interpretation seems hardly consistent with the comparative partitive words *κατώτερα* τῆς γῆς.

And therefore we are led to understand them—

(2) as signifying that lower region to which Christ descended at His Death.

This interpretation is that which was generally accepted by the ancient Church.

Thus *Irenæus* says, v. 31, "Tribus diebus conversatus est ubi erant mortui." And then he quotes our Lord's words concerning Himself, as being three days and three nights in *the heart of the earth*, and then he cites the present text.

So *Tertullian* (de Animâ, 55), "Formâ humanæ mortis

¹¹ ^k Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, ¹² ^l πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, ¹³ ^m μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Ἰοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· ¹⁴ ⁿ ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· ¹⁵ ^o ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, Χριστὸς, ¹⁶ ^p ὃς οὐ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. ¹⁷ ^q Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔβην περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ¹⁸ ^r ἔσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, ¹⁹ ^s οἷτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

apud inferos functus nec antè ascendit in sublimiora coelorum, quam descendit in inferiora terrarum, ut illic Prophetas et Patriarchas compotes Sui faceret."

So also c. Praxeas, 30, and cp. *S. Cyril Hieros.* (Catech. iv. 12, p. 47), with the Benedictine Editor's note, who refers to *Greg. Nazian.* (Orat. xlii.), *Augustine* (de Genesi ad lit. xii. 33). See also *S. Athanas.* (c. Arian. i. 44, 45, pp. 353, 354), who compares St. Peter's words (Acts ii. 22—24); and see on Phil. ii. 8. And so *Origen* in *Matth.* Hom. 35, *Chrysostom* here, and *S. Jerome*, and *Theodore*, and *Theophylact* (who observe that this text is a refutation of Nestorianism), and *Hilary* in Ps. lxxvii. § 19, and *Augustine* (de Trinitate, x. § 65). *Theodore* well illustrates St. Paul's words, τὰ κατωτάτα τῆς γῆς, by those of the Psalmist, which were spoken of *Christ's death*, and which were probably in the Apostle's mind, Ps. lxxxvii. 7, ἔθετό με ἐν λάκκῳ κατωτάτῳ. And again, Ps. cxxxix. 15, said first of formation in the darkness of the womb, and next of *Resurrection* from the tomb in the earth, ἡ ὑπόστασις μου ἐν τοῖς κατωτάτοις τῆς γῆς.

The meaning therefore appears to be, that at His Death Christ descended into the lower parts of the Earth, His Human Body being laid in the Grave; and that His Human Soul, separated from His body by death, went into the place appointed for departed and disembodied souls. See on Luke xxiii. 43, and on 1 Pet. iii. 19.

This sense also seems to be most in harmony with what follows concerning Christ filling all things.

10. ὁ καταβάς αὐτὸς ἐστὶν] See on John iii. 13.

11. αὐτὸς] ipse, nemo alius.] See above, ii. 14; v. 23. 27.

— ἔδωκε] He gave. Their office and qualifications as Apostles were not from themselves, but all that they had or did or were, was His gift to them and to the Church. See on v. 7.

God the Father (ἔδωκε) gave Christ as Head to the Church (see above, i. 21), and put all things under His feet; and Christ, the Son of God, our Head, being seated in glory at God's right hand, gave (ἔδωκε) the gifts of the Holy Ghost, and gave Apostles.

Thus all gifts in the Church flow to us by the Holy Spirit, through the Son, from the Father.

Thus also CHRIST, seated in glory at the Right Hand of God, is proclaimed the Author and Doer of all that was effected by the Apostles. He gave Apostles, and He gave all that was given by them. This is the clue to the right understanding of the design of the Book written by St. Paul's companion, St. Luke, "The Acts of the Apostles;" and these words of St. Paul might well be prefixed as a Motto to that Divine Book.

See above, *Introduction* to "the Acts of the Apostles," p. vii.—xv, where this subject is more fully considered.

— ἀποστόλους] Apostles.

Observe St. Paul says that Christ gave some Apostles; he does not say that He gave one Apostle to be chief over all.

If, as the Church of Rome affirms, the doctrine of the Supremacy of the Pope as the Visible Head of the Church, is the "res summa Christianitatis," the main groundwork of Christianity (to use the words of *Cardinal Bellarmine*, de Pontifice), it is incredible that St. Paul, in describing here the fundamentals of the Church, should have made no mention of that doctrine.

— τοὺς δὲ προφῆτας] and some Prophets. On these offices in the Church, see notes above on 1 Cor. xii. 28.

Pastors and Teachers are not names of separate orders or degrees in the Church, but St. Paul intended to indicate thereby several gifts and functions which might appertain to the same person. "Hoc tanquam unum aliquid duobus nominibus amplexus est." *Augustine* (Ep. 149).

13. μέχρι—εἰς τὴν ἐνότητα τῆς πίστεως] till we all arrive at the oneness of Faith. Therefore Unity in the Faith is represented by St. Paul not only as something attainable, but as the very end and purpose of the Christian life, and as the ripeness and maturity of the life of the Church, and therefore is proposed as the proper aim for every Christian.

Unless we arrive at that ripeness we are described by St. Paul as mere babes (v. 14, cp. 1 Cor. iii. 1), or as ships without ballast, tossed about with every wind of doctrine, and never coming to the harbour; or as silly dupes and victims of the trickery (κυβεία, properly dicing) of spiritual gamblers.

A solemn warning and stern reproof to the vain-glorious self-conceit of schism. They who make divisions in the Christian Church may imagine themselves to be wise, and may vaunt their own superior intelligence; but the holy Apostle describes them as mere babes. Cp. *Introduction* above, p. 276, 7.

— εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ] See iii. 19. The spiritual life is here represented as one of continual growth (αὐξήσις, v. 15) in faith and knowledge, cherished in us, and strengthened and diffused by means of spiritual gifts from Christ in His Church; so that our life is gradually extending itself till it holds communion with the whole Body of Christ, and circulates, as it were, like blood in every part of it, and partakes in its fulness, as every drop of water in the sea partakes of the saltness and movement of the whole.

14. νήπιοι] babes. See 1 Cor. iii. 1.

— ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης] in imposture devised for the machination of deceit. Μεθοδεῖα πλάνης indicates a certain systematic plan of delusion on the part of those who use μεθόδους πλάνης καθ' ἑμῶν. *Caten.* p. 172. Cp. vi. 11, and *Zonaras*, who interprets the word by ἐπιβουλαί.

15. ἀληθεύοντες] being true; "following the truth," as in the older English Versions; and so *Bp. Sanderson*, i. 212 and i. 396. "Veritatem facientes" (*Vulg.*). See on Gal. iv. 16.

— Χριστός] *Elz.* prefixes the article, which is not in A, B, C, and is rejected by *Lachm.*, *Rückert*, *Tisch.*, *Ellicott*, *Alf.*

16. συμβιβάζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας] "Conglutinatum per omnem juncturam subministrationis" (*Vulg.* and *Irenaeus*, iv. 32, who has 'connexum' and 'compactum'). Compacted by means of every joint of the subsidiary supply. The Genitive τῆς ἐπιχορηγίας (as *Ellicott* well observes) defines the purpose and use of the ἀφή. Cp. Heb. ix. 21, σκεῦη τῆς λειτουργίας, 'vessels for the service.' And cp. above, i. 14, ἀπολύτρωσις τῆς περιποιήσεως, 'redemption for the purchasing.'

— ποιεῖται] makes for itself; middle voice, as πληρουμένου, i. 23.

18, 19. πώρωσιν] callousness. ἀναληγσία (*Theodore*). See above, Rom. xi. 7. 25. And it is so explained by what follows, where they are said to be past feeling, ἀπηληγκότες, which word is rendered by ἀναισθησία, insensibility, by *Origen*, who describes

20 Ὅτι οὐκ οὕτως ἐμάθετε τὸν Χριστόν 21 εἶγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. 26 Ὅργιζεσθε καὶ μὴ ἁμαρτάνετε, ὃ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν 27 μηδὲ δίδετε τόπον

it as the state of the heart when the conscience is hardened by sin, and "seared as it were with a hot iron" (1 Tim. iv. 2).

St. Paul takes care to protest here, that the sin and blindness of the Gentile world were the natural results of their *own sin*, in hardening their own hearts, and stifling the voice of Reason and Conscience, and giving themselves up to work all uncleanness with greediness; and was therefore a judicial retribution upon them from God for their misuse of His Gifts. Cp. Rom. i. 18—24. He thus explains his use of the word *φύσις* above in ii. 3.

19. ἐν πλεονεξίᾳ in greediness. It is observed by Origen and Jerome here, that this word is often coupled by St. Paul with words of lust, fornication, and adultery. See v. 3, and particularly 1 Thess. iv. 6 and note there. And so it is observable that Our Lord passes on from speaking of Covetousness to speak of Adultery. Luke xvi. 18, where see note.

The reason is obvious. We are all members one of another in Christ. St. Paul dwells particularly in this Epistle on the moral duties consequent on this fellow-membership. Each member ought to edify the other members; and whenever one member encroaches on, and usurps what belongs to, another member, he is guilty of the sin of πλεονεξία. And in nothing is this sin more shown than in Harlotry and Adultery assuming to themselves the sacred name of Love.

21. εἶγε αὐτὸν ἠκούσατε] if at least (as I suppose) ye heard Him, i. e. hearkened to Him. See above, iii. 2.

22. ἀποθέσθαι ὑμᾶς—τὸν παλαιὸν ἄνθρωπον] to put off the old Man.

He is speaking of the instruction which they had already received antecedently to their Baptism, and by which they had been taught what they were bound to do in and after Baptism. See on Gal. iii. 27, where he says that all we who have been baptized have put on Christ. He reminds them now that they must wear the robe of Christ's righteousness which they had then put on.

This must be observed, because it seems to be imagined by some that St. Paul is now calling on the Ephesians to put on Christ for the first time. He might, indeed, use this expression if he were speaking of putting on the armour of Christ, and of doing the works of Christ, as in Rom. xiii. 14.

But he is here speaking of putting on a new nature; he is reminding them of what they have already been taught, and have already done, in their Baptism, and urges them to live according to that baptismal teaching, and according to their own baptismal profession.

Hence he says, Since ye have been taught to put off, as concerns your former habits, the old man, whose very life tended to corruption, and to be renewed in the Spirit of your mind, and to put on the new man . . . therefore having put away (ἀποθέμενοι) Lying, speak the Truth each with his neighbour, for (by your baptismal incorporation into Christ's body) ye are members one of another.

Compare the similar argument to the Colossians, iii. 9, 10 (the best commentary on this passage), where he says, "Since ye have put off the old man with his deeds, and have put on the new man . . . lie not one to another, but put on bowels of kindness," &c.

He proceeds here to evolve other moral duties in like manner from the spiritual germ of their baptismal engrafting into the Body of Christ.

23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν] But to be renewed in the spirit of your mind.

This appears to be the true meaning. They could not be said to have been taught to be renewed by the Holy Spirit; and the "Holy Spirit of their mind" would seem to be a harsh expression.

Therefore, notwithstanding the high authorities that might be adduced in behalf of that sense, the sense appears to be that which has been thus expressed by S. Augustine (de Genesi ad

liter. vi. 26), "Renovamur secundum id quod amisit Adam, id est secundum spiritum mentis nostræ; secundum autem corpus quod seminatur animale, et resurget spirituale, in melius renovabimur." See 1 Cor. xv. 51.

The first new birth, that of our spirit, takes place in this life, and is called the first resurrection (see on John v. 26); and this first Resurrection must precede, in order that we may be partakers of the second Resurrection, viz. in order that we may be renewed in our bodies, glorified at the General Resurrection in the last day. We must be born anew in the spirit of our mind now, in order that we may be raised in the flesh glorified hereafter.

The πνεῦμα, or spirit, is the higher and nobler element of the inner man, and is contrasted with the σὰρξ, or flesh, and ψυχή, or animal principle. See above on 1 Thess. v. 23.

And the renovation of the spirit will lead to the blessed result of the glorification of those other elements of the human constitution hereafter, with which it is associated here.

St. Paul first uses the word ἀνανεοῦσθαι, and then he adds, ἐνδύσασθαι τὸν καινὸν ἄνθρωπον.

What then is the difference between νέος and καινός?

The word καινός refers rather to the operation of an external Agent, and so is properly applied to works made by power operating upon material prepared for it. But νέος describes rather the inner growth or change of a natural object. Thus in the proverb, "new wine is to be put into new bottles," the bottles are καινοί, but the wine is νέος. (Matt. ix. 17. Mark ii. 22. Luke v. 38.)

Nέος is a person or thing in a new or youthful condition, as contrasted with the same person or thing in a state of old age or decay. Καινός is a person or thing in a new state, as distinguished from another thing or person in an old condition.

In spiritual matters the work of ἀκαταίεσις is performed by the external operation of the Holy Ghost on the inner life; and therefore the καινός ἄνθρωπος is said to be κτισθείς, and the νέος ἄνθρωπος is said to be ἀκαταίεσις. (Col. iii. 10.) And here ἀνανεοῦσθαι is described as a duty we ourselves owe to our own moral and spiritual being, and ἐνδύσασθαι καινὸν ἄνθρωπον is to put on, as it were, the vesture of the new nature which is made for us by God, and given to us by Him in Christ. The καινός ἄνθρωπος is καὶ κτίσις. (Gal. vi. 15.) The new Διαθήκη which God makes with man is καὶ (Mark xiv. 24. 2 Cor. iii. 6. Heb. viii. 8), although, being the same dispensation spiritualized, it may also be called νέα. (Heb. xii. 24.) The heavens which will be made new are καινοί (2 Pet. iii. 13); and Christ, by His Incarnation, Sacrifice, and Glorification, and by His Mediatorial Power and Grace, makes all things new, καινά. (Rev. xxi. 5.)

26. Ὅργιζεσθε καὶ μὴ ἁμαρτάνετε] Be ye angry and sin not. A quotation from the LXX (Ps. iv. 5). Ὅργιζεσθε represents the Hebrew רָגַז (raghzu), Be ye troubled, Be ye stirred with the emotions of feeling.

The Hebrew word רָגַז (raghaz) is applied to any agitation of mind exciting to action, as fear and rage. Cp. Gen. xlv. 24. So 2 Kings xix. 27, 28. Isa. xxxvii. 28, 29.

On the quotations from the Old Testament in this Epistle, see note on ii. 17.

These words are quoted as Scripture by S. Polycarp, the disciple of St. John, ad Phil. 12.

This is a very important text. St. Paul had been describing the Gentile world as sunk into a spiritual insensibility (ἀνοργησία), as having their conscience hardened and rendered callous by sin, and as having no just feeling of shame, and hatred and indignation against it as an outrage against God, and a debasement of Human Nature, which is God's Work.

The habit of ἀνολγησία, or insensibility, was even encouraged by the two great schools of Moral Philosophy then dominant in the world.

The "wise man" of the Stoic System was schooled never to allow the mind to be ruffled by passion, and it was their principle

τῷ Διαβόλῳ. ²⁸ Ὁ κλέπτων μηκέτι κληπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ^{z Acts 20. 34.}
ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδίδοναι τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς ^{a Matt. 12. 34—37.}
^{ch. 5. 3, 4.}
^{Rom. 3. 13, 14.}
^{Col. 4. 6. Eccl. 10. 18. Eccles. 21. 16.}

of ethical discipline, not to temper or control the affections, but to extinguish and eradicate them, or to brand and cauterize them. See *Lactant.* vi. 15.

The disciples of the *Epicurean* School were taught to look down with serene indifference and apathetic contempt on all the errors of a restless and miserable world. Cp. *Lucret.* i. 1—10.

On these accounts, the Apostle might well say 'ὀργίζεσθε, *Be ye angry.* That is, do not imagine that the feeling of anger, which is natural to man when he sees an act of cruelty, injustice, and wrong,—an act of outrage against God and man,—is an unrighteous feeling. No; it is a feeling implanted in human nature, which is the work of Almighty God. It is "connected with a sense of virtue and vice, of moral good and moral evil," and it is "one of the bonds by which human society is held together." And it is implanted in Human Nature for good purposes, in order that Vice may not go unpunished, but may be held in that detestation and abhorrence which it deserves, which is necessary for the preservation of Human Society, which is also God's work, and in order that Vice may receive that chastisement which is also necessary for that end, and which it would not receive, if it is practised with desperate recklessness, as it is by the heathen, who "are past feeling," and "have given themselves up to work all uncleanness with greediness," or is regarded with Stoical Apathy or Epicurean Indifference.

Therefore ὀργίζεσθε, *be ye angry.* Do not blunt your ὀργή, which is necessary (as its etymology indicates) to set you upon your *ἔργον*, or work, and makes you *energize*; and without which you may be ἀργός, or even *parousios*.

On this subject the student may be referred to *Bp. Butler's* Sermon on Resentment (Serm. viii.), and to his three Sermons on Human Nature and his Preface to them. *Bp. Butler* gives a somewhat different construction to St. Paul's words; but this does not affect the general drift of his argument. Cp. *Winer*, p. 278, note.

The germ of that moral system by which that learned Prelate has vindicated the divine Author of our nature from the cavils of those who "charge God foolishly," by ascribing to Him, or to the Nature He has given us, those evils which are owing to our abuse of that Nature, may be seen in the remarks of another Bishop of the Christian Church, who thus speaks:

We have *Anger* implanted within us,—not in order that we may insult our neighbours, but that we may reclaim the sinner, and in order that we may not be insensible. Anger is like a stimulus applied to us in order that we may gnash our teeth against the Devil, and in order that we may be vehement against him; not in order that we may fight one another. We have arms given us, not that we may war against each other, but that we may use them as a panoply against our Enemy. Art thou passionate? Be so against thine own sins, rebuke thine own soul, lash thine own conscience, be a vehement and severe censor of thine own faults. This is the use of *Anger*. For this purpose it was implanted in us by God. *S. Chrysostom* (on cap. i. p. 772).

To which may be added the following, from another eloquent and learned writer of the ancient Church:

"Arbitror hoc de illa ira nunc dictum, quā naturalibus stimulis concitatur, et nobis quasi hominibus esse concessum, ut ad indigna alicujus rei facinus moveamur, tranquillitatemque mentis velut levis quedam aura conturbet, nequaquam tamen in tumentes gurgites furoris impetu sublevemur. Firmianus noster (*Lactantius*), *Librum De Ira Dei*, docto pariter et eloquente sermone conscripsit, quem qui legerit puto ei ad iræ intellectum satis abundè posse sufficere." *S. Jerome*.

Thus the writers of ancient Christendom have anticipated (and by so doing have confirmed) the teaching of our great English Moralist, *Bishop Butler*, who thus speaks:

Notwithstanding all the abuses (of *Anger*), is not just indignation against cruelty and wrong one of the instruments of death which the Author of our nature hath provided? Are not cruelty, injustice, and wrong, the natural objects of that indignation? Surely then it may, one way or other, be innocently employed against them.

True. Since therefore it is necessary for the very subsistence of the world, that injury, injustice, and cruelty should be punished: and since compassion, which is so natural to mankind, would render that execution of justice exceedingly difficult and uneasy; indignation against vice and wickedness is, and may be allowed to be, a balance to that weakness of pity, and also to any thing else which would prevent the necessary methods of severity. . . . The account now given of the passion of Re-

sentment, as distinct from all the abuses of it, may suggest to our thoughts the following reflections:

First. That vice is indeed of ill desert, and must finally be punished. Why should men dispute concerning the reality of virtue, and whether it be founded in the nature of things, which yet surely is not matter of question; but why should this, I say, be disputed, when every man carries about him this passion, which affords him demonstration, that the rules of justice and equity are to be the guide of his actions? For every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned.

Secondly. That we should learn to be cautious, lest we charge God foolishly, by ascribing that to Him, or to the Nature He has given us, which is owing wholly to our own abuse of it. Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but human Nature, considered as the divine workmanship, should, methinks, be treated as sacred; "for in the image of God made He man."

That passion, from whence men take occasion to run into the dreadful vices of malice and revenge; even that passion, as implanted in our nature by God, is not only innocent, but a generous movement of mind. It is in itself, and in its original, no more than indignation against injury and wickedness; that which is the only deformity in the creation, and the only reasonable object of abhorrence and dislike. How manifold evidence have we of the divine wisdom and goodness, when even pain in the natural world, and the passion we have been now considering in the moral, come out instances of it! *Bp. Butler* (Sermon on Resentment, p. 76).

Indeed, the true view on this important matter had already been opened by St. Paul himself, 2 Cor. vii. 11. And the Holy Spirit had suggested as much in the Gospel, by saying that He Who was "meek and lowly of heart" "looked round about Him with anger, grieved for the hardness of their hearts." (Mark iii. 5.)

— καὶ μὴ ἀμαρτάνετε] and sin not. He does not forbid anger, but even commands it on fit occasions (see last note), and when it is directed to right ends, and moderated and regulated by proper restraints; but he forbids all abuses of it, and all excess in it.

Here is evidently a distinction made between *anger* and *sin*; between the natural passion and sinful anger. *Bp. Butler*.

— ὁ ἥλιος—παροργισμῷ] let not the sun go down on your exacerbation, exasperation or irritation. (He does not say ὀργῇ, but παροργισμῷ.) Παροργισμός is not simply anger, but rather an abuse and perversion of it. The preposition παρὰ indicates a deflection from the right rule by which the affection of ὀργή ought to be regulated. See vi. 4, μὴ παροργίζετε τὰ τέκνα, do not provoke, irritate, exasperate your children; and cp. *Dean Trench's* excellent volume on the Synonyms of N. T. § xxxvii. p. 155.

27. μὴ δὲ κ.τ.λ.] So the best MSS. and Edd. Nor yet, much more, give place to the Devil. See on John xiii. 27, the case of Judas. Satan (says *Jerome*) first threw a fiery dart into his heart (cp. St. John's words, xiii. 2, τοῦ διαβόλου ἡδὴ βεβλήκατος εἰς τὴν καρδίαν), and if Judas had not cherished it within him, Satan would never have been able to enter there, as he did, after Judas had received the sop. If Judas had stood firm against Satan, Satan would have found no place in him. *Origen*.

Shut the door against Satan, and you will obey the Apostle's precept, Give no place to the Devil; by which precept the Apostle shows, that if the Devil enters and takes possession in us, it is because we have admitted him. *Augustine* (Serm. 32).

28. Ὁ κλέπτων] he that stealth; he that is in the habit of stealing. See examples of this use of the present participle, Matt. iv. 3, ὁ πειράζων. Gal. i. 23. *Winer*, p. 316, § 45.

— ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] So A, D*, E, F, G, and *Lachm.*, *Rückert*, *Ellicott*. There are some slight variations in the MSS. here.

— ἵνα ἔχη μεταδίδοναι] Another practical application of the great doctrine of Unity in the Body of Christ. He had said, Lie not, because we are members one of another. He now says, Steal not, but work with your hands, in order that you may have wherewithal to give to your fellow-member in need.

He proceeds to say, Utter no corrupt language, but what is good for the use of edifying to others. So all moral duties flow from the same divine source,—the Incarnation of Christ.

b Isa. 7. 13.
& 63. 10.
2 Cor. 1. 22.
& 5. 5.
ch. 1. 13, 14.
c Col. 3. 8, 19.
d Matt. 6. 14.
Col. 3. 12, 13.
a Matt. 5. 45, 48.
Luke 6. 36.
b John 13. 34.
& 15. 12.
1 Pet. 3. 18.
1 John 3. 11, 23.
& 4. 21.
Lev. 1. 9.
c ch. 4. 29.
Gal. 5. 19.
Col. 3. 5.
d ch. 4. 29.
Prov. 12. 23.
& 15. 2.
Eccl. 10. 13.
Matt. 12. 34—37.

λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.³⁰ ^b καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

³¹ ^c Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ.³² ^d γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

V. ¹ ^a Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ, ² ^b καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.³ ^c Πορνεία δὲ καὶ

πᾶσα ἀκαθαρσία, ἣ πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις, ⁴ ^d καὶ αἰσχροῦς, καὶ μωρολογία ἢ εὐτραπεία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον

εὐχαριστία.

29. πρὸς οἰκοδομὴν τῆς χρείας] for the edifying of the need. *Χρεία* is the need, urgency, or exigency of some emergent and pressing occasion, and is so used in the preceding verse, which explains its use here. Cp. Acts vi. 3; xx. 34. Rom. xii. 13. Phil. iv. 16. Tit. iii. 14.

This precept is to be obeyed in two ways;

(1) The Christian who has learnt to be not overcome of evil, but to overcome evil by good (Rom. xii. 21), converts every need of his own into an opportunity for good.

Every stone that is thrown at him by an enemy, is picked up by him, and used by him for the purpose of *οἰκοδομή*, or *edification*; i. e. to be built into the structure of his own spiritual life, and of that of the Church. Thus, in the Poet's words, he "turns his necessity to glorious gain." His conversation is ordered for the improvement and building up of the need, which is like a tottering house, that needs repair.

The *Vulg.* approaches near the meaning by its translation, "ad ædificationem opportunitatis;" only "*opportunitas*" is too favourable a word; it should be rather "*necessitas*."

A similar precept is given in v. 16, where St. Paul speaks of "redeeming the opportunity" because the days are evil.

(2) There is also another mode in which this precept may be applied. The *χρεία* (or need of which the Apostle speaks) is not only our own need, but our neighbour's need also.

We are bound so to temper our conversation and to regulate our own discourse, that it may serve to edify him in his need; that is to say, our words are to be so accommodated as to suit the special wants of the particular persons with whom we associate and converse. We are not to apply the same remedies to all cases indiscriminately, but to study the diversities of constitutions and temperaments of individuals, to sympathize with them in their difficulties and necessities, and to order our conversation so as to be wholesome and seasonable to each for their growth in the faith.

This is a special duty of the Christian Pastor—the Physician of souls.

This view of the Apostolic precept seems to have been in the mind of the framers of several ancient Versions, where the words are rendered, or rather paraphrased, 'for the edification of faith.' Cp. *Trench* (Syn. N. T. p. 121).

30. μὴ λυπεῖτε] grieve not the Holy Spirit,—a plain evidence of His Personality. Cp. Acts xiii. 2. Rom. viii. 5. John xiv. 26; xv. 26; xvi. 7, 8, 13; and *Bp. Pearson* on the Creed, Art. viii. p. 578.

These words are imitated by the Apostolic writer *Hermas*, *Pastor*. lib. ii. Mand. x., μὴ θλίβε τὸ Πνεῦμα τὸ ἅγιον τὸ ἐνοικοῦν ἐν σοί. μήποτε ἀποστή ἀπὸ σοῦ.

—ἐν ᾧ ἐσφραγίσθητε] Observe the aorist,—by Whom ye were sealed (see i. 13) at a particular time, i. e. at your Baptism, called ἡ σφραγίς, or the seal, by the ancient Church. See *Clem. Alexandr.* (in *Euseb.* iii. 23), relating the story of the young man committed by St. John the Evangelist to a certain presbyter, who (says *Clemens*), having instructed him, at length baptized him (ἐφάρτισε), and then remitted some of his care, as having set upon him the guardian seal (σφραγίδα) of the Lord. See also in *Suicer*, *Thes. v. σφραγίς*.

The seal of the Holy Ghost is upon thee. Let that seal be upon thy mouth. Break it not. The mouth of him who is sealed by the Spirit will never utter what is unworthy of the grace he has received from the Holy Ghost. *Chrys.*

—εἰς ἡμέραν ἀπολυτρώσεως] for the day of Redemption (cp. Luke xxi. 28), the Great Day, the Day of the general Resurrection; when the body will rise from the dust, and from the burden and bondage of corruption, and be glorified like the body of

Christ; and when the soul will be reunited to the body, and you will rise in body and soul to a full fruition of the blissful inheritance purchased for you by the blood of the Redeemer, of Whom the Patriarch said, "I know that my Redeemer liveth, and that He shall stand at the latter Day (the great Day of Redemption) upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 25.)

It is observable, that the seal of the Holy Spirit here is connected with the future glory of the Resurrection. And with good reason. For we rise by a first Resurrection in Baptism from the death of sin to newness of life on earth; and its end and consummation is that we may rise by the second Resurrection of the great Day of Redemption to everlasting newness of life in heaven, even to a glorious Immortality.

On this text cp. *Bp. Andrewes* (Sermons, iii. 201).

31. Πᾶσα πικρία κ.τ.λ.] The language of this and the following precepts are imitated by *Hermas*, *Pastor*. lib. ii. Mand. ii.—viii.

32. ἐχαρίσατο] forgave you; bestowed upon you forgiveness in Christ dying for you; and applied that gift to you actually and personally, on your profession of Repentance and Faith in Him at your Baptism. (Acts ii. 38; xxii. 16.)

CH. V. 1. Γίνεσθε οὖν] This verse is to be connected with the foregoing and the following. Since God forgave you in Christ, therefore do you, who are children of God and members of Christ, become followers of God as dear children, and walk in love as Christ loved us.

2. προσφορὰν καὶ θυσίαν] an offering and sacrifice. 'Oblationem et hostiam' (*Vulg.*). The difference between these words appears to be, that a *θυσία* requires the intervention of a Priest, and that as used here it refers to the office of Christ, as the Great High Priest of the Church, offering Himself as a Victim, slain for the sins of the world, and entering into the true Holy of Holies, Heaven itself, with His own blood, where He ever liveth to plead the meritorious and saving efficacy of that Great Sacrifice, and by virtue thereof to make intercession for us. (Heb. vii. 25; ix. 24; x. 20.)

St. Ignatius adopts these words in his Epistle to the Ephesians, in which he expresses his wish for Martyrdom, and that he may be a true disciple of Christ, τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνερεγκόντος Θεοῦ προσφορὰν καὶ θυσίαν, c. 1.

—εἰς ὁσμὴν εὐωδίας] for an odour of a sweet smell, acceptable to God. As to the genitive, expressing the characteristic of the preceding substantive, cp. 2 Pet. ii. 1, ἀπέσεις ἀπαλείας, *Winer*, § 34, p. 211, and note above on Matt. xxiv. 15, and the examples in St. Luke xvi. 8; xviii. 6.

St. Paul seems to refer to the sacrifice offered by the Patriarch Noah after the flood, where the Septuagint says (Gen. viii. 21), ἀσφράνθη Κύριος ὁ Θεὸς ὁσμὴν εὐωδίας, and where the original signifies an odour of comfort and rest (perhaps with some reference to the name of the Patriarch Noah—rest, comfort—who offered it), one in which God is well pleased.

Hence the term ὁσμὴ εὐωδίας is of frequent occurrence as descriptive of the burnt offerings of the Levitical Law. See Levit. i. 9, 13, 17, and about twelve other passages, and about eighteen places of the book of Numbers.

The Sacrifice of Christ, Who delivers us from God's wrath (see Gen. viii. 21), and from His curse, and Who is the true Passover, is an odour of rest, ἡρεσ, ἡρεσ, in which the Father εὐδοκεῖ, acquiescit, is well pleased. See above on i. 6, and on Matt. xvii. 5.

4. αἰσχροῦς] filthiness; immunditia, *Tertullian* (de Pudic.), and *Vulg.*

⁵ Τοῦτο γὰρ ἴστε, γινώσκοντες ὅτι πᾶς πόρνος, ἡ ἀκάθαρτος, ἡ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ⁶ Μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

⁷ Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν ⁸ ἥτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, ⁹ ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ· ¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. ¹¹ Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ ἐλέγχετε· ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρὸν ἐστὶ καὶ λέγειν, ¹³ τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. ¹⁴ Διὸ λέγει, Ἐγείρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάυσει σοὶ ὁ Χριστός.

e 1 Cor. 6. 10.
Gal. 5. 21.
Col. 3. 5.
Rev. 22. 15.
f Matt. 24. 4.
ch. 2. 2.
Col. 3. 6.
2 Thess. 2. 3.
g Luke 16. 8.
Col. 3. 7, 8.
John 12. 36.
h Gal. 5. 22.
i Rom. 12. 2.
k Rom. 6. 21.
& 13. 12.
l Cor. 6. 14.
m Thess. 3. 14.
n 1 John 3. 20, 21.
o Isa. 26. 19.
& 60. 1.
p John 5. 25.
Rom. 6. 4, 5.
& 13. 11.
1 Thess. 5. 6.

— *μωρολογία*] *fools' talk*; 'vaniloquium' (Iren. iv. 37), 'stultiloquium' (Vulg.). The word *μωρός* has a wider sense than the English word *fool*, as usually understood; and *μωρολογία* comprises the notion of wickedness and profanity, blurted out in loose and random talking or writing. See on Matt. v. 22. Ps. xiv. 1, "The fool hath said in his heart," &c. Cp. *Trench*, *Synon.* of N. T. p. 138.

— *ἢ*] or even.

— *ἐντραπέζια*] *jesting, jocularly*. Well described thus by *S. Jerome*, "Appetit quaedam vel urbana verba . . . vel *faceta*, quam nos *jocularitatem* alio verbo possumus appellare, ut risum moveat audientibus. Verum et hæc à sanctis viris penitus propellenda, quibus magis convenit lugere." And he proceeds to mention a speech, ascribed by primitive writers to our Blessed Saviour, "Never be ye joyful, but when ye see your brother walking in love."

The *ἐντραπέζιος* (from *εἶ* and *τρέπομαι*) is properly a person who turns himself about with dexterous adroitness, and ready versatility, like an intellectual harlequin, and adapts himself with flexible pliancy to the humours of persons and to the circumstances of occasions, and is therefore defined as *δ' εὐκταλός*, and as *δ' ἀπαντοδιδάκτος* by *Aristotle* (Ethic. iv. 8), and as *δ' ἑσπέρτος*, *δ' εὐκταλός*, *δ' πάντα γινόμενος* by *Chrysostom*, and is expressed by the Latin *facetus* in *Horat.* (1 Epist. vi. 55), "Ut cuique est *etas*, ita quemque *facetus* *adapta*;" and is well described by *Juvenal* (iii. 74—104), and in the inimitable portraiture of *Wit* drawn by *Dr. Barrow* in his Sermon on this text (Serm. xiv. Vol. i. p. 305), a portraiture doubtless drawn from the life, as displayed in the manners of that age of *ἐντραπέζια*. Cp. *Trench's* remarks on this word, p. 139—141.

— *τὰ οὐκ ἀνήκοντα*] *the things, which in the matter before us, i. e. the use of the Tongue, "the best member which we have," are not convenient*; indicating that there are other things to be done with the Tongue which are convenient. And this is explained by the following word, *εὐχαριστία*, *giving God thanks*, glorifying Him with the Tongue; that is, *τὸ ἀνήκον*. Cp. *James* iii. 9, where he contrasts the use and abuse of the Tongue.

As to the difference of the *objective τὰ οὐκ ἀνήκοντα* here, and the *subjective τὰ μὴ καθήκοντα* in *Rom. i. 28*, see *Winer*, § 55, p. 431.

⁵ ἴστε] So the majority of the best MSS. and Edd. *Elz. ἴστε*. The verb *ἴστε* refers to v. 3, and *γινώσκοντες* refers to what follows. *Ye are already acquainted with the precept which I have delivered, since you know, &c.* Cp. *Winer*, p. 318.

— *πᾶς—οὗ*] See *John* iii. 16. 1 *John* ii. 23. *Winer*, § 26, p. 155.

— τοῦ Χριστοῦ καὶ Θεοῦ] *of Him Who is Christ and God*. See *Bp. Middleton* here, and the *Catena* of authorities, in behalf of this interpretation, from *Jerome*, *Faustinus*, *Basil*, *Cyril Alexandrinus*, *Theodoret*, quoted by the late *Dr. Wordsworth* (in the Second of his "Six Letters to Granville Sharp on the use of the Article in the Greek Text of the New Testament," 1802), which is summed up (p. 36) with the words, "All the Greek authorities which we have quoted, which do speak at all, are on our side, and testify that He Who is here called *Christ* is also *God*." Cp. *ibid.* p. 132, and below on *Titus* ii. 13. 2 *Pet. i. 1*.

Therefore, to adopt the words of *S. Jerome* here, "Cum dixerit 'in regno Christi et Dei,' Ipsum Deum et Christum intelligamus." Cp. also below, v. 20, τῷ Θεῷ καὶ πατρὶ.

⁷ συμμέτοχοι] He had spoken of the practical duties consequent on their communion with the mystical Body of *Christ*; and he argues from the nature of that mystical union in the Body of *Christ*, that they cannot have fellowship with works of darkness. Cp. 2 *Cor. vi. 15*, and *συγκοινωνεῖτε* here, v. 11.

By the operation of the Holy Ghost in the Incarnation of *Christ* we have been "made partakers of the divine nature" (2 *Pet. i. 4*). He is our Emmanuel, "God made manifest in the flesh," "the Word made flesh." Thus we have been brought near to God. *Christ* has married our Nature. He has espoused Humanity, and made us to be His Body, and reconciled God to Man. O *allitudo*, O divine wedlock, O profound mystery!

How greatly should we rejoice in this our exaltation! How greatly also should we fear, when we think of the pure, spotless, holy, and awful Presence into which we have been brought! How vigilantly should we watch, and how fervently pray, that by the gracious operation of the same Holy Ghost, by Whom *Christ* became flesh, we may be enabled to "purify ourselves even as He is pure" (1 *John* iii. 3), so that we, who have been made partakers of the Divine Nature in Him, may be partakers of the Divine Glory hereafter!

Here then we see further evidence of the practical results of this doctrine on Church Unity and Communion. See above, iv. 24—30; and below, v. 30—32; and *Introduction*, p. 276, 7.

On this text, cp. *Augustine's Sermons*, Vol. v. pp. 537, 1263. 1407. 1415. 1417. 1545.

⁸ τέκνα φωτός] *children of light* (see 1 *Thess. v. 5*); made such by your *Baptism*. For our very *Baptism* entitleth us thereto, which is the Sacrament of our initiation, whereby we put on *Christ* (Gal. iii. 27), and are made members of *Christ* and children of God. Whence it is that in the Greek Fathers *Baptism* is usually called *φωτισμός*, that is, an *Enlightening*; and persons newly baptized were called *νεοφύτιστοι*; and *δ' ἐν φωτί*, an officer in the Greek Church, to whom it belonged to hear the Confessions of the *Catechumens*, and, after they were approved, to present them for *Baptism*; with many other phrases borrowed from the same metaphor of *light*, and applied in like manner to *Baptism*. *Bp. Sanderson*, i. p. 382. Cp. *Heb. vi. 4*.

⁹ φῶς] So the major part of the best MSS. and Edd. *Elz. has πνεύματος*.

¹⁰ δοκιμάζοντες] *proving what is acceptable to the Lord*; making God's Will your rule, and His pleasure your touchstone; and inquiring in every thing, not, what is pleasing to men? nor what is agreeable to yourselves? but what is well pleasing to God? and acting accordingly. Cp. *Rom. xii. 2*; and below, v. 17.

¹³ πᾶν γ. τὸ φανερούμενον φῶς ἐστὶ] "Omne quod manifestatur lumen est." All that is made manifest is light (*Iren. i. 8*). And the context shows that this is the true sense, which is adopted by *Harless*, *Meyer*, *Winer* (p. 231), *Alford*, *Ellicott*, who observes that *φανερόω* is used nearly fifty times in the New Testament, and never in a middle sense.

The sense of the whole passage appears to be as follows. Your lot in this world is cast with evil men; but you are not to partake of the evil which they do. You are often associated with sinners; but you are not to associate with them as sinners. You are not to associate with them in their sins. You are wheat with the tares in the field; but you are not to be as tares.

Ye are Light in the Lord, and ye may not have fellowship with the unfruitful works of darkness. Ye owe them the duty of reproof. Do not partake in these works of darkness, but rebuke them. Ye may not join with them in doing their works, for these works are shameful even to be spoken of; how much more are they shameful to be done. But ye owe to the doers the duty of reproof; and ye will have your reward in performing it. For those things which are reproofed are illumined by the Light. Cp. *John* iii. 20, "Every one that doeth evil hateth the light, and doth not come to the Light," ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. For that which is illumined is Light.

n Col. 1. 9.
& 4. 5.
o Rom. 12. 2.
Col. 1. 9.
1 Thess. 4. 1—3.
& 5. 18.
1 Pet. 4. 2.
p Prov. 20. 1.
& 23. 29, &c.
Isa. 5. 11, 22.
Luke 21. 34.
q Col. 3. 16, 17.
James 5. 13.
Acts 16. 25.
r Col. 3. 17.
1 Thess. 5. 18.
Heb. 13. 14.
Ps. 34. 1.
s 1 Pet. 5. 5.
Col. 3. 18, 25.
& 4. 1.
t Gen. 3. 16.
1 Cor. 14. 34.
Col. 3. 18.
Tit. 2. 5.
1 Pet. 3. 1.
u Rom. 12. 5.
1 Cor. 11. 3—10.
& 12. 27.
ch. 1. 22, 23.
& 4. 12, 15.
Col. 1. 18, 24.

- 15^a Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,
16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι.
17^o Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου
18^p καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἔστιν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
19^q λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ²⁰· εὐχαριστοῦντες πάντοτε ὑπὲρ
πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρὶ,
21^r ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.
22^s Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ²³· ὅτι ἀνὴρ
ἔστι κεφαλὴ τῆς ἑκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
σωτὴρ τοῦ σώματος. 24^t Ἀλλ', ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,
οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.
25^u Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε
τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, 26^v ἵνα αὐτὴν ἀγιάσῃ καθα-

x Gal. 1. 4. ch. 5. 2. Col. 3. 19. 1 Pet. 3. 7. y John 3. 5. & 15. 3. Tit. 2. 5. 1 Pet. 3. 21.

That is, the works of darkness, when *reproved* by you, will be illumined. Unless they *are* reproved they will remain dark; and the doers of them will be cast into outer darkness. But if they are reproved, they will be *changed* into Light. This happy change will be wrought by your reproof, and by the protest of your example leading them to love the light and to rejoice in it, and teaching them repentance and newness of life in Christ. Wherefore the Scripture says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Ye yourselves have passed through this blessed transformation. Ye were once Darkness, but now are ye Light in the Lord. Walk as children of Light, especially by enlightening the darkness of *others*, and by changing that darkness into Light by your Light.

So *Jerome*, who says, "Lux arguit ea quæ erant tenebræ . . . ut ex eo quod corripuntur (i. e. by being reproved) mutantur in melius, et mutata manifestentur, et sint lumen; quia omne quod manifestatur lux est."

While sin is hidden, it works with boldness, as in the dark; but when the sinner is brought forth from his hiding-place, and is reproved, and repents, and receives remission of sins, he becomes light. *Chrys.*

14. Διὰ λέγει, "Εγχειπε" Not found *totidem verbis* (as *Origen*, *Jerome*, and *Severian* have already observed) in any one text of the Old Testament, but the *sense* of several texts (particularly Isa. xxvi. 19; li. 17; li. 1; lx. 1. Ezek. xxxvii. 13. Mal. iv. 2) is compressed by the Apostle into one, as is common in the N. T. See on Matt. ii. 23, and *Surenhus*, p. 588.

As to the form διὰ λέγει, see iv. 8. Heb. iii. 7. James iv. 6.

On this text, see *Augustine*, Sermons 88. 98, Vol. v. pp. 675. 742.

15. Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε] See to it, therefore, how ye fulfil the precept of walking accurately in the straight line of Christian duty. Cp. *Winer*, § 41, p. 269.

On this text, see *Augustine*, Sermon 167, Vol. v. p. 1160.

16. ἐξαγοραζόμενοι τὸν καιρὸν] redeeming for yourselves the opportunity, delivering it out of its present bondage, because the days are Evil. Observe the preposition ἐξ, and the middle voice in the word here used, ἐξαγοραζόμενοι.

The Days are evil; they are like a Captive sold into bondage to a hard master, your ghostly Enemy; therefore it is your duty to redeem, as it were, by a ransom, the Opportunity out of his hands, and to liberate it from his thralldom, and to dedicate it to the free service of God.

Ye Ephesians, who have listened to the call of Christ, and have risen from sleep, and have been illumined by Christ, the Sun of Righteousness, do ye, who have set forth on the morning of your journey towards your heavenly home, as pilgrims of Christ, take heed, and walk warily on the road, and be not overcome by the evil of the days, but overcome it by your good.

Be not changed by them into evil, but change them into good. They are like prisoners sold into slavery, but do you rescue them, redeem them, and make them your own and Christ's by using them well. Remember how Joseph's days were evil, and Job's days were evil; and remember also how they redeemed the opportunity, and made all their trials to be occasions of good. They changed their bad days into good days. Do you imitate them. See *Jerome* here, and cp. Col. iv. 5, and above on iv. 29.

St. Paul sets a good example of his own precept by his own

practice. When he wrote this Epistle he was a prisoner, bound to a soldier. The days were evil for him; but he redeemed them. He made his prison to be a pulpit, from which he preached to the world. The Roman soldier's presence was a perpetual memento to him that he himself was a soldier of Christ. Every part of the soldier's armour became like a weapon of Christian warfare, and was wielded by him in the cause of Christ. See vi. 13—20.

18. ἄσωτία] dissoluteness. Cp. Luke xv. 13.

19. ἑαυτοῖς] to one another, perhaps antistrophically. See next note, and the assertion of *Socrates* (vi. 8), on the early use of antiphonal singing even in the time of *S. Ignatius*. Cp. *Bingham*, xiv. 1.

— ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς] *Ψαλμοὶ* (from *ψάω*, *rado*, i. e. to sweep the strings) is properly with an instrumental accompaniment, as a harp; *ᾠδή* (from *αἰδῶ*, cp. *Theocritus*, xv. 96. 99) is vocal melody; *ὕμνος* is a hymn of praise. The three words are combined as here by *S. Hippolytus*, ap. *Euseb.* v. 28, *Ψαλμοὶ δὲ ὅσοι, καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι, τὸν λόγον ὕμνοισι θεολογοῦντες*. A passage happily illustrating the narrative of *Pliny* the Younger to *Trajan* (Ep. x. 97), that the Christians met early in the morning, in order "Carmen Christo quasi Deo dicere secum invicem."

21. Χριστοῦ] So the majority of the best MSS. and *Edd.* *Elz.* Θεοῦ.

22. ὑποτάσσεσθε] Not found in some MSS., and rejected by *S. Jerome*, and *Tisch.*, *Ellicott*, *Alf.*

23. ἀνὴρ] *Elz.* prefixes δ, which is not in A, D, E, F, G, I, K, and is rejected by almost all recent Editors. 'Ανὴρ is a husband whoever he may be.

— αὐτός] 'Ipse, nemo alius.' *Elz.*, with some MSS., inserts καὶ before αὐτός, and ἐστὶ after it; but these words are not found in the great majority of the ancient authorities, and are rejected by *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alf.*

— σωτὴρ τοῦ σώματος] A *paronomasia*. Christ is the σωτὴρ τοῦ σώματος, in which πάντες οἱ σωζόμενοι (Acts ii. 47) are incorporated ἵνα σωθῶσι. This is imitated by St. Paul's contemporary *S. Clement*, who had his eye on this passage when speaking of the Unity of the Church he says, σωζέσθω οὖν ὁλον τὸ σῶμα ἐν Χριστῷ Ἰησοῦ καὶ ὑποτασσέσθω ἑκάστος τῷ πλησίον αὐτοῦ, c. 38.

Herein (says *Chrys.*) the Apostle grounds the duty of submission on the part of the Wife. Christ is the Head of the Church, and Saviour of His Body. Such is the relation of a husband to his own wife. He is her head, and therefore has the pre-eminence; his office also is one of protection and conservation, and he has therefore a double claim to submission and affection on her side.

24. Ἀλλ'] But—. St. Paul had said to wives, Be subject to your own husbands as to the Lord.

He now puts the precept in a somewhat different form. If you think it too much for me to command you to be subject to your husband, to a frail man, as to the Lord, and Head, and Saviour of all, yet observe the relation of the Church to her Lord, and there learn your own duty to your husband. If you will not look up to your husband as to Christ, yet look to the Church, the Spouse of Christ, in her conjugal relation to Him.

25. ἑαυτὸν παρέδωκεν δ. a.] On Christ's love for the Church, which He purchased with His own Blood, see St. Paul's speech

ρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα παραστήσῃ αὐτὸς ἐαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ῥυτίδα, ἣ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

²⁸ Οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἐαυτῶν γυναῖκας, ὡς τὰ ἐαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἐαυτοῦ γυναῖκα, ἐαυτὸν ἀγαπᾷ. ²⁹ οὐδεὶς γάρ ποτε τὴν ἐαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. ³⁰ Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. ³¹ Ἀντὶ τούτου καταλείψει

x Cant. 4. 7.
ch. 1. 4.
2 Cor. 4. 14.
& 11. 2.
Col. 1. 22, 28.
Jude 24.

a Gen. 2. 23.
Rom. 12. 5.
2 Cor. 6. 15.
& 12. 27.
b Gen. 2. 24.
Matt. 19. 5.
Mark 10. 7.
1 Cor. 6. 16.

to the Ephesian presbyters at Miletus. (Acts xx. 28.) They were prepared to receive this teaching of the Epistle.

²⁶ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος] having cleansed her with the (well-known) laver of the (well-known) water, "the laver of Regeneration," as the Apostle calls it (Tit. iii. 5), the laver of Baptism. See note there.

The laver of the water with which the Church is cleansed is here appropriately mentioned by the Apostle in connexion with the death of Christ, because the water of Baptism derives all its regenerating virtue and cleansing efficacy from that Death; as was symbolized by the water flowing from the side of Christ on the cross. See note on John xix. 34.

The reference to the lustral water of baptism here in connexion with the espousal of Christ and His Church, derives additional significance from the custom of the bridal bath, to which the Apostle is supposed to allude. Cp. *Jahn*, *Archæol. Bibl.* § 154.

— ἐν ῥήματι] Some ancient expositors apply this to the Baptismal Words, In the Name of the Father, &c.; but it seems rather to mean by and with the instrumentality of the Word of God preached and received.

As to this sense of ῥῆμα, see vi. 17, and Heb. vi. 5. The article is not necessary after the preposition ἐν, especially with such an emphatic and special word (amounting to the dignity of an appellative) as ῥῆμα, God's Word. See the examples in *Winer*, § 19, p. 108—114.

St. Paul guards the Ephesians from imagining that the Holy Sacrament of Baptism is to be confounded with any of those magical charms and incantations with which they were familiar, and for which their city was proverbial. See Acts xix. 19.

It is not the Water alone which works this wonderful change, but it is the Holy Spirit working in the Water, and in the Word of God preached and received with faith in the heart.

Hence St. Peter says that we "are born again by the Word of God" (1 Pet. i. 23); and St. James teaches that God of His own will begat us with the Word of Truth (James i. 18). Here the Word may mean Christ; but it is Christ preached. See on 1 Tim. iv. 5.

This truth was remarkably exemplified in the case of Cornelius. He was commanded to send for Peter, who would speak ῥήματα to him (Acts xi. 14); and when Peter spoke those ῥήματα, the Holy Ghost descended on all that heard the Word. (x. 44.)

In that special case the Holy Ghost descended before Baptism, in order to authorize Peter to confer Baptism on the Gentiles (see note on Acts x. 47); but this visible descent was also designed to show what is ordinarily done when the door of the Church is opened by the key of the Word and Sacrament of Baptism.

St. Paul is here speaking specially of the case of Adults; but Infants also may be fitly said to be washed with the laver of the water with the Word, in that they make profession of belief in the Word, by the mouth of their Sureties, and are baptized in the faith of Christ preached by the Word.

²⁷ αὐτὸς] So the major part of the best MSS. and Edd. *Elz.* has αὐτήν.

— ἵνα παραστήσῃ κ.τ.λ.] that He might present to Himself (His Bride) the Church glorious, not having any spot (of impurity) or wrinkle (of decay). Cp. the description of the Church glorified in the Apocalypse, xxi. 2. 9, and the Marriage of the Lamb and His Bride, xix. 7.

²⁸ Οὕτως κ. οἱ ἄ. ὀφείλουσιν] So A, B, D, E, F, G, *Lach.*, *Tisch.*, *Meyer*, *Ellicott*. *Elz.* has οὕτως δ. οἱ ἄ.

²⁹ Χριστὸς] So A, B, D*, F, G, and *Griesb.*, *Scholz.*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alford*. *Elz.* has Κύριος. See on Acts xx. 28.

S. Ignatius (ad Polycarp. c. 5), imitating this passage, tells Polycarp to charge husbands, in the name of Jesus Christ, to love their wives as the Lord loves the Church.

³⁰ Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] The words ἐκ τῆς σαρκὸς αὐτοῦ are VOL. II.—PART III.

not in A, B, and have been rejected by *Lachm.*, *Tisch.*, but they are supported by the great majority of authorities, and are received by *Meyer*, *Ellicott*, *Alf.*

We are from the flesh and bones of Christ by means of His Incarnation, and by incorporation into His Body.

The Church owes her life to the Death of the Son of Man. He suffered that death in His human flesh. And as Eve, "the mother of all living" (Gen. iii. 20), was formed out of the very side of the first Adam sleeping in Paradise, and was bone of his bone and flesh of his flesh (Gen. ii. 23), and she was called woman, *Isha*, because she was taken out of *men*, *Ish* (ii. 23), and thus we all by nature are taken out of the side of the first Adam, and are bone of his bone and flesh of his flesh, so the Church, the spiritual Eve, the mother of us all by Grace, was taken out of the side of the Second Adam sleeping in the sleep of death upon the cross; and we all, as members of Christ's Church, are taken out of the very flesh and bones of Christ dying as man upon the cross. See above on John xix. 34, and *S. Jerome's* and *Theodore's* notes here, and the words of *S. Ignatius* (ad Trallian. c. 11): "They who are of the Father are like branches of Christ's Cross, and their fruit is incorruptible. Christ in His Passion calls us to Himself as His own Members. The Head cannot be born without Members, when God, Who is Christ Himself, promises union with Himself."

Hence it is said by *Hooker* (V. lvi. 7): The Church is in Christ, as Eve was in Adam. Yea, by grace we are every one of us in Christ and in His Church, as by nature we are in those our first parents. God made Eve of the rib of Adam; and He frameth His Church out of the very flesh, the very wounded and bleeding side of the Son of Man. His body crucified, and His blood shed, for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of Whom we come. (1 Cor. xv. 48.) For which cause the words of Adam may be fitly the words of Christ concerning His Church, "flesh of My flesh, and bone of My bones," a true native extract out of Mine own Body. So that in Him, even according to His manhood, we according to His heavenly being are as branches in the root out of which they grow.

To all things He is life, and to men light (John i. 4—9), as the sons of God; to the Church both light and life,—life eternal (John vi. 57) by being made the Son of Man for us, and by being in us a Saviour, whether we respect Him as God or as Man.

Adam is in us an original cause of our nature, and of that corruption of nature which causeth death; CHRIST is the cause original of restoration to life. (Heb. v. 9.) The person of Adam is not in us, but his nature, and the corruption of his nature, derived unto all men by propagation. Christ, having Adam's nature, as we have, but incorrupt, deriveth not nature but incorruption, and that immediately from His own person, unto all that belong unto Him.

As therefore we are really partakers of the body of sin and death received from Adam, so, except we be truly partakers of Christ, and are really possessed of His Spirit, all we speak of eternal life is but a dream.

That which quickeneth us is the Spirit of the Second Adam (1 Cor. xv. 22. 45), and His flesh is that wherewith He quickeneth. That which in Him made our nature incorrupt, was the union of His Deity with our Nature. And in that respect the sentence of death and condemnation, which only taketh hold upon sinful flesh, could no way possibly extend unto Him.

This caused His voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ (as the Apostle witnesseth) doth therefore take away sin (1 John i. 7), because, "through the eternal Spirit, He offered Himself unto God without spot" (Heb. ix. 14).

That which sanctifieth our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory.

ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
³² Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

c Col. 3. 19.
 1 Pet. 3. 6.
 a Col. 3. 20.
 Prov. 20. 22.
 b Exod. 20. 12.
 Deut. 5. 16.
 Matt. 15. 4.
 Mark 7. 10.

³³ Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. ¹ Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. ² Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ

Seeing therefore that Christ is in us as a quickening Spirit, the first degree of Communion with Christ must needs consist in the participation of His Spirit, which Cyprian in that respect well termeth "germanissimam societatem," the highest and truest society between man and Him Who is both God and Man in one.

These things, S. Cyril duly considering, reproveth their speeches which taught that only the Deity of Christ is the Vine whereupon we by faith do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance. For doth any man doubt that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already counted parts of His blessed body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with His body which is incorruptible, and that His is in ours as a cause of immortality,—a cause, by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is, therefore, both as God and Man, that true Vine whereof we both spiritually and corporally are branches. The mixture of His bodily substance with ours is a thing which the Ancient Fathers disclaim. Yet the mixture of His Flesh with ours they speak of to signify what our very bodies, through mystical conjunction, receive from that vital efficacy which we know to be in His. And from bodily mixtures they borrow divers similitudes rather to declare the truth than the manner of coherence between His sacred body and the sanctified bodies of Saints. Hooker.

This communion with Christ the Son of Man, and yet God of God, Very God of Very God, the "Word made Flesh" (John i. 14), God manifest in the Flesh (1 Tim. iii. 16), God Incarnate, "God with us," "Emmanuel" (Matt. i. 23), i. e. God in the human nature common to us all, is personally applied to us in an inscrutable and mysterious manner by means of the two Sacraments, Baptism and the Lord's Supper (cp. Irenæus, v. 2, 3), by which we are united to Christ, and in Christ to God. The blessings flowing to us through Christ's Humanity are thus conveyed to us, and make us partakers of the Divinity (2 Pet. i. 4); and if we are partakers of the Divinity, and dwell as living members in Christ's body, we have therein a visible pledge and assurance of a glorious Immortality,—the Immortality of God.

31. Ἀπὸ τοῦτου καταλείψει] For this cause a man shall leave his father and mother, even as Christ left His heavenly Father's house and married our Nature, espoused to Himself a Church on earth, and made her to be one flesh with Himself. Jerome, Theodoret.

—προσκολληθήσεται—μίαν] See above on Matt. xix. 5.

32. Τὸ μυστήριον τ. μ. ἐ.] This Mystery is great. What Mystery? That which Adam, the Father and Representative, the Patriarch and Prophet of the whole human family, was empowered of God to reveal (Chrys., Hierome, Theophyl.) concerning the oneness of man with his wife, for whom the man leaves his own nearest and dearest relations, and severs himself from his own flesh and blood, and joins himself to one who has no relationship to him, and joins himself to her indissolubly, so that they twain become one flesh. This appears to be the true sense of the words, and to be evinced by the pronoun τοῦτο, this.

The word *Mystery*, as used by St. Paul, signifies something kept secret and hidden (ἀποκρυμμένον, Col. i. 26; σεσχημένον, Rom. xvi. 25), and generally something sacred and divine which cannot be discovered by Natural Reason, but is unfolded by Divine Revelation.

On the etymology of the word, see on Matt. xiii. 11.

St. Paul often uses the word *Mystery* in his Epistles to the Church and Bishop of Ephesus, famous for the practices of those who professed to hold intercourse with the spiritual and invisible world. See Eph. i. 9; iii. 3, 4, 9; vi. 19. 1 Tim. iii. 9, 16.

The mystery of the conjunction and oneness of Man and Wife might well be called a great and profound one at that time; for it was hidden from all the Nations of the world, even those

which boasted most of their intellectual knowledge, social civilization, and religious illumination.

Polygamy was common in many parts of the world; and Divorce for the most trivial causes was practised without scruple in Italy and Greece, and even among the Jews. See on Matt. xix. 3. The declaration therefore of the oneness of man and wife, must have sounded as a strange announcement in the ears of the world at that time, and that oneness might well be called "a great mystery." Even now, when Christianity has revealed this doctrine for so many ages to mankind, yet, on account of the blindness of their hearts, many are unwilling to receive this divine Mystery; and how many who have received it are eager to reject it, by creating new facilities for Divorce!

—ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τ. ἐκκλησίαν] but I am speaking with a view to Christ and the Church, whose union is represented by Holy Matrimony.

The Mystery therefore of Marriage is great, not only for the reasons mentioned above, but because it has a mystical relation to the Marriage of Christ and the Church, and is an image of it. Do not therefore be surprised that what I am declaring to you is confessedly a great Mystery. Do not reject it, because it is a great Mystery. For, the whole Economy of Christ's union with His Church, the whole Economy of the relation to us of "God manifest in the flesh," is indeed a great Mystery. See St. Paul's words to the Bishop of Ephesus, 1 Tim. iii. 16.

As it has been well expressed by an eloquent Bishop of our own nation, *This is a great mystery*; but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His Divinity with flesh and blood, and married our nature, and we became a Church, the Spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry and Heaven for a jointure, begetting children unto God by the Gospel. This Spouse He hath joined to Himself by an excellent charity. He feeds her at His own table, and lodges her nigh His own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings. He is become her Head, and she is a signet upon His right hand. Here is the eternal conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestial generation, a new creature. "*Sacramentum hoc magnum est*;" this is the Sacramental Mystery represented by the holy rite of Marriage. Bp. Taylor (Serm. xvii. "The Marriage Ring," Vol. v. p. 254). Cp. Gregory Nazianz. (Orat. xxxvii. § 7).

33. Πλὴν] But waiving all farther considerations of this profound Mystery, do you receive, in addition to what I have already said, this plain practical lesson, as follows.

On this use of πλὴν see 1 Cor. xi. 11. Phil. i. 18; iii. 16; iv. 14.

—ἵνα] I command that (cp. John xiii. 29); or, let her see that. Cp. Winer, § 45. 5, p. 282.

CH. VI. 1. Τὰ τέκνα—2. ἐπαγγελία] Quoted by Tertullian as an argument for the unity of the old and new dispensation against Marcion, who expunged the words ἥτις—ἐπαγγελία (c. Marcion. v. 18).

St. Paul says that this is the first commandment, not in order, but in respect of promise.

The first three commandments are prohibitory, the fourth is imperative and positive, but has no promise annexed to its performance; the fifth is the first in regard to God's promise of blessings for obedience. (Cp. Chrys. Winer, § 48, p. 349.)

Observe, that St. Paul writing to the Ephesians (who had been taught by him for three years), enforces this precept with a quotation from the Old Testament (see on ii. 17), which he does not do in writing to the Colossians (iii. 20). Cp. TOWNSON'S Works, i. 102.

πρώτη ἐν ἐπαγγελίᾳ, ὅτι εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

⁴ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

⁵ Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβον καὶ τρόμον, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· ⁶ μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς ⁷ μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ⁸ εἰδότες ὅτι ἕκαστος ὃ ἐάν τι ποιήσῃ ἀγαθὸν τοῦτο κομιέται παρὰ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

⁹ Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

¹⁰ Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμούσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ Διαβόλου, ¹² ὅτι οὐκ ἔστιν ἡμῶν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανοῖς.

¹³ Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ Στήτε οὖν

c Gen. 18. 19.
Exod. 12. 26, 27.
& 13. 14, 15.
Deut. 6. 7, 20—24.
& 11. 19—21.
Ps. 78. 4—7.
Prov. 19. 18.
& 29. 17.
Ecclus. 7. 23.
Col. 3. 21.
d Col. 3. 22.
1 Tim. 6. 1.
Tit. 2. 9.
e Rom. 2. 6—10.
2 Cor. 5. 10.
Col. 3. 24.
1 Lev. 25. 43.
Deut. 10. 17.
2 Chron. 19. 7.
Job 34. 19.
Wisd. 6. 7.
Col. 3. 24, 25.
& 4. 1.
g ch. 3. 16.
h Wisd. 5. 17.
Rom. 13. 12.
2 Cor. 6. 7.
1 Thess. 5. 8.
i Luke 22. 53.
John 12. 51.
& 14. 30.
& 16. 11.
Acts 28. 16.
ch. 2. 2.
Col. 1. 13.
k 2 Cor. 10. 4.
Luke 8. 13.
Rev. 3. 10.
& 6. 17.
1 Isa. 11. 5.
& 59. 17.
Luke 12. 35.
2 Cor. 6. 7.
1 Thess. 5. 8.
1 Pet. 1. 13.

3. *ἵνα εὖ σοι γένηται—γῆς*] in order that it may be well with thee, and that thou mayest live long on the earth. This is not to be limited to temporal life in this world. But the Apostle here gives an exposition of the true spiritual meaning and universal application of the Fifth Commandment; as our Lord in His Sermon on the Mount expounds the true significance of the whole Decalogue. See on Matt. v. 17. 21. 31. Cp. Matt. xxii. 37. 40. Compare specially our Lord's promise to the meek, that they should inherit the earth, Matt. v. 5, and note.

4. *παιδεία καὶ νουθεσία*] discipline (implying strictness and severity, cp. Heb. xii. 5. 7, 8. 11) and admonition,—the former applicable specially to the body, the latter to the mind.

S. Barnabas (Epist. 19) has a passage which bears on the same social and domestic duties in what is there called "the Way of Light," as opposed to "the Way of Darkness,"—*οὐ μὴ ἔρρι τὴν χεῖρά σου ἀπὸ τοῦ νιού σου, ἀλλὰ ἀπὸ νεότητος διδάξεις φόβον Κυρίου, . . . ὑποταγήσῃ κυρίοις ὡς τῷ Κυρίῳ ἐν αἰσχύρῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξῃ παιδίσκῃ ἢ δούλῳ σου ἐν πικρίᾳ, ὅτι ἦλθεν (ὁ Θεὸς) οὐ κατὰ πρόσωπον καλέσαι ἀλλ' ἐφ' οὗς τὸ Πνεῦμα ἠτοίμασεν.* (See below, v. 9.)

5. *Οἱ δοῦλοι*] Slaves or bondmen,—not to be confounded in their condition with the household servants of Christian nations in later days, who have been raised by the Gospel from the condition of δοῦλοι to that of freemen and brethren in Christ. See below, Introduction to the Epistle to Philemon.

—*κατὰ σάρκα*] Earthly, as distinguished from heavenly. Be obedient, not only to God your heavenly Master, but to your earthly masters, as to Christ.

We may have masters according to the flesh upon earth, to whom we may and must give reverence upon earth; but of our souls, and spirits, and consciences, as we have no fathers upon earth, so we may have no Masters, but only our Father in heaven. (Matt. xxiii. 9.) Bp. Sanderson (iii. 279).

—*ἀπλότῃ*] With a single eye to what is good and right, not with sinister respects to our own interests. See above on Rom. xii. 8.

6. *μὴ κατ' ὀφθαλμοδουλείαν*] not with eye-service; "non ad oculum servientes." (Vulg.) Cp. Col. iii. 22, 23.

Many servants there are, who will work hard as long as their master's eye is upon them, but when his back is turned, can be content to go on softly. Such ὀφθαλμοδουλεία the Apostle condemns. Sanderson (iii. p. 32).

—*ὡς δοῦλοι Χριστοῦ*] as servants of Christ. Who is never absent from you, and Whose eye is ever upon you at your work, and Who will judge you according to your works at the Great Day.

—*ἐκ ψυχῆς*] from the heart. These words are joined with what follows; but this combination seems to impair the rhythm of the sentence and not to improve its sense. They are joined with

what precedes in the Vulgate, Æthiopic, and Arabic Versions, and by Meyer and Ellicott.

8. *ἕκαστος—ποιήσῃ*] So A, D, E, F, G.—*Elz.* has *ἐάν τι ἕκαστος*, and so the majority of recent Editors. But *ἕκαστος* is the emphatic word; each person, whether bond or free, and properly stands first. Whatsoever each person shall have done, that he shall receive again from God. A religious comfort to slaves, who when they "did well and suffered for it" (1 Pet. ii. 20) from their earthly masters, might thence take consolation in the reflection, that the more they did and suffered for God, the more they would receive hereafter from God; and so they might even rejoice in their sufferings on earth as leading to an increase of heavenly glory. See Chrys. here.

—*τοῦτο κομιέται*] that he will receive back again,—as a deposit, or as seed sown. See 2 Cor. v. 10, and Gal. vi. 8. 2 Cor. ix. 6. A, B, D*, F, G, have *κομίσεται* here, but in Col. iii. 25, A, C, D*, have *κομιέται*, and D***, E, I, K, have *κομιέται* here.

9. *καὶ αὐτῶν καὶ ὑμῶν*] the Master both of them and you. So A, B, D*, F, G, and most of the recent Editors.—*Elz.* has *καὶ ὑμῶν αὐτῶν*.

—*προσωποληψία*] He does not regard persons, but their works.

11. *μεθοδείας*] μηχανήματα (Theodoret); 'machinationes.' Tertullian c. Marcion. v. 18. See above, iv. 14.

12. *ἡ πάλη*] our wrestling, our warfare, is not like that of the soldiers of this world, but far more perilous and glorious. He had been speaking of armour, and is going to speak of it more in detail. He addresses them as soldiers, and now reveals to them who and where their enemies are.

—*κοσμοκράτορας*] He calls them rulers of this world,—not because they have received any such rule from God, but because the world submits itself to their rule, and eagerly sells itself into slavery to them. Theodoret.

—*τοῦ σκότους*] of darkness. This is the opinion of all the doctors of the Church, that the intervening air between heaven and earth is full of adverse powers. S. Jerome. See above on ii. 2. *Elz.* adds *τοῦ αἰῶνος τούτου*, which is not in the majority of the best MSS. and Edd.

—*τὰ πνευματικὰ τῆς πονηρίας*] the spiritual powers of wickedness; 'spiritualia nequitie' (Vulg.); i. e. whose essence it is to work wickedness. As to this use of the neuter plural in a collective sense (the spirituality or spiritualhood), and on the genitive, see Winer, § 34, p. 212, 13.

13. *πανοπλίαν τοῦ Θεοῦ*] So Ignatius to the Ephesians, c. 6: "Let none of you be called a deserter; let your Baptism abide with you as your arms, Faith as your Helmet, Love as your Spear, Patience as your Panoply."

περιζωσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, ¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ¹⁶ ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· ¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ· ¹⁸ διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν ἁγίων, ¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

²¹ Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ τί πράσσω, πάντα ὑμῶν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, ²² ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ ἀμῆν.

14. περιζωσάμενοι τὴν ὁσφὺν] See 1 Pet. i. 13. *Polycarp* ad Philipp. 2.

15. ὑποδησάμενοι—ἐν ἐτοιμασίᾳ κ.τ.λ.] An allusion to the attitude and attire of the Israelites eating the Passover in a state of preparation, or rather *preparedness* to quit Egypt, and to march "harnessed" (Exod. xiii. 18) to Canaan. See Exod. xii. 11: "Thus shall ye eat it, with your loins girded, your *shoes on your feet*, ye shall eat it in haste."

It was a sign of haste to eat standing, with their feet shod, in preparation for the journey, that, being strengthened with the Paschal food, they might pass through the vast and terrible wilderness in their way to the promised land.

So the Christian, when he sets forth from the Egypt of spiritual darkness, is fortified with the "true Passover," sacrificed for him (1 Cor. v. 7), and he goes forth "harnessed," and has his feet shod with the preparation of the Gospel of Peace, and so is equipped for the march through the wilderness of this world to his heavenly rest.

Let no one therefore of the true Israelites look back and yearn for Egypt, but let all press onward toward the heavenly Jerusalem. See *Origen*, *Chrys.*, and *Jerome* here.

16. θυρεὸν] the large oblong or oval shield,—properly like a *thūra*, or *door*; 'scutum' (*Vulg.*); differing from the lighter *ἀσπίς* or 'clypeus.' *Ellicott*.

—τὰ πεπυρωμένα] Tipt with some combustible material which was ignited in the projection (Ps. vii. 14; cx. 4), where the Psalmist speaks of arrows sharpened with coals of "Rethen." Veget. de Re Mil. iv. 18. *Winer*, R. W. B. p. 190, Art. *Bogen*.

17. ῥῆμα Θεοῦ] The Word of God, wherewith the Captain of your salvation defeated the Evil One at the Temptation. See on Matt. iv. 4. 7. 10.

20. πρεσβεύω ἐν ἀλύσει] See Acts xxvi. 29. Ambassadors of kings are inviolable. I, the ambassador of the King of Kings, deliver my message in bonds! But the Gospel which I preach is not bound (2 Tim. ii. 9), nor can be: but will bind Satan and liberate the world.

21. καὶ ὑμεῖς] ye also as well as others, perhaps the Colossians. See Col. iv. 16.

—τί πράσσω] how I fare.

—Τύχικος] *Tychicus* of Asia. See on Acts ix. 4, where Trophimus is mentioned with him as an Ἀσιανός. Trophimus was of Ephesus. (Acts xxi. 29.)

Tychicus was the bearer of this Epistle, probably to various Churches of Asia (see Introduction to this Epistle), and of that to the Colossians. (Col. iv. 7.) He seems to have been with St. Paul when he wrote the Epistle to Titus (iii. 12), and was sent again to Ephesus by St. Paul a little before his death. (2 Tim. iv. 12.)

22. ἐπεμψα] I send now with this Epistle. The Epistolary scribe. See Acts xxiii. 30. Phil. ii. 28. Philem. 11. 2 Cor. vii. 18. *Winer*, p. 249.

It was a blessed consolation for them to hear, that Paul at Rome, the metropolis of the Roman empire, was triumphing over his prison and his chains. And this was the consolatory intelligence which they would receive by *Tychicus*. *Jerome*.

23. τοῖς ἀδελφοῖς] *the brethren* generally. As to the question why he sends no special greetings to any individuals in this Epistle, although he had spent three years at Ephesus (Acts xix. 10; xx. 31), see above, *Introduction*.

On this text see *Augustine*, *Serm.* 168, Vol. v. p. 1163; and *Retract.* lib. i. c. 23.

24. Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τ. κ. ἡ. 'I. X.] The converse of the Anathema, *Maranatha* in 1 Cor. xvi. 22.

—ἐν ἀφθαρσίᾳ] in *incorruptibility*; that is, who love Him with a love that is not corrupted by any evil admixtures and deleterious influences, or impaired by change of circumstances or lapse of time, but is pure and immarcescible, ἀμίαντος καὶ ἀμόραντος.

The Apostle had been speaking of *conjugal union and love*, and he had represented it as a figure of the spiritual marriage and love between Christ and His Church (v. 22. 32).

He now says, "Grace be with *all* that *love* the Lord Jesus Christ ἐν ἀφθαρσίᾳ:" that is, Grace be with every Christian soul that has been espoused to Christ in spiritual wedlock in baptism, and who loves her Lord Jesus Christ with a *pure* love, unadulterated with any admixtures of carnal affection for any worldly object (as the *old* man was corrupted, see iv. 22), and untainted by heretical pravity of unsound doctrine, or by schismatical pride of sectarian strife. Grace be to them who love Him alone with their whole heart fervently.

This meaning of the Apostle may be illustrated by his words to the philosophical, carnally-minded, and schismatical members of the Corinthian Church, who did not love Christ ἐν ἀφθαρσίᾳ: "I have espoused you to one husband that I may present you as a chaste Virgin to Christ. But I fear lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be *corrupted* (φθαρῇ) from the 'simplicity' (or singleness, oneness, and pureness) of love in Christ."

The word φθαρῇ, as there used, explains the sense of its opposite ἀφθαρσία here; and this sense is approved by ancient Expositors (*Chrys.*, *Jerome*, *Theophyl.*) and Versions, especially the *Vulg.*, *Syriac*, *Gothic*, and *Arabic*, which thus paraphrases the word, "with a love free from blemish or corruption." Hence this word may well be supposed here to signify the incorruptibility of a spiritual and *eternal* love,—a love which flows forth from the pure well-spring of the inner man of the heart, in the *incorruptible* (ἀφθάρτων) element of the meek and quiet spirit described by St. Peter (1 Pet. iii. 4),—a love which knows no decay, and is not affected by time,—a love which is never blighted or withered, but is as undying and unfading as the crowns of glory which it will one day wear.

This is the sense in which the words of St. Paul seem to have been understood by an Apostolic Father and Martyr, who says in

his Epistle to the Ephesians, Whosoever *corrupts* (ὁς ἂν φθείρῃ) the faith by evil teaching, will go into unquenchable fire. For this cause, Christ received the unction on His head, in order that He might diffuse *incorruption* (ἀφθαρσίαν) to the Church. Do not ye therefore be anointed with the noisome odours of the dogmas of the *Ruler of this world*. (Ignatius ad Eph. 16.) And to the Magnesians he says, Let no one separate you into parties, but be united to your Bishop and the Presidents of the Church, for a type and discipline of *Incorruption* (ἀφθαρσίας, i. e. of soundness and integrity in faith and practice). And he calls the

Gospel of Christ the perfection of *incorruption*, and says that it contains every blessing, if we believe with *love*. (Phil. 9.) And in his Epistle to the Romans he says (c. 7), "I have no pleasure in the food of *corruption* (φθοράς), nor in the pleasures of this world; but I long for the bread of God, which is the flesh of Jesus Christ the Son of God, Who was born in the latter days from the seed of David and of Abraham, and the drink of God, which is His blood, which is *Love incorruptible* (ἀγάπη ἀφθαρτος) and everlasting life."

INTRODUCTION

TO THE

EPISTLE TO THE COLOSSIANS.

THE Epistle to the Colossians, like the other Epistles of St. Paul, holds its own peculiar place, and performs its own special work, in the system of Christian Teaching, which has been vouchsafed by the Holy Spirit, operating by the ministry of the Apostle.

This Epistle may best be considered in connexion with that to the neighbouring Church, and great City, of Ephesus.

Both these Epistles were written by St. Paul, at the same place, Rome, and about the same time; that is, in his first imprisonment in that City (A.D. 61—63), and appear to have been conveyed by the same person, Tychicus¹.

The Epistle to the Colossians, in its plan and substance, may be regarded as following, by a natural sequence, the Epistle to the Ephesians.

If the comparison may be allowed, the divine Apostle, bearing in his hand these two Epistles—that to the Ephesians, and that to the Colossians—may be likened to the builders of the literal Temple of God, of whom we read in the book of Nehemiah, “Every one with one of his hands wrought in the work, and with the other held a weapon. *The builders* every one had his *sword* girded by his side, and so builded².”

So the Apostle here. He is both a builder and a soldier. He has his sword girded by his side, and so builds. He builds up the Truth in one Epistle; and he wars against Error in the other. He builds in the Epistle to the Ephesians, He has his sword girded at his side in the Epistle to the Church of Colossæ.

He has thus left a practical lesson to the Church, and to every Christian. The Church on earth is ever militant; and she has also *ever* her work of edification. She must build as well as fight; and she must fight as well as build. And every Christian is a soldier; but he must also be a builder. The soldiers of Nehemiah, with a trowel in their hand, and a sword girded at their side, and so building the fabric of God’s Temple, and the Apostle St. Paul building up the Church with one Epistle, and at the same fighting against her enemies with another, are examples for every Christian in every age.

The similarity of thought and language between these two Epistles³ proclaim the connexion of the Subject and the identity of the Author.

¹ Eph. vi. 24. Col. iv. 7. Compare *Davidson's* Introduction, ii. p. 346—350, and *Alford's* Prolegomena, iii. p. 18—23. *Guerike*, Einleitung, p. 368—383. *Kirchofer*, Quellensammlung, p. 208. 211.

² Neh. iv. 17, 18.

EPHESIANS.		COLOSSIANS.		EPHESIANS.		COLOSSIANS.		EPHESIANS.		COLOSSIANS.	
³ With i.	7	compare i.	14.	With iii.	2	compare i.	25.	With iv.	29	compare iii.	8.
“ — 10		“ — 20.		“ — 3		“ — 26.		“ — 31		“ — 8.	
“ — 15—17		“ — 3, 4.		“ — 7		“ — 23. 25.		“ — 32		“ — 12.	
“ — 18		“ — 27.		“ — 8		“ — 27.		“ v. 3		“ — 5.	
“ — 21		“ — 16.		“ iv. 1		“ — 10.		“ — 4		“ — 8.	
“ — 22		“ — 18.		“ — 2		“ iii. 12.		“ — 5		“ — 5.	
“ ii. 1. 12		“ — 21.		“ — 3		“ — 14.		“ — 6		“ — 6.	
“ — 5		“ ii. 13.		“ — 15		“ ii. 11.		“ — 15		“ iv. 5.	
“ — 15		“ — 14.		“ — 22		“ iii. 1.		“ — 19		“ iii. 16.	
“ — 16		“ i. 20.		“ — 22		“ — 8.		“ — 21		“ — 18.	
“ iii. 1		“ — 24.		“ — 25		“ — 8.		“ — 25		“ — 19. [With	

The Epistle to the Ephesians, with its constructive character, and the Epistle to the Colossians, with its polemical protests, and denunciatory refutations, have each their respective office and use.

Both are grounded on the foundation of the same doctrines, especially that of the Divine Love in the Mystery of the Incarnation. Both were written at the same time by the same Apostolic hand, that of Paul the prisoner of Christ; they were both sent into Asia by the same messenger, the beloved Tychicus. The Ephesian Epistle was to be communicated to the Colossians, and the Colossian Epistle was to be communicated to the Ephesians; the Apostle himself (it would seem) gave a special direction to that effect¹. Each of the two Epistles would afford salutary instruction to the readers of the other², in that age, and in every succeeding generation; and in these two Epistles, written and sent simultaneously, the Church Universal would recognize a beautiful example of her own duty, to drive away dangerous errors, especially those which assail Christ's Incarnation and Atonement, while at the same time she builds up her people on the only solid foundation and immoveable Rock of Truth, Christ Jesus, confessed to be Very Man, and to be the Son of the Living God³.

Let us consider, a little more at large, the evidence of these propositions.

In the Epistle to the Ephesians, as we have already seen, the holy Apostle, as a *wise master-builder*⁴, had laid deep and strong the groundwork of the Christian Church upon Christ, acknowledged to be God, co-equal and co-eternal with the Father, the King and Lord of Angels, Creator and Ruler of the world; and upon the same Christ, condescending to become Man, and by His Incarnation uniting Human Nature in His own Person to the Divine Nature, and offering Himself on the Cross as a propitiatory sacrifice for the sins of the whole world, and reconciling God to man in Himself, and purchasing to Himself an Universal Church by His own Blood, and vanquishing the Principalities and Powers of this world by His Death, and abolishing the enmity between Angels and Men, and between Men and Men, knitting together both Jews and Gentiles as fellow-members in His own Mystical Body, the Church, by the profession of *One Lord, One Faith, One Baptism*⁵; and thus harmonizing and restoring, consecrating and summing-up all in one; and proclaiming and establishing an Universal and Everlasting Peace, and blending every thing, and bringing all persons to dwell together in Unity, in Himself, God and Man, and through Himself, in the Father, the Sovereign Author of all, and the Fountain and Well-Spring of Love; and having ascended up on High, and given gifts to men, as a divine boon and royal largess to the World, on the glorious occasion of His Coronation and Inauguration, as Man, in Heaven, and of His Session as our King and Head at the Right Hand of God; and by these Gifts of the Holy Ghost the Comforter, providing for the organization and consolidation, as also for the continual growth and enlargement of the living fabric of His Church, till it expands to its full stature, to the perfectness of its growth in Christ.

These mysterious truths, to the height of which no human Intelligence can climb, the depth of which no human Reason can fathom, and the length and breadth of which no human Capacity can comprehend, and which, even the Angels of heaven themselves did not know, and had been dimly seen by the Prophets, and prefigured by the types and shadows of the Levitical Law, are now revealed by the Holy Spirit to the Apostles, and are displayed to the eyes of Angels and of Men, by the Church, as in a clear mirror, where all may contemplate the beauty and glory of the Love of God in Christ.

From these transcendent truths, fully developed⁶, the Apostle had proceeded to enforce the practical duties of Unity in the Faith, of Truth⁷, of Charity, of Holiness⁸. He had shown in the Epistle to the Ephesians, how the daily duties of domestic and social life, the duties of Wives to Husbands, and Husbands to Wives; the duties of Children to Parents, and of Parents to Children; the duties of Slaves to Masters, and of Masters to Slaves, all grow out of this one Root, and flourish

EPHESIANS.		COLOSSIANS.
With vi. 1	compare	iii. 20.
" — 4	"	— 21.
" — 5	"	— 22.
" — 9	"	iv. 1.
" — 18	"	— 2.
" — 21	"	— 7.

¹ See below on iv. 16. The considerations here stated confirm that conclusion.

² Compare note on Eph. iii. 10.

³ See on Matt. xvi. 18, and 1 Cor. iii. 10, 11.

⁴ 1 Cor. iii. 10.

⁵ Eph. iv. 5.

⁶ In the first three chapters, and at the beginning of the fourth chapter to the Ephesians.

⁷ iv. 3. 14.

⁸ iv. 22—32; v. 1—14.

on the one stem of Unity in Christ, confessed to be God and Man, and of Communion with His Body the Church¹.

The divine Apostle, in his Epistle to the Ephesians, had thus prepared the way for a subsequent theological application of these fundamental principles, in the Epistle to the Colossians; not only for the purpose of establishing and confirming Evangelical Truth, but also of refuting and exploding Heretical errors. The Epistle to the Colossians discloses various forms of religious error, which are not displayed in any other Epistle of St. Paul, but which, having been disseminated by the Evil One in the field of the Church, and having taken root in primitive times in Phrygia, have brought forth a large harvest of evil, and are still prevalent in our own age.

These errors, like all others which have been most disastrous to the Church, presented themselves originally in the specious garb of Good. They came forward in the name of Philosophy and superior Intelligence, and yet were vain and illusory². Their Teachers dressed themselves up in the guise of Humility, and yet were inflated with Pride³. They affected sanctity, and meekness, and a religious reverence for the ritual and ordinances of God according to the Levitical Law⁴; and yet, in a spirit of proud and arbitrary lawlessness, they usurped a tyrannical dominion over the wills and consciences of men; and not *holding the Head*⁵ required them to receive their own human *commands and traditions*⁶ as terms of communion, and as necessary to salvation, and imposed upon them a system of *Will-Worship*⁷. They professed to promote superior spirituality by rigorous rules of asceticism, and self-mortification, and *neglect of the body*, and yet were vainly *puffed up by a fleshly mind*⁸; they ministered to the gratification of the carnal appetites and sensual indulgences by denying due *honour to the body*⁹, particularly by derogating from the dignity of Christ, *God manifest in the flesh*¹⁰; and thus they were depriving the Human Body of its most glorious prerogative,—that of being sanctified, consecrated, and glorified by the Incarnation of the Son of God, and by union in Him to God.

They professed to be deeply sensible of their own unworthiness, and of the corruption of fallen man, and therefore to be afraid to approach an offended and all-holy God; and in a spirit of affected humility and awe for His tremendous Majesty, and for the holiness of His Nature, and for Him Who had revealed Himself of old by the ministry of *Angels*, and of honour for His righteous Law which He had given amid thunders and lightnings from Mount Sinai by the agency of *Angels*, and of respect for His Word, which represented *Angels* as Princes of Kingdoms¹¹, they invoked *Angels* as Mediators, and thus did dishonour to the *only Mediator between God and Man, the Man Christ Jesus*¹², Whom, on account of His being *man*, they treated as *inferior* to the *Angels*. And while they professed extraordinary sanctity and exemplary devotion to God, they suborned God's Servants, the Elect Angels, to be accomplices of rebellion against Him, and they perverted the blessed Mystery of the Incarnation,—that stupendous marvel and crowning consummation of God's Love toward man in Christ, for man's everlasting glory and bliss,—into an occasion for working man's ruin, and for dishonouring and degrading Him Who is God Incarnate, God manifest in the flesh, and for frustrating the mercy of God the Father in the person of His dear Son.

Such were the machinations of the Evil One in the Churches of Phrygia. Such were the spiritual perils which beset the Church of Colossæ.

Almighty God, in His wisdom and love, controlled and overruled these evils for endless good to the Colossian Church, and to the Church Universal of every age and country, by the ministry of St. Paul in the present Epistle.

1. The Apostle here asserts in the clearest terms the *Godhead* of Christ¹³, and has thus furnished a divine refutation of all Arian and Socinian Heresies which contravene that Doctrine.

2. He here proclaims in unequivocal language the great Mystery of the Incarnation, and of the Atonement made by Christ fulfilling all righteousness in our Nature by a sinless obedience, and offering Himself as a perfect, expiatory, propitiatory, satisfactory, and meritorious sacrifice to God; taking away the sins of the world, and redeeming Mankind from the bondage of Satan, and from the Curse of the Law, and purchasing them to Himself, and incorporating them in Himself as

¹ Col. v. 21—33; vi. 1.

² ii. 8.

³ ii. 18, 23.

⁴ See on ii. 8.

⁵ ii. 19.

⁶ ii. 8, 20, 22.

⁷ ii. 23.

⁸ ii. 18, 23.

⁹ ii. 23.

¹⁰ 1 Tim. iii. 6.

¹¹ See on ii. 8.

¹² 1 Tim. ii. 5.

¹³ ii. 15, 16.

a Church, and procuring for them an everlasting inheritance in Heaven, by the priceless cost of His own Blood.

Thus the Holy Spirit has supplied in this Epistle a divine panoply against the heretical sophistries of those, who, relying on the frail *Reed* of a *vain Philosophy* in matters of *Faith*, impugn the Doctrine of the *Atonement*; and who repeat the insults and outrages of the Crucifixion by *smiting* their adorable Saviour *on the head with that Reed*¹, *even denying the Lord that bought them*².

3. The Apostle has also here provided a safeguard against the devices of those, who, professing superior sanctity, and pretending to afford to their votaries extraordinary means of holiness, and assuming the disguise of lowliness and of self-abasement, hide beneath that specious surface a haughty, aspiring, and ambitious spirit, and exercise lordship over God's heritage, and encroach on men's Christian Liberty, and usurp dominion over their wills and consciences, and would reduce into spiritual bondage and vassalage the servants of God and children of Christ, whom He has purchased for Himself with His most precious blood; and who impose upon them arbitrary forms of *Will-worship*, and deny them the use of God's creatures, and lay upon them heavy burdens, particularly the yoke of constrained celibacy, and so open a wide door, not only to carnal pride and self-righteousness, but to the indulgence of fleshly lusts; and who require subjection to their own magisterial dictates, and unscriptural traditions and ordinances, as if they were oracles of God, and necessary to everlasting salvation; and invent new Articles of Faith, to be received by all on pain of damnation; and while they call themselves Christians, and boast their own Church to be the only true Church of Christ, yet derogate from the divine honour of the great Head of the Church, and place the holiest of His creatures in an attitude of rivalry against Him, by making for themselves Mediators in the person of Angels and of Saints, and of the Blessed Virgin Mother of Christ.

4. St. Paul has also here furnished us with a divine defence against the spurious spiritualism of those, who forgetting the dignity and the honour, the prerogatives and the privileges, the hopes and the destinies of the *Human Body*, created by God the Father, assumed by God the Son, and made a Temple of God the Holy Ghost, and the heir of a glorious Resurrection, and of a future heavenly transfiguration into likeness to Christ's glorified Body³, would dissolve and decompose man into a mere ghostly phantom, an ideal and shadowy spectre, an airy and visionary dream; and thus, having taken away the foundations of honour and reverence from the Body, while they profess to spiritualize Humanity, would make it an easy prey to the assaults of carnal lusts and sensual appetites, and would reduce it from its high exaltation in Christ Jesus at the very Right Hand of God, to the low level of the beasts that perish.

Thus the Teaching of St. Paul, in this glorious Epistle, displays, by a signal specimen, the love and wisdom of God inspiring the divine Apostle, "redeeming the time, because the days are evil;" and using the temporary and local devices of the Evil One as occasions for the refutation of Error, and for the maintenance and advancement of Truth, and for the perpetual edification and consolidation of the Universal Church of Christ.

Had St. Paul ever been at Colossæ before he wrote this Epistle? and did he found the Church there?

This question has been answered in the *negative* by most modern Expositors, on the following grounds⁴;

(1) St. Paul no where speaks of himself in this Epistle as the founder of the Church at Colossæ, or as having preached there.

(2) He no where in this Epistle refutes the errors of the false teachers at Colossæ by reference to what he himself had preached there, as he does in his Epistles to the Galatians⁵, and to the Corinthians⁶.

(3) He refers to *Epaphras* as the teacher of the Colossians⁷.

(4) Above all, he says that he has great conflict for them and for those of Laodicea, and for as many as have not seen his face in the flesh⁸.

¹ Matt. xxvii. 29. Mark xv. 19.

² 2 Pet. ii. 1.

³ Phil. iii. 21.

⁴ According to his own precept, Col. iv. 5. Eph. v. 16, where see note.

⁵ These may be seen in *Davidson's* Introduction, ii. p. 309, and *Dean Alford's* Prolegomena, Vol. iii. ch. iv. § 2. *Meyer*,

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Einleitung, p. 2.

⁶ Gal. i. 6.

⁷ 1 Cor. iii. 1—10.

⁸ Col. i. 7, where, however, it is observable that A, B, D*, G have *ἡμῶν*, not *ὑμῶν*.

⁹ ii. 1.

Hence it is inferred by many, that St. Paul had never been at Colossæ when he wrote this Epistle. Of these several arguments, the only one which seems entitled to much consideration is the last.

As to the other three, it may be replied, that it was not St. Paul's manner to speak much of himself in his Epistles, which were to be read publicly in all Churches of the world.

In the Epistle to the Ephesians he says nothing of his own preaching at Ephesus, or of his ever having been there; and yet we know from the Acts of the Apostles that he had resided and preached there for nearly *three years*¹.

Wherever he does speak of himself in his Epistles, and of his own preaching, and of its purport and effects, and wherever he asserts his own apostolic dignity and authority, it will be found to be either in his *earliest* Epistles, which were written and circulated when his name was little known, and his authority was not established, as in the Epistles to the Thessalonians²; or in his Epistles to Churches where his apostolic character and commission were disparaged and impugned by rival and false Teachers, as was the case in Galatia and at Corinth.

In those cases he was *constrained* to speak of himself, in order to vindicate his authority, and to establish his claims to be heard as an Apostle³.

But the erroneous Teachers in Phrygia do not appear to have shown any personal hostility to St. Paul.

Perhaps the restoration of his influence in Galatia⁴, and the fame of his preaching and miracles at Ephesus, deterred them from such an attempt. Besides, it is not clear that the false Teachers had as yet gained a footing at Colossæ⁵.

The honourable mention made by St. Paul of Epaphras⁶ may have been designed to support his authority by his own apostolic name, and also to show the concurrence of Epaphras, a Colossian, and a Pastor of Colossæ, in what was now written to the Colossians in this Epistle by St. Paul at Rome, where Epaphras then was⁷. It was as much as to say, I concur in what Epaphras taught, and he concurs in what I now write.

The reference to what the Colossians had learnt of Epaphras seems rather to intimate that St. Paul *had been* at Colossæ with him, and had seen and heard what he had taught. It is in no way inconsistent with a belief that Epaphras himself, a Colossian, had been converted, as Philemon, a Colossian, was by St. Paul⁸; and that, having been approved by St. Paul, he was left by him at Colossæ in the pastoral charge of that city; and that therefore St. Paul speaks of him as he does in this Epistle to the Colossians⁹.

Perhaps also Epaphras had come to Rome in order to report to St. Paul the state of the Colossian Church; and it may have been at his instance that St. Paul wrote this Epistle, in order to avert the dangers which then threatened the Christians there.

Besides, it must be remembered that the last visit which St. Paul had paid to Phrygia¹⁰ was not less than about *ten years* before he wrote the Epistle to the Colossians. He might therefore well refer to Epaphras in matters concerning their spiritual condition when he wrote.

On the whole, there seems to be nothing of sufficient weight, in the allegations above recited, to invalidate the arguments—if any can be adduced—to make it probable that St. Paul visited and evangelized Colossæ.

But the main support of the opinion that St. Paul was never at Colossæ, is contained in the fourth proposition recited above, which refers to the Apostle's words in ch. ii. 1, "I desire you to know what conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh."

It may be readily allowed, that the first impression made on the mind at hearing these words is, that the Colossians, whom he was addressing, had never seen the Apostle.

It may also be granted, that if we had no other evidence on this subject but what could be derived from this passage, such a conclusion would seem to be not improbable.

But, on the other hand, it may be affirmed, that, on further consideration, we have much reason to doubt whether such a conclusion is correct.

¹ This he *himself* states Acts xx. 31. But there was great difference between a *speech* to *friends* from Ephesus, and an Epistle to be read publicly in that Church, and in all other Churches.

² 1 Thess. i. 5; ii. 1. 5. 11. 2 Thess. iii. 7.

³ See on 2 Cor. xii. 2, and *Introduction*, p. 74.

⁴ See *Introduction* to the Epistle to the Galatians, p. 39—41.

⁵ See ii. 5.

⁶ i. 7.

⁷ Col. iv. 12. Philem. 23.

⁸ Philem. 19.

⁹ i. 7; iv. 12.

¹⁰ That mentioned in Acts xviii. 23.

It seems to proceed from an inadequate conception of the character and design of the Epistles of St. Paul.

In reading these Epistles, we are reading divinely-inspired writings, intended not only for the use of the particular Churches to which they were originally addressed, but also to be communicated to other Christian Communities, and to be read publicly in their ears, as lively oracles of God, even to the end of time.

If we bear in mind this their true nature and purpose, we may be disposed to assign a different meaning to those words in the beginning of the second chapter;

They may perhaps be paraphrased thus:—I would that ye, Colossians, to whom I now write this Epistle from my place of captivity at Rome, knew, what great conflict I have for you and for those of Laodicea who *have seen* me in the flesh, and who will be the first to receive and hear this Epistle from me publicly read in your Churches; and for this purpose I charge you to send it on to *Laodicea*¹, and to receive another Epistle from them. But I wish you to *know also*, what conflict I have likewise for *others*, who have *never seen* me, and who will also receive and read this Epistle in due course of time, and when they hear and read it, I wish *them* to know that I have no less conflict for themselves whom I have *not seen*, than for you and the Laodiceans whom I *have seen*.

Thus interpreted, this sentence of St. Paul receives a large and comprehensive character of perpetual and universal application, in all ages and in all places, similar to that of the prayer of our Blessed Saviour Himself, "Father, I pray for them whom Thou hast given me . . . Neither pray I for these alone, but for them also *that shall believe on Me through their word*."

This interpretation, as is well known, is not a novel one. It has been already proposed by one of the most intelligent Interpreters of St. Paul, *Theodoret*, Bishop of Cyrus in Syria in the fifth century, in his note on that passage.

It is also corroborated by the following considerations;

(1) At the beginning of the Epistle, St. Paul associates the name of *Timothy* with his own name, in his address to the Colossians.

Timothy was a young man at that time²; and it is not at all probable that he would be thus prominently put forward, unless he had been at Colossæ.

Wherever Timothy is thus named at the commencement of any other of St. Paul's Epistles, it may be shown that Timothy had been at the places to which those Epistles were sent, and that he had been there in company with St. Paul, or soon after him³.

It is observable also, that Timothy's name is associated with St. Paul's name in a similar manner in the opening of the Epistle to Philemon, who dwelt at *Colossæ*⁴.

(2) Now on reference to the Acts of the Apostles, we find that soon after St. Paul had taken Timothy into his company at Lystra, they visited *Phrygia* together⁵.

Colossæ and *Laodicea* were cities of *Phrygia*; and it is probable that they were visited by St. Paul and Timothy at that time.

It has indeed been said, that as *Colossæ* was not then a very important place, it would hardly have been worth while for St. Paul to spend his time there.

But, it may be observed, that *Colossæ* is mentioned with *Laodicea* in the beginning of the second chapter; and if it is argued from that passage, that St. Paul in visiting *Phrygia* had not visited *Colossæ*, then, by parity of reason, he had not visited *Laodicea*. But this is very improbable. For *Laodicea* was one of the most important cities, not only of *Phrygia*, but of the whole of *Asia Minor*⁶. Besides, in his Epistle to the Colossians, he sends salutations to "the brethren at *Laodicea*, and to *Nymphas*, and to the church in his house," which seem to intimate personal acquaintance with that city.

It is therefore not unlikely, that in then visiting *Phrygia*, he not only visited *Laodicea*, but also its neighbouring city *Colossæ*.

(3) We see, also, as a fact, that St. Paul thought it worth while to *write an Epistle* from Rome

¹ See iv. 15, 16.

² John xvii. 9, 20.

³ Cp. 1 Tim. iv. 12.

⁴ See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Cp. Acts xvii. 14, 15; xviii. 6.

St. Paul had written to the Romans, whom he had never seen; but he did not associate Timothy (who was then his companion)

in writing the Epistle. See Rom. xvi. 21.

⁵ Philem. 1.

⁶ Acts xvi. 6.

⁷ Strabo, xii. p. 557. Tacit. Ann. xiv. 27. Cic. ad Famil. iii. 7; ix. 25. See Dr. Schmitz, in his Article in *Smith's Dictionary* of Ant. Geog. ii. p. 122.

⁸ Col. iv. 15.

to Colossæ. Would he not also have thought it worth while, when he was in Phrygia, to visit it?

(4) It is also recorded in the Acts of the Apostles, that St. Paul, about three years after his first visit to Phrygia, made a second visit to that country, and went through the country in order, confirming *all the disciples*¹.

Hence the probability is increased, that St. Paul had visited and evangelized Laodicea, and also Colossæ, before he wrote this Epistle.

(5) This opinion is corroborated by internal evidence in the Epistle itself.

(1) He speaks of his having been made a minister of God to *them*².

(2) He supposes that they take an affectionate interest in his personal concerns, and sends Tychicus to declare *all his state unto them*³.

(3) He supposes them to be acquainted with his friends and fellow-labourers, and to take an interest in *their* affairs also, and sends them their salutations⁴.

(6) This conclusion is confirmed also by the Epistle to Philemon.

Philemon was an inhabitant of Colossæ⁵. He had been converted by St. Paul⁶, probably when he had visited that city.

St. Paul speaks of *Apphia*, generally supposed to be Philemon's *wife*, and of his house, and of his *friend* Archippus⁷, and of Philemon's *slave* Onesimus⁸; and he desires Philemon to prepare for him a lodging, for he expected to visit him at Colossæ⁹; thus showing local and personal acquaintance with Colossæ and its inhabitants.

Hence it appears that St. Paul thought Colossæ to be well worth an Apostolic visit. Hence also the probability is enhanced that he had been already there¹⁰.

Probably, in fine, the Apostle's visit to Colossæ, and to the house of Philemon there, and his preaching of the Gospel to them, and his conversion of them to the Christian Faith, and the personal influence he had exercised over them, had made a deep impression on the mind of one of the humblest inmates of that family, and led the fugitive slave, Onesimus, in the hours of his sad and solitary remorse, in the great wilderness of Rome, to repair, in the contrite spirit of the returning prodigal, to the prison-house of St. Paul, and to open his griefs to him, and to seek comfort from the Apostle, and to ask for his friendly intercession with his master, and thus, by the blessing of God, he was received into the Church, and was restored to his master Philemon as a beloved brother in Christ.

¹ Acts xviii. 23.

² Col. i. 25.

³ iv. 7. 9.

⁴ iv. 10, 11. 14.

⁵ This may be shown from the many coincidences between the Epistles to the Colossians and to Philemon, and particularly by means of the history of Onesimus, who had fled to Rome from *Philemon* (v. 12), and who is described as "one of *you*" to the

Colossians (iv. 9).

⁶ Philem. 19.

⁷ v. 2.

⁸ v. 10.

⁹ v. 22.

¹⁰ Cp. *Lardner's History of the Apostles*, chap. xiv. Vol. iii. p. 362, where the arguments are well stated in behalf of this conclusion.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

I. ¹ ΠΑΤΡΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, ² τοῖς ἐν Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν.

³ Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε, περὶ ὑμῶν προσευχόμενοι, ⁴ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἀγίους, ⁵ διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, ⁶ τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶ καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἤκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, ⁷ καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ

[Πρὸς Κολασσαεῖς] So A, B, K, and C in Subscr. ad Matt., Lachmann, Tisch., Meyer, Alf. As to the orthography of the word, see on v. 2.

CH. I. 1. Χριστοῦ Ἰησοῦ] of Jesus Christ. It is observable that in the beginning of this Epistle—addressed to a Church where the Name of Jesus Christ was disparaged by many, and written in order to vindicate His Dignity—the Apostle repeats the word Christ four times. Chrys.

— Τιμόθεος ὁ ἀδελφός] Timothy our brother. Timothy was with St. Paul when he passed through Phrygia, in which Colossæ was situated. (Acts xvi. 1—6.) Probably he visited Colossæ with the Apostle at that time. If Timothy had not been at Colossæ, it is hardly probable that, being still a young man, he would have been associated with the Apostle in this address to the Colossian Church.

In the case of all the other Epistles, where Timothy is thus introduced, it is certain that he had been with St. Paul at the places, and was well known to the Churches, to which those Epistles were sent. (See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Phil. i. 1.) Hence it may be inferred that he had been at Colossæ, and that he had been there with St. Paul, and that St. Paul was not unknown (as has been supposed by some) to the Colossian Church, but had visited it probably in one or both of his missionary tours mentioned in Acts xvi. 6 and Acts xviii. 23, in the latter of which it is specially recorded that the Apostle went through the region of Phrygia in order, confirming all the disciples. This could hardly be said if he had not visited Colossæ. See above, the Introduction to this Epistle, and below on ii. 1.

This opinion is also confirmed by the words ὁ ἀδελφός, our brother, annexed here to Τιμόθεος, and signifying that he was well known to them as such, and was their own brother as well as St. Paul's. Timothy is introduced as "Timothy the brother" in the Epistle to Philemon, who lived at Colossæ (Philem. 1); and this confirms the opinion stated above, that St. Paul and Timothy had visited Colossæ.

2. Κολασσαῖς] A (C in Subscr.), and above forty Cursive MSS., and Syriac, Coptic, Æthiopic Versions, and Origen, Theodoret have Κολασσαῖς, and so Lachm., Tisch., Meyer, Alford, Ellicott.

But the reading Κολοσσαῖς is in B* (see Cardinal Mai's Errata, p. 503: hitherto the reading of B has been cited erroneously), and in D, E, F, G, I, and many Cursive MSS., and Chrys., and in Vulg., and Latin Fathers, and is etymologically correct,

and is supported by the evidence of ancient coins of Colossæ inscribed with the words δῆμος Κολοσσηνῶν (Eckel iii. 47). It will be observed, however, that these coins do not present the form Κολοσσαῖς or Κολασσαῖς (which are the forms in the MSS. of St. Paul's Epistle), but Κολοσσηνολ, and they are anterior to the age of our present MSS. of St. Paul, when the form Colossæ (probably a Phrygian accommodation of the Greek word Colossæ) seems to have been the name popularly known. A similar adoption of a popular appellation may be seen in John xviii. 1.

Colossæ, mentioned by Herodotus (vii. 30) as a large City of Phrygia, was situated on the river Lycus, a branch of the Mæander, and not far from Laodicea (the principal city of Phrygia, see on ii. 1) and Hierapolis (iv. 13), and is classed among the 'celeberrima oppida' of Phrygia by Pliny, v. 41.

Colossæ was the residence of Philemon, to whom St. Paul sent an Epistle from Rome at the same time as the present Epistle. See below on iv. 9, 10, and the Introduction to this Epistle.

— ἡμῶν] Els. adds καὶ Κυρίου Ἰησοῦ Χριστοῦ, which are not in the major part of the best MSS. and Edd.

3. καὶ] Omitted by B, and so Alf., Ellic. — τῷ D*, G, and so Lachm., Tisch.

— περὶ] B, D, E*, E, F, G, have διέρ.

4. ἀκούσαντες τὴν πίστιν] having heard your faith. The same words are addressed to the Church of Ephesus, where he had preached for three years (Eph. i. 15); and therefore no argument ought to have been grounded on them, that he had never been at Colossæ.

— ἣν ἔχετε] So the majority of the best MSS., A, C, D*, E, F, G, and Edd. Els. has τὴν.

5. τὴν ἐλπίδα] the Hope: considered as a deposit laid up in heaven, and one day to be fully realized. See Tit. ii. 13.

— προηκούσατε] ye heard already, or formerly. So προ in προ-πριασμένα Rom. iii. 9. He does not assume to himself the credit of announcing it to them for the first time, or suppose that they are mere neophytes in Christ.

6. καὶ αὐξανόμενον] Omitted by Els., but found in the best MSS. and Edd. Els. has καὶ before ἐστὶ, but it is not in A, B, C, D*, E.

7. Ἐπαφρᾶ] Ephrafras, a Colossian (see iv. 12, ὁ ἐξ ἡμῶν), was probably now a fellow-prisoner with St. Paul at Rome (see Philem. 23, ὁ συναχμαλωτὴς μου), and had recently come from Colossæ to St. Paul, and had made a good report to the Apostle of their spiritual state (v. 8), and at the same time made known

a Rom. i. 7.
Gal. i. 3.
Eph. i. 2.
1 Pet. i. 2.

b Eph. i. 15.
Phil. i. 3.
1 Thess. i. 2.
2 Thess. i. 3.
c Eph. i. 13, 15, 16.
Philem. 5.
d 1 Pet. i. 4.
2 Tim. 4. 8.
e Mark 4. 8.
& 16. 15.
John 15. 16.
Phil. i. 11.
f ch. 4. 12.
Philem. 2. 19—22, 25.

g Rom. 12. 2.
i Cor. 1. 5.
Eph. 1. 16.
& 5. 10, 17, 21.
& 6. 6.
Heb. 10. 36.
& 13. 21.
h Eph. 3. 16.
& 4. 1.
Phil. 1. 27.
i Thess. 2. 12.
& 4. 1.
John 15. 16.
2 Pet. 1. 2, 3.
& 3. 18.
i Acts 26. 18.
h Acts 26. 18.
i Thess. 2. 12.
1 Pet. 2. 9.
1 Acts 20. 28.
Eph. 1. 7.
m John 14. 9.
2 Cor. 4. 4.
Phil. 2. 6.
Heb. 1. 3.
Rev. 3. 14.
n John 1. 3.
1 Cor. 8. 6.
Eph. 3. 9.
Heb. 1. 2. Rom. 8. 38. Eph. 1. 21, 22. & 3. 10, 11. ch. 2. 15.

τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶ πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, 10 ἡ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς, 12 εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, 13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτούς, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 ἐν ᾗ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, 15 ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς

to the Apostle the spiritual perils from false teachers, by whom the Colossian Church had been invaded. A, B, D*, G have ἡμῶν here, not ὑμῶν.

It is probable, that this report of Epaphras gave occasion to this Epistle, which the Apostle, as their spiritual Father, would be more eager to write, on account of the detention of Epaphras, the pastor of the Colossians, at Rome, in this hour of trial for his flock. At the same time he bears testimony to the faithfulness of Epaphras, and confirms them in what they heard from him.

8. ἐν Πνεύματι] in the Holy Spirit. Cp. Rom. xiv. 17. And as to the absence of the article, see Winer, § 20, p. 123. Cp. ἐν Χριστῷ, v. 4.

10. εἰς πᾶσαν ἀρέσκειαν] to all pleasing. St. Paul biddeth Titus exhort servants to please their Masters in all things (Tit. ii. 9); so must God's servant do. He must study to walk worthy of Him unto all pleasing, not much regarding how others interpret his doings, or what offence they take at him, so long as his Master accepteth his services. Whoso is not thus resolved to please his Master, although he should thereby incur the displeasure of the whole world, is not worthy to be called the servant of such a Master, for "If I yet sought to please men, I should not be the servant of Christ" (Gal. i. 10). Bp. Sanderson (iii. p. 320). Cp. Eph. v. 10.

— τῇ ἐπιγνώσει] So the major part of the best MSS., not however B (see Mai). Elz. has εἰς τὴν ἐπίγνωσιν. 'Επίγνωσις, full knowledge, is more than γνῶσις (see on Luke i. 4), it is a gift and grace of the Holy Spirit. See ii. 2; iii. 10; and Meyer here.

This word occurs oftener in this Epistle than in any other of St. Paul. Perhaps St. Paul may have used it as a contrast to the false γνῶσις (1 Tim. vi. 20) or Gnosticism of the false teachers, who were beguiling the Colossians with the speciousness of their vain Philosophy. (ii. 8.) They, in their theories, promised γνῶσις, but the Apostle gave ἐπίγνωσις by his ministry.

12. τῷ ἱκανώσαντι ἡμᾶς] who made us meet for, qualified us for, made us ἱκανοὺς, such as might hope to arrive at, come to (ἰκάνειν, see Passow) the portion of the inheritance of light into which nothing that is unholy is fit to enter, or will be allowed to come. (Rev. xxi. 27.) Cp. Isa. xxxv. 8. S. Aug. renders the word rightly by 'qui idoneos fecit' (Serm. 217).

— εἰς τὴν μερίδα] to the portion of the inheritance. He does not mean 'our particular portion of that inheritance,' which would be a somewhat invidious and exclusive expression, but to the portion generally, to that portion by which the inheritance of light is parted off (μερίζεται) from the region of darkness. On this sense of μερίς, see note above on Acts xvi. 12.

This meaning is further illustrated by what is said in the following verse on their translation from the one region to the other. Cp. Bp. Sanderson (iii. 380—384) on the character of these two regions respectively, and their inhabitants.

13. τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ] the Son of His Love, Who, in dying for the World on the Cross, and in delivering us from the Powers of darkness, is the special object of His Father's Love, and is then pre-eminently the Beloved Son, in Whom He is well pleased. Cp. Eph. i. 6, τῷ ἡγαπημένῳ. (Chrys.) St. Paul takes care to anticipate and obviate the objection (caught at in later times by Socinians) that the Son could not have been loved by the Father, Who gave Him up to die a cruel death for men who were rebels against Him. He therefore calls the Redeemer "the Son of His Love." See notes above on Matt. xvii. 5. Eph. i. 6.

14. ἀπολύτρωσιν] redemption, by means of the λύτρον, or

ransom, no other than His own blood, which He shed ἵνα λύσῃ, i. e. in order that He might loose or release us from the captivity of sin and Satan, in which we were imprisoned and enslaved. See above on Matt. xx. 28, and Eph. i. 7, and below, Heb. ix. 12.

Elz. adds διὰ τοῦ αἵματος αὐτοῦ, which is a gloss, and is not found in the best MSS., and was imported probably from Eph. i. 7.

— τὴν ἄφεσιν τῶν ἁμαρτιῶν] the remission of sins. See above on Eph. i. 7.

15.] St. Paul now proceeds to vindicate the Divine Majesty of CHRIST against the false teachers at Colosse, who disparaged Him as man, and as inferior in dignity, and posterior in time, to Angels. Theophyl.

— εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου] the image of God Who is Invisible. The Fathers generally regard these words as an assertion of the Divine consubstantiality of the Son; θεοὶ ἡ εἰκὼν τὸ δμοούσιον. Theodoret. Origen (c. Cels. vi.) and Hilary (de Synodis, c. 33) speak of Christ as rightly described as the "Inconvertible and Immutable Image of the Divinity, and Essence, and Virtue, and Glory." See also Hilary (de Trin. viii. 49), who says that Christ is an image of God by His creative power. So also Theophylact here, who says, "Christ is the Image of God, inasmuch as Christ is God, and the Son of God; and therefore He is superior to Angels and to all created Beings." "Filius Dei est Patris sui vera, viva ac perfectissima Imago, ipsi Patri per omnia etiam magnitudine respondens." Bp. Bull (Def. Fid. Nic. ii. 9. 17).

Since Christ is the Image of Him that is Invisible, He is an Image of the substance of God. (Chrys.) And again, He, Who is an Image of the Invisible, is Himself Invisible, or He would not be an Image of Invisibility. And Basil (in Caten. p. 304), Christ is not like an Image made by art, but He is a living image, or rather Life itself, not in any outward fashion, but in the very essence itself, preserving the invariability of God. And Greg. Nazian. (in Caten. p. 305), Christ is an Image of God in His Consubstantiality. He is a Living Image of the Living One.

Augustine (de Divers. Quæst. 74, Vol. vi. p. 120), expounding this text, says, Since God is not subject to the laws of time, and He cannot be said to have begotten the Son in time, by Whom He created all time, it follows that the Son is an image of God not only as being from God, and that He is not only the likeness of God because He is the image of God, but He is so equal with God as not to be separated from Him by any interval of time.

It is necessary to bear in mind the language of the ancient Expositors on this passage, as a caution against some more recent Interpretations (e. g. that of Meyer, p. 27, and others), applying these words to Christ's Humanity only, and thus impairing the force of the Apostle's words, and marring the connexion of the argument.

— πρωτότοκος πάσης κτίσεως] first-begotten before every creature. Christ is πρωτότοκος τῆς κτίσεως, not as if He had the Creature as a brother, but as being born before every creature. For how can He be a brother of creatures, and yet their Creator, as the Apostle here declares Him to be? Theodoret.

In this clause St. Paul, vindicating the Eternal Pre-existence and divine Power and Majesty of CHRIST against the false Teachers, distinguishes Him from, and contrasts Him with, all created beings, and predicates two things of Him,

(1) That He is begotten and not made, and therefore not a creature; and

(2) That He is prior to all creatures, as is expressly asserted in v. 17, πρὸ πάντων.

οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότη-
τες, εἴτε ἀρχαί, εἴτε ἐξουσίαι, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· ¹⁷ καὶ
αὐτὸς ἔστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

And (3) he enforces this second assertion by adding, that by Him all things were made.

The word *πρωτότοκος* is used here with a genitive in the same way as *πρωτός μου* in two places of St. John (i. 15. 30), before Me, and first of all.

As to the Arian objection, raised from the word *πρωτότοκος*, first-begotten, as if it implied that other sons were begotten after Him, and that therefore this word cannot be applicable to the Son as God, it is enough to observe (as *Theophylact* has done) that the word *πρωτότοκος* is also used of Christ as the first-born Son of Mary, and that phrase was never supposed by the Catholic Church to imply that the Blessed Virgin Mary had other children after Jesus. See note on Matt. i. 25.

The words of St. Paul here were understood in the primitive ages of Christianity to be declaratory of Christ's Divinity, as distinguished from His Humanity. *S. Justin Martyr* often cites them in that sense. Thus in his Dialogue with Trypho (c. 84) he says, that He Who was *πρωτότοκος πάντων ποιημάτων* became man. And in c. 85 he affirms that all evil spirits are overcome by the name of the Son of God, the *πρωτότοκος πάσης κτίσεως*, who became man. And he says, still more clearly (c. 100), that He revealed to us all things which we have understood by His grace; and we have known Him as the First-begotten of God, and before all creatures, *πρωτότοκος, τὸν καὶ πρὸ πάντων τῶν κτισμάτων*,—a clear exposition of St. Paul's meaning here. See also *ibid.* c. 125. 138.

So also *Tertullian* (c. Praxeas, 7), referring to this passage, says, God made the Son equal to Himself, from Whom He came forth as the Son, and the First-begotten, as begotten before all things, and the only-begotten, as alone begotten of God. See also c. Marcion. v. 19.

Theophilus, Bishop of Antioch in the second century, quoting this passage (ad Autol. ii. 22), says, that before any thing was made, God had the Word as His Counsellor (that is, as *ἐνδιδέον*); and when He desired to create the World, He begat the Word as *ποροφύον*, *πρωτότοκος πάσης κτίσεως*. Cp. *ibid.* c. 10.

S. Hippolytus also, the scholar of *Irenæus* (in his recently discovered treatise, "the Philosophumena, or Refutation of all Heresies," p. 335), says, that God begat the Word; and the Word, being His *πρωτότοκος*, created all things according to His Father's pleasure. See also other authorities on this subject in the present Editor's Volume, "S. Hippolytus and the Church of Rome," p. 280.

Novatian also, in the third century, asserts (de Trin. c. 16), that Christ is *primogenitus omnis creaturæ*, because He, as God the Word, according to His Divinity, came forth from His Father before every creature (quoniam secundum divinitatem ante omnem creaturam à Patre Deus Sermo processit),—which is a clear exposition of this text.

S. Hilary also (de Trin. viii. 50) says, that the term 'first-born' is a declaration of Eternity.

Athanasius, and some Catholic Fathers, sometimes apply this text to illustrate the *συγκατάβασις*, or condescension, by which Christ became "the first-born among many brethren" (Rom. viii. 29), and because all in Christ are new creatures (2 Cor. v. 17. Heb. x. 20), and the creature is preserved from corruption by its communion with the Incarnate Word. *Athanas.* (Orat. ii. c. Arianos, p. 419, § 62; and also ad Gentes, p. 32, § 41.) But *Athanasius* strenuously protests against the notion that Christ can be called a *κτίσις*, or creature; and asserts that, when Christ is said to be *πρωτότοκος πάσης κτίσεως*, this is not because He is on a level with creatures, and their chief in time; for how (he asks) can this be, since He is the Only-begotten Son? *Athanas.* (Orat. ii. c. Arianos, § 62.)

The above exposition of this important text has been adopted by our best divines; among whom it may suffice to quote *Bp. Pearson* and *Dr. Waterland*, as follows:—

We here read of the Son of God, in whom we have redemption through His blood (Col. i. 14); and we are sure that these words can be spoken of none other than Jesus Christ. He therefore it must be Who is thus described by the Apostle, Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. In which words our Saviour is expressly styled the first-born of every creature, that is, begotten by God as the Son of His love, antecedently to all other emanations, be-

fore any thing proceeded from Him, or was framed and created by Him. And that precedency is presently proved by this undeniable argument, that all other emanations or productions came from Him; and whatsoever received its being by creation, was by Him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the vulgar phrase of Moses, as most consonant to his description, for by Him were all things created that are in heaven, and that are in earth: signifying thereby that he speaketh of the same creation. Secondly, by a division which Moses never used, as describing the production only of corporeal substances. Lest therefore those immaterial beings might seem exempted from the Son's creation, because omitted in Moses' description, he addeth visible and invisible; and lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, whether they be thrones, or dominions, or principalities, or powers, and under them comprehendeth all the rest. Nor doth it yet suffice thus to extend the object of His power by asserting all things to be made by Him, except it be so understood as to acknowledge the sovereignty of His person and the authority of His action. For, lest we should conceive the Son of God framing the world as a mere instrumental cause, which worketh by and for another, he sheweth Him as well the final as the efficient cause; for, all things were created by Him and for Him. Lastly, whereas all things first received their being by creation, and when they have received it continue in the same by virtue of God's conservation, in Whom we live, and move, and have our being (Acts xvii. 28), lest in any thing we should be thought not to depend immediately upon the Son of God, He is described as the Conserver, as well as the Creator. For He is before all things, and by Him all things consist. If then we consider the two last-cited verses by themselves, we cannot deny but that they are a most complete description of the Creator of the world; and if they were spoken of God the Father, could be no way injurious to His Majesty, Who is nowhere more plainly or fully set forth unto us as the Maker of the World. *Bp. Pearson* (on the Creed, Art. ii. p. 214).

The following is from *Dr. Waterland*:—

I pass on to a famous passage in the first chapter of the Epistle to the Colossians, which runs thus: Who is the image of the invisible God, &c., By Him all things consist. Strong, lively, and magnificent expressions, plainly intended of a Person, the Son of God just before mentioned (v. 13); so that here is no room for any Sabellian pretences of a Person pre-existing before the world began (so that here is as little left for the Socinian); lastly, of a Person Who was before all creatures, and made all creatures, which is enough to silence the Arians:

The last particular I am principally obliged to speak to.

In the Greek we have two expressions, ἐν αὐτῷ and δι' αὐτοῦ, in Him and by Him were all things created; and also εἰς αὐτόν, for Him, the same expression which we find used of God the Father probably (Rom. xi. 36), and is there rendered to Him.

So now we have found εἰς αὐτόν τὰ πάντα, as before δι' αὐτοῦ τὰ πάντα, equally applied to Father and Son. Such expressions, so indifferently applied to either, have a meaning, and did not drop by chance from inspired writers.

But to consider the passage more distinctly.

In respect of the words first-born of every creature, our translation comes not up to the force or meaning of the original. It should have been born (or begotten) before the whole creation, or, rather, before every creature (see John i. 30, πρωτός μου ἦν), as is manifest from the context, which gives the reason why He is said to be πρωτότοκος πάσης κτίσεως. It is because He is before all things, and because by Him were all things created. So that this very passage, which as it stands in our translation may seem to suppose the Son one of the creatures, does, when rightly understood, clearly exempt Him from the number of creatures.

He was before all created beings, and consequently was Himself uncreated, existing with the Father from all eternity. *Waterland* (Moyer Lectures, ii. p. 34).

Bp. Fell (p. 284, note) rightly paraphrases the words thus, "the first or only-begotten before all creatures."

Finally, this exposition has been adopted by *Meyer* (p. 30), who confirms it on philological grounds.

18. ἐν αὐτῷ] Observe the very frequent repetition of the pronoun αὐτός in this and the six following verses, where it occurs no less than fifteen times.

It was doubtless designed to bring out more emphatically

o Eph. 1. 10, 22, 23.
 & 4. 15. & 5. 23.
 Acts 26. 23.
 1 Cor. 15. 20, 23.
 Rev. 1. 5.
 p John 1. 16.
 & 3. 34, 35. 1 Cor. 15. 20—23. ch. 2. 9. Eph. 4. 10. Rev. 1. 5, 18. q Eph. 1. 10. 2 Cor. 5. 18. Eph. 2. 14, 16. Rom. 5. 1, 10.

18 ° Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πάσιν αὐτὸς πρωτεύων 19 ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, 20 ἡ καὶ δι' αὐτοῦ ἀποκαταλλάξαι

the Power, Majesty, and Love of CHRIST, as the Creator, and Preserver, and Ruler of the Universe, and the only Mediator between God and Man, in opposition to the false Teachers at Colossæ, who assigned to *Angels* the office and operation which belong only to Him.

— *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα*] He is *before* all created things, *because* by Him all things were created. A clear assertion of His Divinity.

See the exposition of this text by the Council of Antioch, A. D. 269, against Paul of Samosata. *Routh* (R. S. ii. 468). As *Dr. Waterland* says in the sequel to the words above quoted from him,—

Creation is here ascribed to the Son in very full, clear, and expressive terms. *All things*, not sublunary things only, not this inferior system, but *all things*, whether above or below, *that are in heaven, and that are in earth*; not inanimate things only, or the inhabitants of this globe, but also what is remote and distant, all things *visible and invisible*; and not only all rational creatures of an inferior rank and order, but the very highest orders of Angels or Archangels: whether they be *Thrones or Dominions, Principalities or Powers*, they are all created in and by Him, not only so, but *for Him, or to Him*. He is the *final* as well as *efficient* Cause, as much as to say, that they are made for His service and for His glory, the ultimate end of their creation. And that it may not be suspected that they have their dependence upon another, and not upon Him, or that in Him they do not *live and move and hold their being*, the Apostle adds farther, *that by Him all things consist*. He is not *Creator* only once, but *perpetual* Creator, being the *Sustainer and Preserver* of the whole Universe. (*Waterland*.)

The force of this exposition is not weakened by the sense which may be assigned to *ἐν αὐτῷ*, and has been assigned to the preposition *ἐν* by able Philologists such as *Winer* (§ 60, p. 372), and *Meyer*, and *Ellicott* here, who distinguish its sense from that of *ἐν* in *δὲ αὐτοῦ* which follows.

The World was created by God in Christ (says *Winer*) in so far that the Divine Word was the personal cause of the Divine Act of Creation, just as the World was redeemed by God in Christ.

This may be the force of the preposition *ἐν* here, though it must be allowed that the Greek Fathers generally regard *ἐν* here as *instrumental*; a sense which it often bears. Thus *Chrys.* says, *ἐν αὐτῷ δὲ αὐτοῦ ἐστίν*. See *Winer*, § 48, p. 346.

However this may be, the work of Creation is ascribed to Christ's agency in the following words, All things *have been created* (*ἐκτίσται*) by Him, and exist by Him.

The Apostle uses two tenses here, *ἐκτίσθη* and *ἐκτίσται*, to describe the work of Creation by Christ. The former tense describes the *action* of creation itself; the perfect tense affirms that all creatures *have been* created by Him, and that the effects of that one creative act *still subsist*. Cp. *Meyer*. *Winer*, § 40, p. 242, 243, where examples may be seen of a similar combination of the aorist followed by a Perfect in the N. T. Cp. 1 Cor. xv. 4.

— *τὰ ἐν τοῖς οὐρανοῖς*] the things which are in heaven. Therefore *Angels* were created by Him. Do not imagine then that He is posterior in time to them. *Theophyl.*

— *εἶνε θρόνοι κ.τ.λ.*] The Cherubim and the Angelic Hierarchy. *Theodoret*, who refers to Ezek. x. 1, and Dan. x. 13.

St. Paul thus condemns the heresy of the False Teachers of Colossæ, who ascribed the work of creation to *Angels*, and assigned to them authority in ruling and upholding the world, and placed them in a higher degree than Christ Himself, and made them objects of worship.

— *εἰς αὐτόν*] into Him; so as to depend on Him as their support, and to minister to His glory as their end.

Their whole substance depends upon Him. Christ not only brought them out of nothing, but He rivets them together, so that if they were severed from His Providence they would fall to pieces, and be dissolved (*Chrysostom*), who here, and on Eph. ii. 22, interprets these words as teaching that Christ is the Living Centre, to which all things in Creation converge, the divine Keystone in the arch of the Universe, on which the whole fabric leans; but he warns his readers against supposing that Christ Himself is *consubstantial* with the creatures whom He made and upholds.

This sense of the preposition *εἰς* is to be further enlarged, so as to express the truth that the purpose, for which all things

hang upon the Divine Power of Christ, is the manifestation of His Glory.

— *ἐκτίσται*] *have been created*; have been brought into being. All things have been brought into existence from nothing by Him, and into Him as their Creator, Preserver, and Lord, on whose Providence they depend, and Whose glory they proclaim.

17. *ἐστίν*] *exists*. The editions commonly read *ἐστὶ*, which is less forcible and appropriate.

— *πρὶν*] *before*, in time, not only in rank, as is alleged by Socinians and others. See above, v. 15.

18. *Καὶ αὐτός*] *And He Himself also* is the Head of the Church. He, the Mighty Divine Being, Whose Majesty I have been describing, even He Himself condescended to take our Nature, and incorporate us as Members in His Mystical Body the Church. Marvellous condescension!

It is observable, that the Apostle often makes the most striking transitions to a new subject by means of the simple conjunction *καὶ*, and thus mounts, as it were, by steps on a heavenly ladder to higher degrees of glory. See, for instance, here, vv. 17, 18. 20, 21; below, ii. 10.

Having spoken of Christ's Divine Power, he now proceeds to speak of His infinite Love to Mankind. *Theophyl.*

Having declared Christ's Divine Pre-existence, and Omnipotence, and Glory, he now passes on to describe His relation to us, as God Incarnate, and Head of the Church. *Theodoret*.

— *ἡ κεφαλὴ τοῦ σώματος*] the Head of the Body. See Eph. i. 22; iv. 15; v. 23.

— *ὅς ἐστιν ἀρχή*] In that He is the *ἀρχή*, or Head, a word which has a twofold sense, indicating—

- (1) *Principium*, beginning;
- (2) *Principalitas*, dominion, rule.

(1) In the first sense, Christ, by reason of His Incarnation, Death, and Resurrection, is the source and well-spring of Life, both in body and soul, to the Church. In this respect He is the *ἀρχή* τῆς κτίσεως, the beginning of the new Creation (Rev. iii. 14); and He says, I make all things new, I am the Alpha and the Omega, the first principle, and the beginning (*ἡ ἀρχή*), and the end (Rev. xxi. 6). See also Rev. xxii. 13.

(2) In the second sense, by virtue of His Incarnation and Ascension into heaven, He is the *Ἀρχή*, or Principality, Supremacy, and Chieftly of all things; the Head *πάντος ἀρχῆς* (Col. ii. 10), *ὑπερ πάντων ἀρχῆς ἀρχῆς* (Eph. i. 21). And therefore the *Angelical ἀρχαὶ* and *ἐξουσίαι* are not (as the false Teachers pretended) superior to Him because He is *Man*; but even in His *Manhood* He is their Lord, and He has elevated *Human Nature* itself to a dignity superior to that of *Angels*. Compare Heb. ii. 5—10 for a full exposition of the Apostle's meaning here.

The word *Ἀρχή* is applied to *Persons* as here in Gen. xlix. 3. Deut. xxi. 17. *Meyer*.

— *πρωτότοκος ἐκ τῶν νεκρῶν*] the first-born from the dead (cp. Rev. i. 5); a beautiful expression suggested by Christ Himself (John xvi. 21), and intimating that Christ, by dying, made Death to be a Birth, and made the Tomb to be a Womb of Life Everlasting, both to body and soul. See notes above on John xvi. 21, and on Acts ii. 24, and xiii. 23.

— *ἵνα γένηται*] that He might become. Observe this word *γένηται*, which affords a clue to the sense of this passage.

Christ consented to become mortal and die, and to be the first-born from the dead, in order that as man He might become chief and first in all things. The Apostle is speaking of what He became (*ἐγενήθη*), not what He was (*ὄντην*); and he is describing the primacy and supremacy which Christ acquired by His Humanity. See above on Matt. xxviii. 18, and on 1 Cor. xv. 24, 25, Phil. ii. 6—11, which fully explain St. Paul's meaning here.

— *αὐτός*] He and no other.

— *πρωτεύων*] first and chief. See note on *ἀρχή* above.

"Ad mortem pervenit, ut sit primogenitus ex mortuis, Ipse primatum tenens in omnibus, princeps vite, prior omnium et præcedens omnes." *Irenæus* (ii. 22. 4).

Perhaps *ἐν πάσιν* is best rendered by 'in all things.' Cp. τὰ πάντα in v. 17 and v. 20.

19. *ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι*] because He was well pleased that all the fulness (of the Godhead) should dwell in Him. The word *εὐδόκησε* may either signify—

- (1) That God the Son was pleased, or
- (2) That God was pleased.

(1) If the former interpretation be adopted, the sense of

τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

²¹ Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς νυνὶ δὲ ἀποκατήλλαξεν ²² ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ. ²³ εἵγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

r Eph. 2. 1, 2, 12.
s Eph. 2. 15, 16.
Luk. 1. 75.
Eph. 1. 4.
& 5. 26, 27.
Titus 2. 14.
t John 9. 10, 15.
& 8. 30—32.
Acts 11. 23.
& 14. 22.
Rom. 2. 7.
Gal. 4. 11.
& 5. 7. & 6. 9.

this profound assertion may become clear, when it is remembered that the two Natures are perfect and yet unconfused in the One Person of Christ.

Christ Himself, as God, was well pleased that all the fulness of the Godhead should dwell in the Man Christ Jesus. The Eternal Word consented gladly to His own Incarnation. He said to the Father, "Sacrifice and offering Thou wouldst not (οὐκ ἠθέλησας), but a body Thou hast prepared Me. In burnt offerings and sacrifices for sin Thou hast had no pleasure (οὐκ εὐδόκησας). Then said I, Lo, I am come (ἤκω) to do Thy Will, O God" (Heb. x. 5—9). Because God the Father (οὐκ εὐδόκησεν) was not well pleased with (that is, did not rest with complacency on) burnt offerings for sin (inasmuch as they were not adequate to satisfy His offended Justice), but had disciplined a Body (see Heb. x. 5) in order that the Son, in that Body, God Incarnate, might redeem the world; therefore God the Son was well pleased to do His Father's Will, and to take the Body that was prepared for Him, and to become Man: and He was well pleased that all the fulness of the Godhead, of which (with reverence be it said) He was as complete a Possessor as the Father Himself, should be communicated to Man, and should dwell in Man.

That this sense may be given to the passage seems evident from the grammatical structure of it, in which αὐτὸς is emphatically applied to Christ, and from St. Paul's words in the next chapter (Col. ii. 9), where he says that in Christ (i. e. the Man Christ Jesus) dwelleth all the fulness of the Godhead bodily.

And so this sentence was understood in the second century, e. g. by Tertullian, who says, "Boni duxit omnem plenitudinem in semetipso habitare." (c. Marcion. v. 19.) And this εὐδοκία, or good pleasure, of God the Son, has been well expressed by one of the greatest of the ancient Catholic Fathers who have written on the doctrine of the Trinity, S. Hilary, who, commenting on the second chapter of this Epistle of St. Paul, thus writes (de Trin. ix. 6): "These heavenly mysteries were arranged before the world began; that the only-begotten of God should be willing to be born, and to take upon Him human nature, to remain for ever in God; that He, Who is God, should be willing to suffer . . . that He, Who is God, should be willing to die. Therefore God is born, to take us into Himself; He suffers, to make us innocent; He dies, to vindicate us against the Devil; our Humanity abides in Him Who is God; the Spiritual Powers of Wickedness are conquered by the triumph of the Flesh, in which God dies."

The Apostle was not ignorant of this Mystery; and he who knew that this world's Philosophy could not fathom it, says (Col. ii. 8), "Beware lest any man spoil you," &c.

(2) Another interpretation is also admissible. It may be said, with probability, that the nominative Θεός, God, is to be supplied before the verb εὐδόκησε. This ellipse of Θεός is observable in the phrase, διὸ λέγει, sc. Θεός (Eph. iv. 8; v. 14). Cp. Kühner, § 414. 3, Vol. ii. p. 36; and see Meyer here. And this sense will not differ much from the preceding; for it will predicate of the Godhead generally what the former sense ascribes to the good will of One of the Consubstantial Persons of the Undivided Trinity, namely, of the Son.

If, however, St. Paul had meant to ascribe the εὐδοκία to the Father alone, he would hardly have failed to express Him by Name.

The words εἰς αὐτὸν, into Himself, are very significant, and represent the Reconciliation which was effected by the taking of the Manhood into God, and by the incorporation of the universal family of Mankind, as a Church, into the mystical Body of Christ, both God and Man.

This work of Reconciliation is here attributed to the Son, and in v. 21. It is ascribed to the Father in 2 Cor. v. 19, because the Father works in the Son, and the Son doeth what He seeth the Father do, and doeth always those things that please Him. (John v. 19. 30; viii. 28, 29.)

(3) On the whole, we may perhaps affirm, that the Apostle designedly placed εὐδόκησεν here without any limitation of a nominative expressed, in order to bring out the truth more fully

that the εὐδοκία is to be ascribed to the Father in the Son, and to the Son in the Father, and that there is perfect unity in Will and operation in both. (See John xiv. 9, 10, 20.)

Cp. also a similar example, ii. 13—15, note.

²⁰ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν] and by Himself to reconcile and restore all things into Himself.

On the sense of ἀποκαταλλάξαι, see above note on Eph. i. 10, and ii. 16. The Son of God is Lord of Angels, who were alienated from Man by reason of Man's disobedience to God (Chrys., Theodoret); and by becoming Man He became the Second Adam, and the Head of the Church; and so, by the union of the two Natures in His One Person, He brought all things, which before were estranged, into harmony, and effected a complete work of reconciliation and restoration between Earth and Heaven. See on Eph. i. 10; ii. 16.

—εἰρηνοποιήσας] See notes on Eph. ii. 14—17.

—εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς] See on Eph. i. 10; ii. 16. The work of Reconciliation of all things in and by Christ, whether in heaven or earth, is manifestly—

- (1) Between God and Man, and
- (2) Between Angels and Men, and
- (3) Between Jew and Gentile, and
- (4) Between Man and the inferior creatures;

For, as Bp. Sanderson observes (iii. 159), Man had forfeited by the fall his right of dominion, which he had originally in Adam, over all the creatures which were estranged from him; and God under the Law had forbidden Man the use of many of the creatures as unclean, but now under the Gospel has taken away the stigma of uncleanness from the creature, and has reinstated Man in the free use of creation; and he has recovered all his royalties in the Second Adam, Jesus Christ.

God the Father hath granted us, and God the Son hath acquired to us, and God the Holy Ghost hath sealed to us, a new Patent. The Son of God, having made peace through the blood of the cross, hath reconciled us to His Father, and therein hath also reconciled the Creatures both to us and Him; reconciling, saith the Apostle, all things, not men only, unto Himself. God, having given us His own Son, the Heir of all things (Heb. i. 2), hath He not given us all things else? Hath He not permitted us the free use of the creatures in as ample use as ever? See above on 1 Cor. iii. 22, 23.

This fourth particular in the work of Reconciliation and Restoration is necessary to be noted, because by it the Apostle prepares the way for the refutation of the false Teachers at Colossæ, who impeached this Christian Liberty, and marred this work of Universal Reconciliation, by endeavouring to bring men back into their former state of bondage and estrangement, from which they had been freed by Christ, and would have enslaved them, and have done dishonour to Christ by forbidding them the free use of the Creatures. See the next chapter, vv. 20, 21.

²¹ Καὶ ὑμᾶς] And you. He now proceeds to speak of that reconciliation and restoration of the Gentile World to God their Heavenly Father, which Christ has accomplished by His Death, and which He had before revealed in the Parable of the Prodigal Son. (Luke xv. 11—32.)

—ἀποκατήλλαξεν] B has ἀποκατηλλάγητε, and so Lachm. D*, F, G, have ἀποκαταλλάγντες, and so the old Latin Version of Irenæus, v. 14.

²² ἐν τῷ σώματι] in his sinless flesh. Christ reconciled our sinful flesh, and brought it back into amity with God. Irenæus (v. 14. 2), who compares the words of St. Paul, Eph. ii. 13—15. See above, Rom. viii. 3.

²³ τῇ πίστει . . . ἐδραῖοι] A phrase adopted by Ignatius (ad Eph. c. 10), πρὸς τὴν πλάνην αὐτῶν ἐδραῖοι τῇ πίστει, which illustrates St. Paul's meaning here, as warning the Colossians against the errors of the false Teachers, who endeavoured to unsettle them.

—ἐν πάσῃ κτίσει] In the presence and hearing of every creature that is under heaven. On this use of ἐν = coram, see 1 Cor. vi. 2. Winer, p. 344. Elz. inserts τῇ before κτίσει, but it is not in A, B, C, D*, F, G.

u Phil. 2. 17.
Eph. 3. 11, 13.
Acts 5. 41.
1 Pet. 4. 13, 16.
Phil. 3. 10.
2 Tim. 1. 8.
x Eph. 3. 2.
y Matt. 13. 11.
Rom. 16. 25.
Eph. 3. 9.
2 Tim. 1. 10.
Tit. 1. 3.
1 Pet. 1. 20.
s Rom. 9. 23.
2 Cor. 2. 14.
Eph. 1. 7. & 3. 8.
1 Tim. 1. 1.
a Acts 20. 31.
2 Cor. 11. 2.
Eph. 5. 27.
b ch. 2. 1.
Eph. 3. 7, 20.

a Phil. 1. 30.
1 Thess. 2. 2.
b 2 Cor. 1. 4—6.
ch. 3. 14.
& 1. 9. 1 Thess. 3. 2. & 5. 14. 2 Thess. 2. 16, 17.

²⁴ Ἡ νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἔστιν ἡ ἐκκλησία, ²⁵ ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ²⁶ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἀγίοις αὐτοῦ. ²⁷ οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῶν, ἡ ἐλπίς τῆς δόξης, ²⁸ ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ, ²⁹ εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

II. ¹ Ἐθέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, ² ἵνα παρακληθῶσιν

As to this universal diffusion, compare our Lord's command "to preach the Gospel to the whole creation" (Mark xvi. 15), and note on Rom. x. 18, where the Holy Spirit, speaking by the Apostle, as here, from the altitude of His Divine Prescience, regards God's Will as already actually done; for who hath resisted His will? God has done His part, that the light of the Gospel should be as universal as the light of the sun. In His desire and design it is Universal. Cp. above, v. 6.

²⁴ παθήμασι] Elz. adds μου, which is not in the majority of the best MSS. and Edd.

— ἀνταναπληρῶ τὰ ὑστερήματα κ.τ.λ.] I am filling up by a correspondent and reciprocal supply (ἀντι) what is still lacking of the sufferings of Christ, in my flesh for His Body, which is the Church. As Tertullian renders the words (c. Marcion. v. 19), "Dicit adimplere se reliqua pressurarum Christi in carne pro corpore Ejus quod est Ecclesiā."

Christ Himself had said, from His seat in heavenly glory, to Saul persecuting His Church, "Saul, Saul, why persecutest thou Me?" and "I am Jesus of Nazareth Whom thou persecutest" (Acts ix. 4, 5).

Well therefore might the Apostle have comfort in reflecting that he himself, who had persecuted Christ, was now filling up what was lacking of the persecutions and afflictions to be endured by Christ in His Body, the Church. So Chrys. and Augustine in Ps. lxi., who thus speaks:—

Jesus Christ is One Man with His Body and His Head; the Saviour of the Body and the Members of the Body are twain in one flesh; they are one in suffering, and when the iniquity of this world is past, they will be one in rest. Therefore the sufferings of Christ are not limited to Christ; nay, rather the sufferings of Christ are not except in Christ. For if you understand Christ to be both Head and Body, the sufferings of Christ are all in Christ. Christ is not only the Head, He is the Body also. Hence the Apostle says, "Ut suppleam quod desunt pressurarum Christi in carne meā." Whosoever therefore thou art, if thou art a Member of Christ, whatsoever thou sufferest, was lacking to the sufferings of Christ. Therefore that suffering of thine is added because it was lacking: thou art filling up the measure, not making it flow over. Thou sufferest so much in thyself as was to be poured into the universal passion of Christ, Who suffered in our Head, and Who suffers in His Members, that is, in us. The whole measure of suffering will not be filled up till the world comes to an end.

See also on Ps. lxxxvi., where he says, Christ on the cross filled up the measure of His sufferings as our Head when He said, "It is finished" (John xix. 30). "Tunc impletæ erant omnes passiones, sed in Capite; restabant adhuc Christi passionibus in corpore."

Hence the Apostle says, that I may fill up what is lacking of Christ's sufferings in His Body; not in the Head.

And again, in Ps. cxlii., S. Aug. says, "Christ still suffers, not in His own flesh, by which He ascended into heaven and is glorified, but in mine (says the Apostle), which still groans upon earth."

This distinction must be carefully borne in mind, as a safeguard against the erroneous teaching of the Romish Church, which affirms that the sufferings of Christ's saints upon earth are supplementary to the sufferings of Christ upon the cross, and form together with them an exhaustless stock of merit, to be dispensed in Indulgences by the Bishop of Rome. See Bellarmine, Salmeron, Suarez, and the Brief of Pope Clement VI. called Unigenitus, cited here by A. Lapide.

But (as Bp. Fell observes here) "these sufferings of the Saints are necessary for the Church, not for the reconciliation of it to God, or satisfying for sin, for that Christ did perfectly, but for the effectual conversion of the world, example to others, perfecting of the Saints, augmentation of the reward;" and, we may add, for a manifestation of God's strength in their weakness, and of the glories of His Grace in what He alone enables them to do and suffer for Christ.

On the "full, perfect, and sufficient sacrifice, oblation, and satisfaction" made by Christ once for all upon the Cross for the sins of the whole world, see the scriptural and Catholic authorities in Bp. Beveridge, and Professor Browne on Art. XXXI., and below, notes on Heb. x. 12.

²⁵ κατὰ τὴν οἰκονομίαν τ. Θεοῦ] according to the dispensation of God, the ministry committed to me by God. Theodoret. Cp. 1 Cor. ix. 17.

This dispensation of God, i. e. instituted by Him, and "assigned by Him to me," is particularized here by what follows, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, and the sense of the words is, Of which Church I was made a Minister, according to the dispensation of God, namely, that holy function which was assigned to me as a gift (see iv. 17) for you, i. e. as the scope of my ministry, to fill up the Word of God even to the full measure and extent which He designs for its diffusion.

— εἰς ὑμᾶς] to you. Hence, says Theodoret, we may reasonably infer that St. Paul had preached at Colossæ. For if they were part of the sphere and scope of the ministry committed to him by God, the Apostle, when he visited Phrygia (Acts xvi. 6), would not have failed to visit Colossæ and Laodicea, which were chief cities of that country. See above, Introduction to this Epistle, p. 305.

²⁶ ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν] The mystery kept secret from the ages, and from the generations of all who lived in them (Eph. iii. 5. 21), but now made manifest to His Saints.

Another argument against the erroneous doctrine of the false Teachers at Colossæ, who ascribed divine powers to Angels. (Col. ii. 18.) The past ages (says the Apostle), even the Angels themselves, knew not the Mystery which is now revealed to the Church, and by her means to the Angels themselves, as he teaches in the Epistle to the Ephesians (iii. 10).

That teaching in the Ephesian Epistle, and other points of like nature contained in it, would have made it very serviceable for the Colossians; a consideration which confirms the opinion that the Epistle from Laodicea, mentioned below (iv. 16), was the Ephesian Epistle.

See above, Introduction to the Epistle to the Ephesians, p. 272, 3.

²⁷ ὅς ἐστι Χριστὸς ἐν ὑμῖν] Who is Christ in you. Christ is supreme over all, and Christ is in you. Why then do you adore Angels? And he adds, v. 28, "that we may present every man perfect in Christ." Why then do you seek for perfection from Angels? Chrys., Severian.

²⁸ Χριστῷ] Elz. adds Ἰησοῦ against the preponderance of the MSS.

CH. II. 1. περὶ] A, B, C ὑπὲρ, and so Lachm., Tisch.

At the close of the verse, A, B, C have ἑώρακαν, the Alexandrine form, and so Lachm., Tisch., Ellicott; and see Winer, § 13, p. 70, and above, John xvii. 7. Elz. ἐσπάρκασιν.

— ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, κ.τ.λ.] The sense seems to be, — I am desirous that you should know how great a struggle

αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πᾶν τὸ πλοῦτος τῆς πληρο-
φορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Χριστοῦ, ³ ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

⁴ Τοῦτο δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ. ⁵ Εἰ γὰρ
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν
τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ⁶ Ὡς οὖν παρελά-
βετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ⁷ ἐρριζωμένοι καὶ
ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε,
περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

⁸ Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς
ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ

c 1 Cor. 1. 24.
d Eph. 5. 6.
ch. 5. 18.
e 1 Cor. 5. 3, 4.
& 14. 40.
f 1 Thess. 2. 17.
g 1 Thess. 4. 1.
Jude 3.
h Rom. 11. 17, 18.
i Cor. 1. 5.
Eph. 2. 20—22.
& 2. 3, 18.
& 3. 17.
Jude 12.
h Jer. 29. 8.
Matt. 15. 2.
Gal. 4. 3, 9.
Eph. 5. 6, 18.
ver. 20.
Heb. 13. 9.

I have for you and for those in Laodicea; and also for as many others as have not seen my face in the flesh.

This struggle of the Apostle was not only internal, that of anxiety, but it was also a conflict against *false Teachers at Rome* (cp. Phil. i. 16, 17), who vexed him with their erroneous doctrines, probably not unlike those at Colossæ, and in other Churches of Phrygia, and perhaps abetted the propagation of those notions in that region. Cp. what is said of Epaphras, below, iv. 13.

It is supposed by some, that these words imply, that the Apostle had never been at Colossæ.

The ancient Expositors were divided on this point;

Theodoret, in his Preface to this Epistle (Vol. iii. pt. i. p. 472), says, "Some argue from these words that the divine Apostle had never been at Colossæ. But they ought to have examined the general tenour of the words. His meaning is, 'I have much anxiety not only for you, but also even for those who have never seen me.' For, he cannot be supposed to say, that he has no solicitude for those who have seen him. Accordingly, the blessed Luke has informed us (Acts xviii. 23) that the Apostle 'went through the region of Galatia and Phrygia,' in which Colossæ is situated."

And in his commentary here, *Theodoret* observes, that the Apostle says (in v. 2), "that their hearts may be comforted. He does not say 'your hearts;' but the hearts of those who have not seen me."

This question has been considered above in the Introduction to this Epistle, p. 305.

Laodicea, a rich commercial city, famous for its Literature and Arts, on the river Lycus, not far west of Colossæ, and six miles south of Hierapolis. It is mentioned below, iv. 13. 15, 16, and in Rev. i. 11; iii. 14—17. It was the head of a "Conventus," or group of cities, to which Colossæ and more than twenty other towns belonged. *Strabo* (pp. 576—8). It is fully described by *Schmitz* in *Dr. Smith's Dict. of Ancient Geography*, ii. p. 122.

2. συμβιβασθέντες] So the best MSS. and Edd. *Elz.* συμβιβασθέντων. For examples of this participial anacoluthon, see below, iii. 16; Eph. i. 18; iv. 2. Phil. i. 30. *Winer*, § 63, p. 505.

— πλοῦτος] So A, C, *Lachm.*, *Tisch.* B πᾶν πλοῦτος.

— τῆς πληροφoρίας τῆς συνέσεως] of the full assurance of understanding. On the word πληροφoρία, see on Luke i. 1, and cp. Rom. iv. 21; xiv. 5. 1 Thess. i. 5. This πληροφoρία is not an effect of the logical faculty, but it is due to the inner working (ἐνέργεια) of the Holy Ghost. *Chrys.*

— τοῦ Θεοῦ Χριστοῦ] of the God Christ. So B and *Lachmann*, *Steiger*, *Meyer*, *Ellicott*. And this (as *Meyer*, *Tregelles* (p. 153), and *Ellicott* have observed) appears to be the original reading, from which most of the other variations have been derived. Thus A, C have τοῦ Θεοῦ Πατρὸς τοῦ Χριστοῦ, which perhaps arose from a fear that the words τοῦ Θεοῦ Χριστοῦ might be rendered the God of Christ.

D* has τοῦ Θεοῦ ὁ ὢν Χριστός.

D***, E, I, K, and many Cursive MSS., and *Elz.* have τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ Χριστοῦ. *Griesb.*, *Scholz.*, and *Tisch.* (in his second edition), and *Alf.* have only τοῦ Θεοῦ, but this reading has no uncial MS. in its favour.

The reading of the Text is confirmed by *S. Hilary* (de Trinitate ix. 62, tom. ii. p. 312), who renders St. Paul's words thus: "in agnitionem sacramenti Dei Christi;" and thus expounds them, 'The God Christ is a Mystery,' &c. "Deus Christus Sacramentum est; et omnes sapientie et scientie in eo thesauri latent." And he calls Christ, in the same place, "Unigenitus Deus," "the Only-begotten God;" and he says, referring to this chapter of St. Paul's Epistle (de Trin. viii. 53, p. 257),

"That man is of this world, who knows not Christ as the true God. Christ is the Life, born from the Living God into Living God. The elements of this world were created by God, but are not God. Christ, God of God, is Himself that perfection, which is God. Christ, having God in a Mystery in Himself, is in God."

S. Hilary therefore understood St. Paul to affirm in these words that Christ is God, and he thus rendered them "to the recognition of the Mystery of God Christ," namely, to the recognition of Christ as God.

This Interpretation seems most in harmony with the true sense of the word *Mystery*, a religious arcanum or secret, and with St. Paul's use of the word, especially as applied to Christ. See above, Eph. iii. 3, 4. 9; v. 32; and below, 1 Tim. iii. 16, "Great is the Mystery of godliness, God was manifest in the flesh."

It was not the Mystery of the Messiahship, but it was the Mystery of the Divine Nature of the Man Christ Jesus—it was the Mystery of the God Christ—which St. Paul was most concerned to teach in this Epistle; and which the Colossians most needed to learn, in order to be safe against the seductions of the false Teachers.

This interpretation, which refers the Mystery to Christ as God, is also confirmed by the statements which follow; that in Him All the treasures of wisdom are hid, and that in Him all the fulness of the Godhead dwells (v. 3. 10).

3. σοφίας καὶ γνώσεως] of wisdom and knowledge. See *Aug.* in Ps. cxxxv. 8, who considers the difference of these words, and affirms, that σοφία contains within it a divine affection of the heart. Cp. above on Eph. i. 9.

— ἀπόκρυφοι] hidden, stored up, like riches in some deep Treasury, such as the subterranean Treasures of Atreus at Mycenæ, or of the Minyæ at Orchomenus.

They are ἀπόκρυφοι, concealed, even from the Angels themselves; and, therefore, Christ, Who is the Treasury of all Wisdom and Knowledge, is superior in Wisdom and Knowledge to them. *Chrys.*

4. μηδεὶς] So the best authorities. *Elz.* μή τις.

5. Εἰ—τῇ σαρκὶ ἄπειμι] So he speaks to the Corinthians, to whom he had preached (1 Cor. v. 3). *Theodoret*.

— τὸ στερέωμα] 'firmamentum,' *Vulg.*

6. τὸν Κύριον] the Lord—the Lord of all (Acts x. 36), *Jehovah*. See on Luke ii. 9. 11, Χριστὸς Κύριος.

8. Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν] Take heed, lest there be any who shall lead you away captive as his spoil. "Videte, ne futurus sit, ne existat, qui..." *Winer*, § 56, p. 446. On the participle with the article prefixed, as here, to predicate something definite of a subject who is not defined, see Gal. i. 7. *Winer*, § 18, p. 100.

— διὰ τῆς φιλοσοφίας κ.τ.λ.] by means of the Philosophy, which the Apostle proceeds to characterize in the following part of this chapter, and which may be best reviewed collectively here; This Philosophy is described by him as

(1) κενὴ ἀπάτη, empty, vain-glorious, deceit; and as dogmatizing,

(2) κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, according to the traditions of men, in contradistinction to the Revelations of God (cp. Matt. xv. 1—9), and also,

(3) κατὰ τὰ στοιχεῖα τοῦ κόσμου, according to the elements of this world; the physical elements (cp. Gal. iv. 9), such as the Sun and Moon, regulating times and seasons; and according to superstitious observances of times, *Fasts, New Moons, and Seventh-Day Sabbaths* (v. 16), ordered thereby (*Chrys.* Cp. Gal. iv. 3. 9), as if they were of the same importance with articles of faith, and equally necessary to salvation; and as if they had not been fulfilled in Christ, and abrogated by Him (v. 17).

1 John 1. 14.
ch. 1. 19.

οὐ κατὰ Χριστόν⁹ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.

(4) And therefore, *not according to Christ* (v. 8), in Whom dwelleth all the fulness of the Godhead bodily, and Who has fulfilled and taken away the shadows of the Levitical Law (vv. 16, 17, 20, 21), and has incorporated you in Himself by Baptism (v. 19), and has quickened you together with Himself by His Resurrection, and has forgiven you your sins, and has triumphed over them in His Cross, and has raised you as new creatures, engrafted in Himself, to the hope of a glorious Immortality.

(5) And as professing *humility*, and yet vainly puffed up with a carnal mind, and intruding into things which it has not seen, and teaching to worship Angels as Mediators (v. 18), and so 'not holding the Head,' which is Christ, the Only Mediator (1 Tim. ii. 5), but disparaging His Divine Nature, and derogating from the dignity of his Mediatorial Office.

(6) And also as professing a rigid asceticism in meats and drinks (v. 16), forbidding to "handle, to taste, and even to touch" (v. 21), those creatures which God has made and blessed, and which Christ has restored to the free use of man (see above on 1 Cor. vi. 12), and doing this according to "the Commandments and doctrines of men," and not according to the Law of God; so usurping a dominion and lordship over you, who are the servants and freemen of Christ; and subjecting your will to its own arbitrary will (v. 18) while it affects humility; and not holding in due honour the body, which has been sanctified by Christ's Incarnation; and thus tempting to a licentious indulgence, and slavish debasement, of the flesh (v. 23), and so doing dishonour to Him Who is "God manifest in the flesh."

The characteristics here specified, point in the first place to the spirit of that proud, vain-glorious, Pharisaic Judaism, which endeavoured to corrupt the simplicity of the Gospel, and to impose the observances of the Ceremonial Law, and of their own Traditions on the conscience of Christians, as necessary to salvation, and so to domineer over those whom Christ had purchased with His own blood, and to usurp His authority, and encroach on His Royalties, and to build up what He had broken down, and to deny virtually that He had fulfilled the Levitical Law, and to abridge the use of those creatures which Christ has sanctified and restored to man.

The handwriting of Ordinances was now blotted out, the partition-wall was broken down, and the legal impurity of the creatures was purged away by the blood of Christ. They who sought to bring in Judaism again into the Christian Church evacuated the Cross of Christ. Cp. *Bp. Sanderson*, iii. 160.

This was now attempted by the false Teachers at Colossæ, under a disguise of humility, and a pretence of mortifying the body: whereas their dogmas proceeded from pride, presumption, and love of power, and tended (by disparaging the Incarnation of Christ) to the debasement and pollution of the flesh.

The *worshipping of Angels* (as distinct from *heathen deities and idols*), mentioned in v. 18, was probably grounded by these False Judaizing Teachers on the facts, that God had often revealed His Will by Angels to the Patriarchs, and to Moses, and to the Prophets in the Old Testament; and that the Levitical Law had been given on Mount Sinai by the Ministry of Angels (see on Acts vii. 53), as St. Paul himself had taught (Gal. iii. 19; cp. *Theodore* in Catenâ, p. 325, and *Theodore*); and on the revelations of Angel Rulers of Kingdoms in the Book of Daniel (x. 20, 21); and it was based also on the plea of an affected humility, that man in his fallen state needs the mediatorship of those pure Angelic spirits, in order that by them he may approach God. See *Severian* on v. 18, and so *Chrys.*, *Œcumen.*

On the prevalence of Angel-worship among the Jews, see below on Heb. i. 4.

This veneration of Angels appears to have been combined with Pharisaism by the heresiarch *Cerinthus*, who is affirmed to have been the leader of the Judaizing party at the Council of Jerusalem. See above, on Acts xv. 1, and *Ittig*, de Hæresiarchis, p. 51.

The Cerinthians affirmed that the world was created by Angels, and they enforced Circumcision, and the other ceremonies of the Levitical Law. See *Iren.* i. 25. *Augustine*, de Hær. 8. *Epiphanius*, de Hær. 28. And *Cerinthus* professed to have received revelations from Angels. *Caius*, ap. *Euseb.* H. E. iii. 22. Cp. *Theodore*, Hær. Fab. ii. 4, and *Ittig*, de Hæres. p. 53.

Cerinthus commenced his preaching in Asia (*Epiphanius*, Hær. 28), and would probably have found a favourable field for it among the inhabitants of Colossæ, Laodicea, and other cities of Phrygia, who were famous for their enthusiastic temperament and ascetic practices, which had displayed themselves in heathen times in the mutilations of the flesh and in the phrenetical orgies of the worship of *Cybele* (cp. above, Gal. v. 12), and which afterwards

developed themselves in the Phrygian Church in the visionary revelations and self-mortifying discipline of *Montanus*—a native of that country.

The false teaching of *Cerinthus* and his sectaries would have been abetted by another heresiarch of the Apostolic age, *Simon Magus*, and his school, which taught that it was necessary to learn the names of the Invisible Principalities and Powers, ἀρχαὶ καὶ ἐξουσίαι (see above, i. 15), and to offer sacrifices to the Father of all by their means (*Epiphanius*, Hær. 21). *Tertullian* (de Præscript. 33) says, that "the magic of the Simonian doctrine was Angelis serviens," and so *Iren.* i. 23; ii. 57; vi. 17.

And in these respects they would also receive support from a third heretical school of primitive times, the *Ebionites*. See *Iren.* i. 26; iv. 59; v. 2. *Tertullian*, de Carne Christi, c. 14. Præscr. Hær. 33. *Philost.* de Hær. 37. *Augustine*, de Hær. c. 10. *Theodore*, Hær. Fab. ii. 1. *Epiphanius*, Hæres. xxx. *Euseb.* iii. 27. *Ittig*, p. 61-64.

They agreed also with the Cerinthians in their low notions of Christ as a mere man, and therefore inferior to Angels, and in their enforcement of the Levitical Law.

The worship of Angels, as creators of man, and as entitled to honour from him, and a rigid spirit of asceticism, were fostered by the systems of *Menander*, *Carpocrates*, *Saturninus*, the *Sethiani* and *Caians*, which grew out of those mentioned above. See *Epiphanius*, de Hær. § 23, and the notes on *Iren.* i. 24-27, and *A Lapide* on v. 18. *Ittig*, p. 97-119.

On these heresies generally, besides the work of *Ittig*, Lips. 1690, see *Oehler*, Corpus Hæreseologic. Berlin, 1856.

Whether, among the Jews, the *Essenes* were chargeable with Angel-worship, admits of a doubt; though *Josephus* tells us that they were careful to preserve their names (B. J. ii. 8. 7); and their rigid asceticism would have favoured the errors of the false Teachers here censured by St. Paul. See *Euseb.* ii. 27. *Joseph.* Ant. xviii. 2. B. J. ii. 8. *Holtzinger*, Thesaur. Phil. p. 39. *Jahn*, Archæol. Bibl. § 322.

The Jewish systems of Theology, Cosmogony, and Metaphysics, which were contained in the *Cabbala*,—the origin of which was traced either from Ezra or Moses, or even Adam himself,—and in which there was much mystical lore concerning the forms and orders of Angels, would have lent their aid for the same end. See *Holtzinger*, Thesaur. Phil. p. 439.

Finally, the admixture of the Platonism of the Jewish Alexandrine school (which has its exponent in the works of *Philo*) would be also auxiliary in the same design. *Philo* affirms that Moses introduces the Angels as Ambassadors and Mediators between God and men, and as communicating their needs to Him, and making them acceptable to Him. See *Philo*, de Gigantibus, p. 222, and de Somniis, p. 455, quoted by *Whitby* here; and *Wetstein*, p. 289.

Consequently, we find that the worship of Angels was prevalent in early times in Asia, especially in Phrygia. See *Theodore* in v. 18. And the Council of *Laodicea*, a neighbouring city to Colossæ (he observes), was constrained to pass a decree against the Worship of Angels.

The Canons of this *Laodicean* Council (circa A.D. 320) deserve notice, as reflecting much light on this chapter. It decreed, that Christians may not "leave the Church of God, and go away and invoke the names of Angels; and let such persons be anathema, for they desert our Lord Jesus Christ, the Son of God." (Canon 35.) "Ecclesiastical Persons may not use incantations, or make phylacteries." (Canon 36.) "Christians may not receive presents from Jews on their Feast-Days, or feast with them" (Canon 37), or "receive unleavened bread from Jews, or partake in their impieties." (Canon 38, p. 77. Ed. *Bruno*.) "Christians may not Judaize, and rest on their Sabbath, but rest on the Lord's Day; and if they are found to Judaize, let them be anathema." (Canon 29.)

Cp. *S. Cyril Hierosol.* Catech. iv. p. 51. 70, with the note of the Benedictine Editor; and *Const. Apost.* v. c. 20, 21; and *Concil. Elib.* c. 49.

The prevalence of the worship of Angels among the Jews and Judaizing Christians, to the disparagement of the dignity of Christ, furnished reasons for the arguments in the Epistle to the Hebrews, proving Christ's pre-eminence over Angels, and the consequent superiority of Man's Nature over that of Angels (Heb. i. 4-7. 13; ii. 5-16), and for the declaration that the Angels are ministering spirits, sent to minister to them that are heirs of salvation. (Heb. i. 14.)

It may also have supplied a motive to St. Luke, the companion of St. Paul, for his frequent mention, both in his Gospel and the Acts of the Apostles, of the employment of the ministry

¹⁰ ^k Καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ^k John 1. 16.
 'ξουσίας' ¹¹ ^l ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει ^l Rom. 8. 38.
 τοῦ σώματος τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹² ^m συνταφέντες αὐτῷ ^l Eph. 1. 21.
 ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ ^l Deut. 10. 16.
 ἁγίου ^l Jer. 4. 4.
 καὶ τοῦ ἁγίου πνεύματος ^l Rom. 2. 29.
 καὶ τοῦ ἁγίου πνεύματος ^l Eph. 4. 22.
 καὶ τοῦ ἁγίου πνεύματος ^l Gal. 3. 27.

of Angels to do homage to Christ, and to succour His faithful servants. (Luke i. 11. 26; ii. 9; xii. 8; xv. 10; xvi. 22; xxii. 43; xxiv. 4. 23. Acts i. 10; v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23.)

9. ^l ἐν αὐτῷ—σωματικῶς] because in Him dwelleth (κατοικεῖ, abideth perpetually, not παροικεῖ, or sojourneth transitively; cp. A Lapide) all the fulness of the Godhead (θεότης) bodily. The word θεότης bespeaks the essential Godhead of Christ.

Θεότης is to be distinguished from θεϊότης. Cp. Rom. i. 20; and Trench, Syn. § ii. Θεϊότης is the property of θεότης: θεότης is the abode of θεϊότης.

The Godhead dwells in Christ bodily,—namely, (1) Substantially and truly,—not figuratively, as in a shadow. (See v. 17, where σῶμα is contrasted with σκιά.)

This sense of the word σωματικῶς is clearly set forth by S. Hilary commenting on this text, in his work on the Trinity (viii. 53—55, and ix. 1), where he says: “‘Corporaliter’ in Eo Dei ex Deo naturæ significat veritatem . . . Divinitas corporalis in Christo est, non ex parte sed tota, neque portio sed plenitudo; ita corporaliter manens ut unum sint, ut à Deo non differat Deus;” and ix. 1: “Per ‘corporaliter habitantem,’ verum et perfectum, et paternæ naturæ Deum demonstrari docuimus.” See also *ibid.* ix. 6—11, where he dilates with force and clearness on this text so understood.

(2) Some ancient Expositors apply also the word σωματικῶς (bodily) to illustrate the doctrine of the Incarnation. They teach that the Godhead dwells in Christ bodily, because it dwells not only in the soul of Christ, but in His body; and because the whole of it dwells there, and is not therefore mixed or confused with the body: for, if it were, it would be limited in space, which is contrary to the Nature of the Godhead.

This is thus expressed by the Council of Antioch summoned against Paul of Samosata (A.D. 269. *Routh*, R. S. ii. p. 473): “We confess that the Son, being God, with the Father, and Lord of all creatures, was sent by the Father from heaven, and became Man in our flesh. Wherefore, the body which He took from the Virgin received all the fulness of the Godhead bodily, and is immutably united to the Godhead, καὶ τὸ θεοσυνήγατα. The same God and Man was foretold by Moses and the Prophets, and is believed in the whole Church under heaven to be both God and Man.”

S. Augustine (Epist. 187, p. 1036) combines both the above senses, thus; “In Ipso inhabitat omnis plenitudo Divinitatis corporaliter. He had only dwelt *umbraliter*, i. e. in types and figures, in the Temple (of the Jews) made with hands, but in Christ the Godhead dwells substantially; or the word ‘corporaliter’ is used, because God dwells in the body of Christ, which He took of the Virgin, as in a Temple.” Cp. John ii. 19. 21, where Christ speaks of the Temple of His Body.

—τὸ πλῆρωμα] the fulness. This word *pleroma*, which afterwards became so celebrated in the Valentinian and other Gnostic systems, by which they adulterated the purity of the Gospel, may perhaps have been already in use among the false Teachers in Phrygia. Cp. *Irenæus* (iii. 11).

Hence Dr. Waterland says (v. p. 185): “The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλῆρωμα, or fulness; in which, they meant, a fictitious plenitude of æons was supposed to subsist, and into which spiritual men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the elder Gnostics also) that they were themselves of the spiritual seed, had constant grace, and could not fail of being admitted into the plenitude above; while others were in their esteem carnal, had grace but sparingly or occasionally, and that not to bring them so high as the plenitude, but to an intermediate station only. But St. John (i. 16) asserts that all Christians, equally and indifferently, all believers at large, have received of the plenitude or fulness of the divine Logos; and that not sparingly, but in the largest measure, grace upon grace, accumulated grace, or rather grace following in constant succession, grace for grace,—that is, new succours coming on as quick as the former should wear off or cease; or new supplies for the old ones past and gone, without failure or intermission.”

Perhaps St. Paul refers to this opinion here. Cp. *Blunt* on the Early Fathers, p. 634.

10. Καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι] And ye are made full in Him. Wonderful Mystery! Ye too have been made full of the divinity,—not however by yourselves, but in Him; that is, by His Incarnation. For since our Nature is joined to God in Christ, we have been made partakers of the Divine Nature. See Eph. ii. 6. *Theophyl.* Cp. John i. 14—16, where St. John declares Christ's absolute *pleroma*, or fulness, in the assertion that He is the Word of God, God of God, the Maker of all, the true Light, and the Only-begotten of the Father, and full of grace and truth (i. 1—14); and then proceeds to say, that of His fulness we have all received.

So here St. Paul, having spoken of the Divine Nature of Christ, passes on to speak of His Incarnation, and its consequent benefits to us. See above on i. 18, where the same transition is made by means of καὶ. As S. Hilary well observes (de Trin. ix. 8): The Apostle, knowing well the Mystery of the Incarnation, and that the Philosophy of this world cannot comprehend it, gives this caution, Take heed that no one spoil you, &c. After that, the Apostle, having declared the fulness of the Godhead dwelling in Christ bodily, immediately proceeds to proclaim the Mystery of our assumption into Him. Ye have been filled full into Him. “Ut enim in Eo Divinitatis est plenitudo, ita et nos in Eo sumus repleti; id est, per assumptionem carnis Ejus, in Quo Divinitatis Plenitudo inhabitat.” Here is the source of our Hope. “Hujus Spei nostræ non exigua in Eo Potestas est.”

The Apostle then goes on to show, how this plenitude in Christ is virtually and really applied to us; and by what means we receive the benefits flowing from His Incarnation and of His Divinity, and are made partakers of His fulness,—namely, by the Holy Sacrament of Baptism.

See the words of Hooker (V. lii.—lxviii.), where that admirable writer, following the method of St. John and St. Paul, first considers Christ's two Natures,—His Godhead and Manhood,—united in His one Person; and then proceeds to show, how the blessings of the Incarnation are communicated to us; and is thus led to declare the doctrine of the Holy Sacraments, instituted by Christ for the purpose of applying personally to each of us the graces and glories of the divine Nature, joined to our Nature in Christ, in Whom we are incorporated by Baptism, and Who is our spiritual food and sustenance in the Lord's Supper.

—πᾶσις ἀρχῆς κ. ἔ.] And therefore higher than Angels. See above, i. 16.

11, 12. ἐν ᾧ καὶ περιετμήθητε κ.τ.λ.] in whom ye were also circumcised with the true Circumcision.

Your false Teachers may desire to impose Circumcision upon you; but the fact is, you have been circumcised. Ye were circumcised in your Baptism with the true Circumcision, the Circumcision of Christ, the Circumcision of the Spirit, in which ye put off the body of the flesh, and of which the Levitical Circumcision was only a type. See Rom. ii. 29. Phil. iii. 3. And see even the legal and prophetic declarations of the spiritual significance of Circumcision in Deut. x. 16. Jer. iv. 4; and cp. *Tertullian*, c. Marcion. v. 13.

In this Evangelical Circumcision it was not a part of a bodily member that was cut off, but all the old man was cast off, and ye put on the new man; or, as is expressed in the Baptismal Office, grounded on this passage of St. Paul, the “Old Man was buried, and the New Man raised up.” See Rom. vi. 4; and cp. *Tertullian* (de Res. Carnis, c. 23); and S. Hilary (de Trin. ix. 7), where, commenting on this text, he says, “that the Apostle,—having declared the Mystery of Christ's Nature, and of our Assumption into Him, in Whom the fulness of the Godhead dwells, and we have been filled in Him, by means of His Birth as Man,—proceeds to reveal the rest of the plan of our salvation, saying, ‘In Whom ye were circumcised,’ &c. We therefore were circumcised, not with the carnal circumcision, but with the Circumcision of Christ; that is, by being born into the new man. For, when we were buried with Him in Baptism, we died to the old man, because the Regeneration of Baptism is the power of the Resurrection. This is the Circumcision of Christ,—not the cutting off of the flesh of our foreskin, but the dying wholly with Him, that so we may live wholly to Him. For we rise again in Him, by faith in that God Who raised Him from the dead.”

Thus S. Hilary, who assigns the true spiritual meaning to the words ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which seems to have escaped many later Expositors. See the next note.

As Christ dying on the cross put off by death the body of

n Eph. 2. 1, 11.

o Eph. 2. 14—18.
Heb. 7. 18.
& 8. 13.
& 9. 9, 10.

Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν ¹³ καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ὑμῖν πάντα τὰ παραπτώματα, ¹⁴ ἔξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσου,

His flesh (cp. St. Peter's expression, "I must soon put off this my tabernacle, i. e. of my body, by death," 2 Pet. i. 14), in order that He might rise again to glory, so we in our Baptism, in which we are conformed to Christ's Death and Burial, put off the body of our flesh, the old man, the body of death (as the Apostle calls it, Rom. vii. 24), in order to put on the new man, the spiritual man, and to rise to grace here, and with a body of glory hereafter, in and through Christ. See Phil. iii. 21, and the note on v. 13, and also on ἀπεκδυσάμενος in v. 15.

Elz. has τῶν ἁμαρτιῶν after σώματος, and τῶν before νεκρῶν in v. 12, but against the preponderance of the best authorities. The sentence gains much in clearness and force from the omission of τῶν ἁμαρτιῶν, for the words doubtless apply to the body of Christ by comparison, as well as to ours.—B, D*, F, G have βαπτισμῷ: see on Heb. vi. 2.

13—15. καὶ ὑμᾶς κ.τ.λ.] The Philosophy of this world comprehends not this mystery. God raised Christ from the dead—Christ, in Whom dwelleth all the fulness of the Godhead bodily; and He raised us with Him, forgiving us our sins; cancelling the bond of the Law, which by its previous enactments was adverse to us; and Christ took it away from between us and God, and nailed it to the Cross, divesting Himself of His own Body, τῇ ἀπεκδόσει τοῦ σώματος, by Death, and thus making a display of the opposite powers, and triumphing over them. Hilary.

Who can comprehend and express this Mystery? The power of God raises Christ, and this same power raises us in Christ, if it forgives our sins, and cancels the bond, and nails it to the Cross. Christ lays aside the flesh in Death. He displays the Powers of Darkness to scorn, and triumphs over them. Here is the Power of God raising Christ from the Dead. Here is the Power of Christ working in Himself, whatever God works. Christ died as Man. He wrought our Salvation as God. S. Hilary (de Trin. ix. 10), who thus speaks,—

The Apostle knows not the fear of pain in Christ. No. When he was about to declare Christ's Passion, he preached it in the Mystery of His Godhead. When he is describing the work of our salvation by Him, he so represents the death of Christ as to display Him laying aside His flesh in death, and boldly exposing the adverse powers to ignominy, and trampling over them. Therefore, the shame and suffering of the Cross are not to be perverted into occasions of contumely against the weakness of a frail nature; but in Christ's Death we must contemplate the action of Christ's Own Free Will, and the Mystery of His Power, His Courage, and His Triumph. A Triumph indeed it was, for Him,—to be sought by His foes, and when He offered Himself to their hands, to strike them prostrate to the ground (John xviii. 6). A Triumph indeed it was, to stand at the Judgment-seat to be condemned to death, and thence to rise to the Right Hand of Power. A Triumph it was, to be pierced with nails, and to pray for his murderers, to drink vinegar, and to finish the Mystery; to be numbered among the transgressors, and to give a grant of Paradise (Luke xxiii. 43); to be raised aloft on the Tree, and to make the earth tremble; to hang on the Cross, and to make the Sun and Day to flee away; to depart from the body, and to recall the souls of the dead to their bodies; to be buried as dead, and to rise again as God; to suffer all weakness for us, as man, and in all these weaknesses to triumph over all as God. Hilary (de Trin. x. 48).

The comments of S. Hilary here are the best solution of the difficulty supposed by some to exist, as to the subject of these propositions. Do they refer to the Father, or to the Son? They refer to God in Christ, and to Christ as God. See above on i. 19, at end.

14. ἔξαλείψας τὸ καθ' ἡ. χειρόγραφον τ. δόγμασιν] having blotted out (literally, having expunged the letters of a wax-tablet) the handwriting that was against us in its δόγματα, that is, its positive decrees and ordinances.

The χειρόγραφον, or handwriting, was the Levitical Law, written by God's hands: which may also be regarded as a Bond or Syngrapha (συγγράφω), on which the contracting parties write together (συγγράφουσι) their own names, and to which they affix their seals. This the Israelites did by pledging themselves to obey all the precepts of the Law (Exod. xxiv. 3; xix. 8. Deut. v. 27).

But what does St. Paul mean by τοῖς δόγμασιν?

We must be careful not so to interpret the word, as to open a door to Antinomian libertinism. Christ did not come to take

away the Moral Law. On the contrary, He said, If thou wilt enter into Life, Keep the commandments (Matt. xix. 17). And St. Paul says that "the commandment is holy, and just, and good" (Rom. vii. 12). The New Testament refers us to the Commandments for a summary of our duty, and enforces their perpetual obligation, and declares to us that Christ died for us, in order that we might fulfil the Law.

See above on Gal. iii. 13. Rom. viii. 4.

It cannot, therefore, be truly said (as is said by some) that Christ "nailed all the Mosaic Law, with all its decrees, to the Cross; and it died with Him."

The word δόγματα properly signifies such decrees and ordinances as have no force before their promulgation. See on Eph. ii. 15.

This is evident from the etymology of the word. Δόγμα is δέδοκται, and it is equivalent to the Latin placitum, id quod placet, and is decreed and published as such, and derives its force, not from its intrinsic morality, but from the authority by which it is decreed and promulgated; and only continues to be in vigour as long as it is enforced by the authority which exacts it, and which may repeal it.

Hence the word δόγματα is used in the New Testament for the placita, or decreta, of the Imperial Power of Rome. (Luke ii. 1. Acts xvii. 7.)

The δόγματα, therefore, of the Levitical Law, are those parts of it which are not grounded upon the basis of the Natural Law, and Immutable Morality (such as the commandments of the Decalogue), which have never been repealed, nor, with reverence be it said, ever can be, inasmuch as they are based on the Unchangeable Attributes of God. But the δόγματα are merely θερικά, or positive, accidental, circumstantial, local, and temporary.

Such was

(1) the curse denounced on every act of disobedience to the Law. See Gal. iii. 10—13.

Such also was

(2) Circumcision, and all the ritual ordinances and decrees of the Ceremonial Law.

These ordinances were against us, because we were thus subject to a curse (see on Gal. iii. 10—13), and the ordinances of the Ceremonial Law were a yoke too heavy to bear. (Acts xv. 10.)

Christ dying for us on the cross, has cancelled all these δόγματα, and has taken (ἤρκεν) them out of the way (ἐκ μέσου), out of the midst, so that they no longer stand between us and God.

This is St. Paul's meaning here. Accordingly he says (v. 16), Let not therefore any one judge you in respect of meat and drink, or in respect of a holy day, &c., or sabbath, or new moon, which are a shadow of the future things, but the substance is Christ. These evidently are the δόγματα of which he here speaks. Compare the sense of δογματίζεσθε as explained in ii. 20.

On this subject the reader may see the note above on Rom. vii. 6.

—προσηλώσας α. τῷ σταυρῷ] He has taken it away, having nailed it to His Cross. The allusion seems to be to the cancelling of bonds when they are no longer valid, by transfixing them with a nail; so A. Lapide, and Bp. Pearson, who says,—

It is necessary to express our faith in Christ crucified (Eph. ii. 15), that we may be assured that He hath abolished in his flesh the enmity, even the law of commandments; which if He had not done the strength and power of the whole Law had still remained: for all the people had said Amen (Deut. xxvii. 26) to the curse upon every one that kept not the whole Law; and entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God, and his judgments and his statutes (Neh. x. 29), which was in the nature of a bill, bond, or obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them, in case of non-performance of the condition. But the strongest obligations may be cancelled; and one ancient custom of cancelling bonds was by striking a nail through the writing: and thus God, by our crucified Saviour, blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. (Col. ii. 14.)

προσηλώσας αὐτὸ τῷ σταυρῷ.¹⁵ ἄπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἔδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

¹⁶ Μὴ οὖν τις ὑμᾶς κρυνέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων,¹⁷ ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

¹⁸ Μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν

Rom. 14. 3, 10, 13. Gal. 4. 10. r Heb. 8. 5. & 10. 1. s Jer. 29. 8. Ezek. 13. 3. Matt. 24. 4. Eph. 5. 6. 2 Thess. 2. 3. 1 John 4. 1. Rev. 3. 11.

He nailed the bond of our debt to the Tree, and as by the Tree in Paradise we became debtors to God in the First Adam, so by the Tree in Calvary we received remission of our debt in the Second Adam. Cp. *Irenaeus*, v. 17. 3.

15. ἀπεκδυσάμενος τὰς ἀρχὰς] A profound mystery is revealed in these words;

Observe the *middle voice*, "having put off from himself." This text will be best explained by reference to the Apostle's language above in v. 11, ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which, as has been already observed, refers primarily to Christ's putting off of His own body by death;

Hence some Ancient Expositors interpret ἀπεκδυσάμενος here to mean, "having divested Himself of His flesh by death," He made a show of hostile Powers. So Hilary (de Trin. ix. 9), "exutus carne," and see his observations there, ix. 11. So Augustine, c. Faustum xvi. 29, "Exuens se carnem, principatus et potestates exemplavit," for (adds Aug.) by death the Malignant Powers of the Devil domineered over us, and Christ by dying (i. e. by putting off His mortal body) triumphed over them.

This ancient exposition affords a clue to the true meaning of the words.

Other Interpreters, especially modern ones, interpret ἀπεκδυσάμενος as having little more than an *active* sense, i. e. having "spoiled Principalities and Powers," having stripped them.

This (as has been observed by Mr. Ellicott, in his valuable edition of this Epistle) is manifestly incorrect.

In order to explain the word ἀπεκδυσάμενος, it must be remembered that

(1) Its plain grammatical sense is "having divested himself of."

(2) Christ's flesh was that by which He was mortal, and by which He was capable of suffering the shame and anguish which Satan and "all the Principalities and Powers" of Darkness and the World inflicted upon Him on the Cross. The body of His Flesh was that by which they had power over him.

(3) Those Principalities and Powers plotted and perpetrated His death, in order to reduce Him, as they imagined, to the lowest abyss of sorrow, suffering, and shame; and in order, as they vainly supposed, to conquer and crush Him for ever.

(4) By dying, He put off from Himself, by his own free Will, the Body of His Flesh. He divested Himself of it.

(5) And by dying He thus divested Himself of that very thing by which they had power over Him.

(6) He thus disentangled Himself from the grasp of those adverse Powers. He divested Himself of them. As (with reverence be it said) Joseph, the type of Christ, extricated himself from the grasp of Potiphar's wife, when he left his own garment in her hand, and fled and got him out (Gen. xxxix. 12); and as Joseph divested himself of her, by disentangling himself of the garment by which she held him, so Christ cast off the garment of His Body (see a similar metaphor in 2 Cor. v. 2. 4); and in casting off His mortal Body, He cast off His weakness. He cast off that by which He was weak, and by which his enemies were strong, for they derived their strength from it. He cast off from Himself His bodily vesture, and with it He also cast off from Himself the Principalities and Powers of Darkness. He unlocked their grasp. He shook them off from Himself with the same ease that Samson shook off his enemies (Judg. xvi. 9—15). He flung them off with the same ease as He cast off His Body, or as He threw aside His raiment, or as He cast off His grave cloths.

He cast off His mortal body in order to raise the same body immortal, and in order to raise us to Immortality. Christ, being raised from the dead, dieth no more, Death hath no more dominion over Him (Rom. vi. 9). Christ is risen from the dead, and hath raised us with Himself (1 Cor. xv. 20). And thus by Death, even by that Death which Satan had plotted and perpetrated, He overcame Death, and destroyed him that had the power of it, the Devil (Heb. ii. 14), and reconciled us to God by the body of His flesh through death. See above, i. 22, and Rom. viii. 3.

This interpretation is confirmed by the expositions of Chrys., Theodoret, and Theophylact.

— ἐδειγμάτισεν] He displayed them as Captives led in a Triumphal procession before a Conqueror.

— θριαμβεύσας αὐτοὺς ἐν αὐτῷ] having led them in triumph by it. On the word θριαμβεύσας, see above on 2 Cor. ii. 14.

Christ is here represented as a glorious Conqueror riding in victory on the triumphal Chariot of His Cross (*Theophyl.*), and triumphing over His enemies by it; by that very Cross which they had erected for Him, and to which they had nailed Him. And so Satan was like Haman, nailed to his own gallows, which became like a Triumphal Car to Him for whom he erected it.

It is, therefore, well said by an English Theologian,—

Is it not comfortable and pleasant to behold Christ there on the Cross, standing erect, not only as a resolute sufferer, but as a glorious Conqueror: where having spoiled principalities and powers, he made a solemn show, triumphing over them? (Col. ii. 15.) No conqueror loftily seated in his triumphal chariot did ever yield a spectacle so gallant or magnificent; no tree was ever adorned with trophies so pompous or precious as the Cross. To the external view and carnal sense of men, our Lord was then exposed to scorn and shame; but to spiritual and true discerning, all His and our enemies did there hang up as objects of contempt, quite overthrown and undone. There the Devil, δ λυχνός, that strong and sturdy one (Matt. xii. 29. Luke xi. 22. Heb. ii. 14), did hang, bound and fettered, disarmed and spoiled, utterly baffled and confounded. There Death itself did hang gasping, with its sting plucked out, and all its terrors quelled (1 Cor. xv. 54. 2 Tim. i. 10); His death having prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly admired excellencies, its bewitching pleasures, did hang up, all disparaged and defaced as it appeared to St. Paul; God forbid, saith he, that I should glory, save in the Cross of Christ, by which the world is crucified unto me, and I unto the world (Gal. vi. 14). Dr. Barrow (Berm. xxvi. Vol. iv. p. 595). See also Bp. Pearson (Art. ii. p. 290), who says,—

Contrary to the custom of triumphing Conquerors (of this world), Christ did not sell, but buy us; because while He saved us, He died for us, and that death was the price by which He purchased us; even so this dying Victor gave us life; upon the Cross, as His triumphant chariot, He shed that precious blood which bought us, and thereby became our Lord by right of redemption, both as to conquest and to purchase.

Cp. above on 2 Cor. ii. 14.

16. Μὴ οὖν] See on v. 8.

The οὖν explains the δόγματα in v. 14. The βρώσις and πόσις refer specially to the eating and drinking of meats and drinks prohibited by the Levitical Law. See Rom. xiv. 2.

On this, and the following verses to the end of the chapter, see the Epistle of S. Jerome (ad Algasium, qu. 10, Vol. iv. p. 204).

— ἐν μέλει] in respect of. See 2 Cor. iii. 10.

— ἑορτῆς] of a festival. See above, v. 8, and Gal. iv. 10.

— σαββάτων] The Seventh-Day Sabbath, the Jewish Sabbath, which, as far as it was the seventh-day Rest, had been fulfilled by Christ resting in the grave. See note above on Luke xxiii. 56.

The position of the Day is changed from the seventh to the first day of the week (see on Acts xx. 7), but the proportion of one-seventh of our time to be dedicated to God, which dates from the Creation, and is grounded upon it, and concerns all creatures (Exod. xx. 8—11), remains unchanged, and has received new strength and sanction by its consecration to Christ under the Gospel in the Lord's Day. See above on Matt. xxvii. 62; xxviii. 1, and the authorities quoted in No. xlv. of the Editor's Occasional Sermons, on "The Christian Sunday."

17. τὸ δὲ σῶμα Χριστοῦ] but the substance of them is Christ's. The σῶμα is substantial reality, as opposed to shadow; as σωματικὸς in v. 9.

The shadows of the future things (Heb. x. 1) belonged to Moses and the Law, and to the Jews, but the substance of them belongs to Christ and to the Gospel; and as ye, who have been baptized into Christ, have passed from the shadow to the substance, from the letter to the spirit, therefore if ye return to them, ye renounce the substance for the shadow, and ye forfeit the spirit for the letter. Cp. Theophylact and Augustine (Epist. 149), and Jerome (ad Algasium, qu. 10).

18. Μηδεὶς ὑμᾶς καταβραβεύετω] Let no one cheat you of your prize.

1 Gal. 1. 6—9.
 & 5. 2—4.
 Eph. 4. 15, 16.
 1 Tim. 2. 4—6.
 u Rom. 6. 3, 5.
 & 7. 4, 6.
 Gal. 2. 19. & 4. 9.
 ver. 8.
 x 1 Tim. 4. 3.
 y Isa. 29. 13.
 Matt. 15. 9.
 Tit. 1. 14.
 z ver. 18.
 1 Tim. 4. 8.
 & 5. 23.

ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὐξησιν τοῦ Θεοῦ.

²⁰ Ἐὶ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε, ²¹ “Μὴ ἅψη, μηδὲ γεύσῃ, μηδὲ θίγῃς;” ²² ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, ²³ ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, ἐν ἐβελοθησκείᾳ καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

The word καταβραβεύηται is used, when one competitor deserves a prize and another receives it. (*Chrys., Theodoret.*) The preposition κατὰ indicates that the prize is unfairly adjudged against the deserving candidate.

On the word βραβεῖον, e.g. a palm-branch, or crown, or other prize to a runner in a course, or a charioteer, &c., see 1 Cor. ix. 24. Phil. iii. 14.

Your false Teachers promise you special privileges; but the fact is, they would defraud you of the everlasting crown which you will receive as your reward from the Eternal Judge (βραβεῖς) at the Great Day, if you persevere in the Christian race on which you have entered. See *A Lapid* here.

— θέλων] By the exercise of his mere will (θέλημα); domineering over you by his will, following his own spirit (Ezek. xiii. 3), dictating to you, with arbitrary wilfulness, terms of salvation contrary to the Divine Will (θέλημα), as revealed in the Divine Word.

This spirit of wilful usurpation, in matters of religious doctrine and discipline (which says, “sic volo, sic jubeo, stet pro ratione voluntas”), is referred to in another word, ἐβελοθησκεία, Will-worship, v. 23, and see above on Gal. iv. 9, θέλετε δουλεύειν.

¹⁸ ἐν ταπεινοφροσύνῃ κ.τ.λ.] In affected and mock lowliness of mind and self-abasement, cp. v. 23 (*Theophylact*), as is shown by what follows, “vainly puffed up by his fleshly mind,” which words (as *Chrys.* observes) prove that it was a vain-glorious humility; Pride in its worst form; Pride dressed up in the disguise of Lowliness. And this is the besetting sin of the human heart, which is more puffed up by false humility than by open pride. *Augustine* (Ep. 149).

The false Teachers alleged, that man is too unholy to approach God without the mediation of some spiritual beings; and then, in a proud, presumptuous spirit, they intruded into hidden secrets, and made Mediators for themselves in the person of Angels. (See above, v. 18.) And, not holding the Head, they rejected the “only Mediator between God and Man” (1 Tim. ii. 5), Whom God Himself has provided, the Man Christ Jesus. This they did in the name of Humility!

For an exposition of this passage and the context, see *Augustine* (Epist. 149, tom. ii. p. 764).

— θρησκεία τῶν ἀγγέλων] the worship of Angels. See above on v. 8.

¹⁹ ἐξ οὗ πᾶν τὸ σῶμα] See Eph. iv. 16.

²⁰ Εὶ ἀπεθάνετε] If ye died with Christ in your Baptism. See v. 12.

— σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου] If ye died with Christ from the elements of the world.

This is best explained by Gal. iv. 8—10, where see note.

The Colossians, like the Galatians, had been heathens, they had been subject to the Elements of this World divinized,—to the Powers of Nature, the Sun, the Moon, the Earth, worshipped as gods. In their conversion to Christianity they died from these; they renounced them, and acknowledged Christ as Lord of all.

But now, by submitting to false Teachers, who arbitrarily required submission to observances (see v. 16) grounded on the elements of Nature, the course of the Sun, and the phases of the Moon, they returned to their ancient bondage. *Theodoret* on v. 8.

— τ[—δογματίζεσθε] why are ye subject to such δόγματα as follow, Handle not, taste not, nor even touch? *Chrys.* See v. 14.

St. Paul recites, per irrisionem, the words of the false Teachers against whom he was warning them, “Handle not, &c., whereas to the pure all things are pure, and every creature of God is good” (Tit. i. 15. 1 Tim. iv. 4). *Augustine* (Ep. 149).

²¹ Μὴ ἅψη] Do not handle, do not hang on to, do not grasp, embrace. As to the meaning of ἅπτομαι, see on John xx. 17. 1 Cor. vii. 1.

— μηδὲ θίγῃς] nor even touch, however lightly. So *Augustine*, ‘Ne altaminaveris.’ Cp. *Trench*, Synonyms of N. T. § xvii.

²² ἃ ἐστὶ πάντα εἰς φθορὰν τῇ ᾧ] which all tend to perish in the using.

These meats, from which you are required by your false Teachers to abstain with such scrupulous superstition, cannot enter into the inner man, and cannot defile the heart; they only go into the mouth, and into the belly, and “are cast out into the draught” (Matt. xv. 17. Mark vii. 19), and perish. (*Jerome, Theophyl.*) But those evil things,—the pride, and the self-righteousness, and the carnal wilfulness, and the spirit of disobedience to God, and of bondage to the traditions of men, and the low and unworthy thoughts of Christ, which your false Teachers entertain, and would put into your hearts under pretence of humility and self-mortification,—those are very pernicious, and tend to destroy you.

— κατὰ τὰ ἐντάλματα] See above on Matt. xv. 9.

²³ ἅτινά ἐστι κ.τ.λ. σαρκός] which things have a show of wisdom in will-worship, and in mortification of the body not held in any honour, and tending to the pampering of the flesh. B omits καὶ after ταπεινοφροσύνη.

In order to understand these words, it must be remembered that the False Teachers—

(1) Pretended to humility, but they were puffed up with pride in their fleshly mind (see v. 18);

(2) That they made a great show of mortification of the flesh, but, in fact, they pampered the fleshly mind by wilfulness, and self-righteousness, and other evil passions of the carnal heart;

(3) That instead of holding “the body in any honour,” ἐν τιμῇ τινι, and in due reverence (as God had commanded to do), they degraded the body by not holding the Head, in Whom “dwelleth all the fulness of the Godhead bodily,” and by denying the Godhead of Christ, the Word Incarnate, “God manifest in the flesh,” Who has taken Human Nature both in Soul and Body, and has joined it for ever to the Nature of God, and has thus consecrated the human body, and by means of the death which He had suffered in the “body of His flesh” has overcome death (i. 21) and vanquished Satan, and has raised us from death, and has delivered us from the bondage of the Law, and from its curse, and has given us the adoption of Sons, and has made our bodies to be “members of Himself” (1 Cor. vi. 15), and to be “Temples of God” (1 Cor. iii. 16; vi. 19), and has carried the Body into Heaven, and has seated it in Glory at the Right Hand of God; and Who has also sanctified even the inferior creatures, which God has given for the food of the body, and has restored them to us, to be used by us freely and thankfully, as pure to those who are purified by Him. See on 1 Cor. vi. 12. 1 Tim. iv. 3, 4. Tit. i. 15.

(4) That these false Teachers, by their irreverence toward Christ, the Incarnate God, had not maintained the Body in honour (ἐν τιμῇ), but had robbed it of all its dignity and glorious prerogatives, and had taken away the best safeguards of its purity and holiness, and had opened a wide door to the pampering of the flesh (πρὸς πλησμονὴν τῆς σαρκός) by surfeiting and uncleanness.

For ample illustration of the meaning of the word πλησμονή, fulness, satiety, surfeiting, the reader may consult the numerous passages cited by *Wetstein*, p. 290, in almost every one of which the word πλησμονή is used in a sense of voluptuous and vicious excess. The words πρὸς πλησμονὴν τῆς σαρκός do not here signify “for the satisfying of the flesh in its necessary cravings,” but “for the satisfying of the flesh in its sensual concupiscence.”

(5) That, therefore, while they affected Humility, they were eaten up with Pride; and that their pretences to bodily Mortification, by means of which they professed to elevate themselves and their hearers to superior degrees of purity and sanctity, tended rather to carnal licentiousness and to voluptuous sensuality, and dissolute indulgence in fleshly lusts.

(6) That the meaning above assigned to the words οὐκ ἐν τιμῇ τινι, “not in any honour” (that is, not held in any honour, whereas the body ought to be held in great honour as being a “member of Christ” and a “Temple of God”), is confirmed by St. Paul’s words in another Epistle, “This is the will of God,

III. ¹ Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· ² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς· ³ ἀπεθά-
νετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ⁴ ὅταν ὁ
Χριστὸς φανερωθῇ ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν
δόξῃ.

⁵ Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν,
πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ⁶ δι' ἣν
ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, ⁷ ἐν οἷς καὶ ὑμεῖς περι-
επατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις.

⁸ Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν. ⁹ Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυ-
σάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, ¹⁰ καὶ ἐνδυσάμενοι
τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·
¹¹ ὅπου οὐκ ἔστι Ἑλλήν, καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος,
Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

& 4. 24.

k Rom. 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15.

a Ps. 110. 1.
Rom. 6. 5.
Eph. 1. 20.
& 2. 6.
ch. 2. 12.
b Rom. 6. 2, &c.
Gal. 2. 20.
c 1 Cor. 15. 43.
Phil. 3. 21.
1 John 3. 2.
d Rom. 8. 13.
& 6. 13.
& 7. 5, 23.
Eph. 4. 22.
& 5. 3, 5.
1 Thess. 4. 5.
e Eph. 5. 6.
Rev. 22. 15.
f Rom. 6. 19, 20.
& 7. 5.
1 Cor. 6. 11.
Eph. 2. 1.
& 5. 7, 8.
Tit. 3. 3.
g Eph. 4. 22.
1 Pet. 2. 1.
James 1. 21.
h Lev. 19. 11.
Zech. 8. 16.
Eph. 4. 22, 25, 29.
& 5. 4.
1 Gen. 1. 26.
Eph. 2. 10.
& 4. 24.

even your sanctification, that every one of you should know how to possess his vessel (i. e. his *body*) in sanctification and in *honour*" (1 Thess. iv. 4, where see note), and where he uses the words *ἐν τιμῇ*, in *honour*, as here.

(7) Deep wisdom there was, and prophetic foresight, in these words of St. Paul to the Colossians, as was afterwards proved by the history of that remarkable sect which flourished in their neighbourhood, the sect of *Montanus*, which, commencing with the principles here censured by the Apostle, of *arbitrary will-worship*, and specious professions of lowly self-abasement, and rigid asceticism, and corporal mortification, and "neglect of the *body*," developed itself in fanatical excesses and Antinomian licentiousness.

St. Paul's vigilant eye descried the seeds of this evil, and he endeavoured to uproot them. The history of this Phrygian sect affords a practical comment on St. Paul's Epistle to the Church of Colossæ.

See the primitive collections on this subject in *Routh's Reliquiæ Sacre*, ii. 55—62, ed. 1814.

— *ἐθελοθρησκεία*] *will-worship*. For an excellent exemplification of the results of *ἐθελοθρησκεία* in the History of the Christian Church, the reader may see the Sermon of *Bp. Andrewes* "On the Worshipping of Imaginations," Vol. v. p. 55—70.

CH. III. 1. Εἰ οὖν συνηγέρθητε] *If therefore ye rose together with Christ* in your baptism, *seek those things that are above*, where Christ your Head is sitting (*ἔστι*, not *ἐστὶ*, is emphatic) on the Right Hand of God.

If we live well we have died, and are risen again. He who lives ill lives not; let him die now, in order that he may escape eternal death. "Mutetur, ne damnetur." And what is it to live well? To mind those things which are above; to seek for happiness above, and not on Earth. *Augustine* (Serm. 231).

— τὰ ἄνω (ζητεῖτε)] Hence *Theophilus*, Bishop of Antioch in the second century (ad Autolyc. ii. § 17), speaking of the Creation, says, "Four-footed beasts are like images of men who *mind earthly things* (Phil. iii. 19); but they who live righteous lives soar aloft, like birds, on the wings of the soul, and *mind those things that are above*."

3. ἀπεθάνετε γὰρ] For, in your baptism, *ye died* to this world, in order that you might attain to that world where is no death. No one dies in *that* world, to which none will ever come who has not died to *this* world. He must die by that death which God's elect die, and by which their heart passes to heaven, while they still abide in this mortal flesh on earth. This is the death of which the Apostle here speaks.

This Death is Love, which is strong as Death (Cant. viii. 6). This Love is Death to the World, and Life with Christ in God. By it we ascend from Earth to Heaven. *Augustine* (in Joann. Tract. 65).

— ἡ (ῥῆ) ὑμῶν κέκρυπται] *your life has been hid with Christ in God*. Ye live a *hidden life*; a life concealed from the observation of this world (Luke xvii. 20), who perhaps despise you as dead. Ye have been engrafted in Him. Be ye good trees. Now, in the world's eye, is your winter; to men ye appear like dry sticks. Your life is *hid* with Christ. Ye are dead to the world, dead in *appearance*, but not dead in *reality*: dead, as to show of luxuriant leaves, but not dead in your spiritual root. Your root

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is Christ. His coming will be your summer. Then ye will put forth a glorious foliage. Ye will *appear* with Him in glory. And the leafy fig-trees of this world will be withered by His Coming. See *Augustine* (Serm. 36).

4. ὁ Χριστὸς—ἡ (ῥῆ) ὑμῶν] See John xi. 25, and cp. *Ignat.* ad Ephes. 3, Ἰησοῦς Χριστὸς τὸ ἀδιδικρίτον ἡμῶν ζῆν.

— ὅταν—φανερωθῇ] *when He, Who is now invisible in Heaven, shall have been made manifest to every eye by the glory of His coming to Judgment.* (2 Thess. ii. 8. Rev. i. 7.)

5. Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς] Mortify your members that are upon the earth. For, your Head is in heaven; there He lives, and thither, by His Ascension, He has raised you, who are His members. (Eph. ii. 6.) He is your Life; your Life is hidden invisibly in Him, and you must therefore *mortify* your members upon the earth, so that they may not weigh down your heavenly members and destroy your heavenly life. You must be dead to earth, in order to live in heaven. Cp. Phil. iii. 20; and *Irenæus* (v. 12), who says: "Harum depositionem Apostolus præconatur, et eos, qui talia operantur, velut carnem et sanguinem tantum existentes non posse regnum cælorum possidere." While we mortify our members upon the earth, we quicken our members in heaven. The death of the one is the life of the other. *Augustine* (in Epist. Joh. Tract. 9).

Unless we die to the world, we cannot live to God. Therefore St. Paul says of himself, "The world is crucified to me, and I to the world;" and then he adds, "I live, yet not I, but Christ liveth in me." (Gal. ii. 20.) *S. Gregor.* on 1 Kings ii.

— *τορνεῖται*] Put in *opposition* with μέλη, as being their works, unless they are mortified. See *Winer*, § 59. 8, p. 469. Or, as the word may be interpreted, "membra dicebantur ipsorum ea vitia, quæ in membris habitabant ipsorum, modo locutionis (quæ exprimitur) per id quod continet, id quod continetur, sicut dicitur, 'Totum forum loquitur' cum homines loquuntur qui sunt in foro." *Augustine* (de Continentiâ, § 30, vi. p. 527, where he gives an exposition of this passage).

8. ἐκ τοῦ στόματος] *out of your mouth*,—that mouth by which you receive the communion of the Lord's Body. *Theoph.*

9. ἀπεκδυσάμενοι] *seeing that ye have put off the old man.* (*Authorized Version.*) See on Eph. iv. 22.

10. ἀνακαινούμενον] *who is being renewed daily.* The new man was born in you at your *regeneration* in Baptism, but needs the *daily renewal* of the Holy Ghost. See on Tit. iii. 5.

On the difference between νέος and καινός see Eph. iv. 24. On the word εἰκὼν see 1 Cor. xi. 7, where man is called εἰκὼν καὶ δόξα Θεοῦ. It is used by the LXX in Gen. i. 26, 27; v. 1. 3; ix. 6, where God is said to have created man in His own likeness,—that is, His intellectual, rational, moral, and spiritual likeness. See *Barrow's* Serm. vii. Vol. iv. p. 163. 171, on Gen. i. 27, "On the being of God proved from the frame of Human Nature."

11. τὰ πάντα καὶ ἐν πᾶσι Χριστός] *but Christ is all and in all*, and so God is all in all. This is the fruit of the Incarnation. He who had existed in the form of God, and took on Him the form of a servant, is to be confessed as ever existing in the glory of God the Father. He is in Him, in Whom He was before.

And now, God has become all in all by the Mystery of the Incarnation, in order to make us conformable to the likeness of God. This is our gain, our advancement. The Only Begotten

T T

l Eph. 4. 32.
& 6. 11.
Gal. 5. 22.
m Matt. 6. 14.
Mark 11. 25.
Eph. 4. 32.
n Eph. 4. 3.
& 5. 2.
ch. 2. 2.
l Thess. 4. 9.
l John 3. 23.
& 4. 21.
o Eph. 4. 4.
Phil. 4. 7.

p l Cor. 14. 26.
Eph. 5. 20.

q Rom. 1. 8.
l Cor. 10. 31.
Eph. 5. 20.
l Thess. 5. 18.
Heb. 13. 15.
l Pet. 2. 5—9.
& 4. 11.
r Gen. 3. 16.
l Cor. 11. 3.
& 14. 34.
Eph. 5. 22—24, 33.
l Tim. 2. 12.
Tit. 2. 4, 5.
l Pet. 3. 1, 6.
s Eph. 5. 25.
l Pet. 3. 7.
t Eph. 6. 1.
u Eph. 6. 4.
x Eph. 6. 5—7.
l Tim. 6. 1, 2.
Tit. 2. 9, 10.
y Rom. 14. 6, 8.
Eph. 5. 22.
& 6. 6, 7.
l Pet. 2. 13, 15.
z Acts 10. 34.
Rom. 2. 11.
l Pet. 1. 17.
a Eph. 6. 9.
b Luke 18. 1.
Rom. 12. 12.
Eph. 6. 18, 20.
l Thess. 5. 17.
c Matt. 13. 11.
l Cor. 4. 1.
& 16. 9.
2 Cor. 2. 12.
Eph. 6. 19.
2 Thess. 3. 1.
ch. 1. 26.
& 2. 2.

¹² ¹ Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραύτητα, μακροθυμίαν, ¹³ ^m ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχη μομφήν, καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς ¹⁴ ^a ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶ σύνδεσμος τῆς τελειότητος.

¹⁵ ^o Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

¹⁶ ^p Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῶν πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν τῇ χάριτι ᾗδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

¹⁷ ^q Καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ, εὐχαριστοῦντες τῷ Θεῷ Πατρὶ δι' αὐτοῦ.

¹⁸ ^r Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

¹⁹ ^s Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

²⁰ ^t Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστὶν εὐάρεστον ἐν Κυρίῳ.

²¹ ^u Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

²² ^x Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν Κύριον.

²³ ^y Ὁ ἕαν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ²⁴ ^z εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. Τῷ Κυρίῳ Χριστῷ δουλεύετε. ²⁵ ^a Ὁ γὰρ ἀδικῶν κομιέται ὃ ἡδίκησε, καὶ οὐκ ἔστι προσωποληψία.

IV. ¹ ^a Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

² ^b Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, ³ ^c προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ⁴ ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

Son of God, although He was born as man, is no other than God, all in all. And by Him our manhood is advanced. We are advanced to a glory conformed to Him, and are renewed into the knowledge of God. This is what the Apostle says: "Ex utero veterem hominem in actibus suis, et induti novum qui innovatur in agnitionem Dei, secundum imaginem Ejus qui creavit Eum. Consummatur itaque homo imago Dei." Man recovers the divine image which he had lost. And being created anew, he obtains the perfection of his creation by agnition of his God, and by being thus His image, and advancing to Eternity by piety, and by Eternity abiding for ever, the Image of His Creator. *S. Hilary* (de Trin. xi. 49).

The Apostle, in saying that "the new man is being renovated to perfect knowledge," shows that man, who did not know God, is renovated by that knowledge which has God as its object. And by saying "according to the image of Him that created him," he declares the restoration of man, made in the beginning in the image of God.

¹². σπλάγχχνα οἰκτιρμοῦ] bowels of mercy. Cp. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. *Elz.* has οἰκτιρῶν.

¹³. ὁ Χριστὸς ἐχαρίσατο] Christ freely forgave you. Forgiveness of sins, attributed to God in Christ (Eph. iv. 32), is here attributed to Christ, and thus the Godhead of Christ is declared. See above on i. 19, 20.

¹⁴. σύνδεσμος] τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ τίς δύναται ἐξηγήσασθαι; *Clem. Rom.* i. 49.

For δ, the reading of A, B, C, F, G, *Elz.* has ἥτις.

¹⁵. Χριστοῦ] So A, B, C*, D*, F, G.—*Elz.* Θεοῦ. In this Epistle St. Paul dwells specially on the dignity of Christ. See i. 1, and in this chapter vv. 1, 2, 3. 11. 13. 16, 17.

—βραβεύτω] Let Peace preside and decide the contest. When there is a competition in your heart between two rival passions, good and evil, Love and Hatred, let Peace sit there as Arbitress, and put an end to the dispute, and award the palm to Love. Cp. *Theodore* and *Theophylact*, and the authorities in *Wetstein*, especially *Clemens Alex.* Prot. p. 45.

On the literal meaning of βραβεύω, βραβεύς, see on ii. 18.

¹⁶. ψαλμοῖς κ.τ.λ.] See Eph. v. 19. *Elz.* has καὶ before ὕμνοις and ᾠδαῖς and τῇ καρδίᾳ here, against the preponderance of the best authorities; *Elz.* also omits τῇ before χάριτι, and has Κυρίῳ, not Θεῷ.

¹⁷. ἐν ὀνόματι Ἰησοῦ Χριστοῦ—δι' αὐτοῦ] Do all in His name, and offer your praises through Him, and not through Angels or any other Mediators. *Theophyl.*

For an exposition of this text see *Dr. Barrow's* Sermon xxiii. "Of doing all things in the Name of Christ," Vol. ii. p. 247. *Elz.* has Κυρίῳ Ἰησοῦ. The reading in the text is that of A, C, D*, F, G, *Lachmann*, *Ellicott*.—*Elz.* has καὶ before Πατρὶ, but it is not in A, B, C.

¹⁸. Αἱ γυναῖκες] With this and the eight following verses compare the parallels in Eph. v. 21—25; vi. 1—9. After τοῖς *Elz.* has ἰδίοις and Θεῷ for Κύριον in v. 22.

²⁰. ὑπακούετε—κατὰ πάντα] See also v. 22, where κατὰ πάντα is also used. An example of a precept proceeding on the charitable supposition that the other party will do its duty; for if Parents and Masters order any thing contrary to God's Law, then Children and Servants "must obey God rather than men." (Acts v. 29.) The words κατὰ πάντα are not in Eph. vi. 1. 5.

On St. Paul's different modes of address to different Churches, as here exemplified, see on Eph. vi. 1, 2.

²². ὀφθαλμοδουλείᾳ] So A, B, D, E, F, G. *Elz.* ὀφθαλμοδουλείας.

²³. Ὁ ἕαν] So the majority of the best MSS.—*Elz.* καὶ πᾶν δ τι ἕαν.

²⁵. κομιέται] Receive back virtually and in effect, though not in the same form. See Eph. vi. 8. 1 Cor. xv. 37, and *Winer*, § 66, p. 547, who compares John xii. 5, where the ointment is spoken of as to be given to the poor, whereas it was its price, after it had been sold, that was to be so bestowed.

CH. IV. 1. Οἱ κύριοι] See Eph. vi. 9. *Elz.* has οὐρανοῖς here. A, B, C have οὐρανῷ.

- ^{5 d} Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. d Eph. 5. 15, 16.
^{6 a} Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι ἁλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς 1 Thess. 4. 12.
 ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. e Eccles. 10. 12.
⁷ Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς 1 Thess. 21. 16.
 διάκονος καὶ σύνδουλος ἐν Κυρίῳ. ⁸ ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα Mark 9. 50.
 γνῶ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. ⁹ ὅς σὺν Ὁνησίμῳ τῷ ch. 3. 16.
 πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν γνωριούσι τὰ ὧδε. Eph. 4. 29.
^{10 h} Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ 1 Acts 20. 4.
 ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν) Eph. 6. 21, 22.
¹¹ καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ 2 Tim. 4. 12.
 εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἷτινες ἐγενήθησάν μοι παρηγορία. ^{12 i} Ἀσπάζεται 1 Rom. 15. 30.
 ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ch. 1. 7.
 ταῖς προσευχαῖς, ἵνα στήτῃ τέλει καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Philem. 23.

5. πρὸς τοὺς ἔξω] Toward those who are not within the Church of Christ. 1 Thess. iv. 12. 1 Cor. v. 12, 13.

— τὸν καιρὸν ἐξαγοραζόμενοι] Redeeming for yourselves the opportunity (ἐξ) out of the hands of the Evil One. The Days are Evil, in this world, sold as it were under bondage, and it is for you to rescue the Opportunity out of the grasp of your Ghostly Enemy. Seize, as it were, the Opportunity by the forelock, and make it your own. See above on Eph. v. 16, where the reason of the precept is expressed, which the Apostle does not therefore repeat here.

6. ἁλατι ἡρτυμένος] seasoned with salt. See on Mark ix. 50. — εἰδέναι] that you may know. On the infinitive cp. Acts xv. 10. Heb. v. 5. Winer, § 43, p. 283. *Ellicott*.

7. Τύχικος] *Tychicus*. See Eph. vi. 21, 22. 8. ἵνα γνῶ τὰ περὶ ὑμῶν] So *Elz.*, *Tsch.*, *De Wette*, *Alf.*, *Ellicott*, with C, D***, E, I, K, and a majority of Cursive MSS. and ancient Versions. A, B, D*, F, G, *Griesb.*, *Lachm.*, *Meyer*, *Scholz.* have ἵνα γνῶτε τὰ περὶ ἡμῶν. But, the very purpose (αὐτὸ τοῦτο) for which St. Paul sent *Tychicus* to the Colossians, was not (it would seem) in order that they might know how St. Paul was faring, but that he might know whether they were standing steadfast in the faith against the attempts of the false Teachers.

The communication of tidings concerning the Apostle was no doubt a purpose, and would be a consequence of his mission, but not the final cause.

9. σὺν Ὁνησίμῳ—ἀδελφῷ] with *Onesimus*, the faithful and beloved brother. See *Philem.* 10—15.

Onesimus had been the slave of *Philemon*. To how high a dignity has he here been raised, to become the brother of St. Paul! *Theophyl.*

St. Paul had just been giving Christian counsel to *Masters* and *Slaves*, members of the Church at Colossæ, and he now makes a practical application of his own precepts, by sending to them *Onesimus*, a slave, who, when a *heathen*, had defrauded his master *Philemon* at Colossæ, and had run away from him to Rome; but now, having been converted to Christianity by St. Paul, is restored to *Philemon*, and to them, as one of themselves, a "faithful and beloved" brother in Christ (see below, the Introduction to the Epistle to *Philemon*), and a confidential messenger of the Apostle; and is commended to them as such, in this Epistle, which was to be read publicly in the Churches of *Phrygia*, *Asia*, and the world, and which has been openly read and received every where as divinely inspired Scripture from that day to this.

How much native truth, courage, and beauty is there in Christianity, which enabled the Apostle to speak thus of a runaway slave, to the inhabitants of that city from which he had fled! What other religion in the world could have done this? See below, p. 325—8, Introduction to the Epistle to *Philemon*.

10. Ἀρίσταρχος ὁ συναιχμάλωτός μου] *Aristarchus* my fellow-prisoner. *Aristarchus* of Thessalonica in Macedonia, who was with St. Paul at *Ephesus* (Acts xix. 29), and accompanied him and St. Luke to Jerusalem with the alms (Acts xx. 4) in the voyage to Rome (xxvii. 2), where he now was a sharer in his captivity. Cp. *Euseb.* ii. 22.

— Ἀσπάζεται ὑμᾶς] The salutations in this Epistle are the same as in that to *Philem.* 23, 24. Each of these two Epistles, however, furnishes some new incidents. Here (v. 12 and i. 7) *Epaphras* is called a servant of Christ, and a fellow-servant of St. Paul, there (v. 23) he is called συναιχμάλωτος, a fellow-captive.

Here also *Aristarchus* is called a fellow-captive, but there he is classed with the fellow-labourers of the Apostle (v. 24). Both *Epaphras* and *Aristarchus* were sharers in St. Paul's labours and in his bonds.

It may reasonably be inferred from the non-occurrence of the name of *Philemon*, the Colossian, in the salutations of this Epistle, that the Epistle to him was sent at the same time as this Epistle; otherwise he would have been greeted here.

— Μάρκος ὁ ἀνεψιὸς Βαρνάβα] *Mark*, cousin of *Barnabas*. On the meaning of ἀνεψιός, see *Euseb.* iii. 11, who calls *Symeon* τὸν ἀνεψιὸν of the Saviour, because *Cleophas*, his father, was the brother of *Joseph*; and cp. *Wetstein* here, p. 295, and *Lobeck*, *Phryn.* p. 306, who says, "Hesychio ἀνεψιός sunt fratrum filii ἐξ ἀδελφοί in versione Alexandrina, et Scriptoribus Christianis."

It is probable, that the Colossians, and other Christians of *Phrygia* (a country which St. Paul visited in company with *Timothy*, Acts xvi. 1—6), very soon after the separation which took place between the Apostle and *Barnabas*, on account of the temporary defection of his relative, *St. Mark* (Acts xv. 37), had heard of *St. Mark's* defection, and of the separation between Paul and *Barnabas*. Cp. *Theodoret* here.

There would, therefore, be something very graceful and affecting to their minds in this reference, on St. Paul's part, to *St. Barnabas* and to *St. Mark*. It would seem to say, *Barnabas* was tender-hearted to *St. Mark* his kinsman: he did for him a kinsman's part; and *Mark*, though he faltered for a time, has profited by his kinsman's kindness, and by my severity; and he has now returned to me, and to the service which he quitted for a time, never to leave it more. You may have heard of the separation which took place between *Barnabas* and me; you may have heard of *St. Mark's* dereliction of me. You will therefore rejoice to hear that now he is with me; I send you his greetings. I have given you commandments concerning him; and if he comes to you, I desire you to receive him. Cp. note below on 2 Tim. iv. 11, and above, on Acts xv. 39.

This friendly mention of *Barnabas* here, as well as of *St. Mark*, the son of *St. Peter* in the faith (1 Pet. v. 13), was not without its use in reminding the Judaizing Colossians that *St. Paul*, who had resisted *Peter* and *Barnabas* at Antioch, when they sided with the Judaizers there (Gal. ii. 11), was now on terms of amity with them both. See next note.

11. οἱ ὄντες ἐκ περιτομῆς] who are of the Circumcision. See Acts v. 17 as to the participle.

Do not therefore imagine, that I am singular in condemning the imposition of Circumcision, and other Levitical ordinances, as necessary to Salvation. (See above, ii. 11, 12.) They of the Circumcision themselves, whom I have mentioned, concur in what I have said; and *Timothy*, whom I myself circumcised in charity to the Jews (see on Acts xvi. 3), joins with me in writing this Epistle (i. 1). Cp. on Gal. i. 2.

— οἱ μόντοι] these only are my fellow-workers. Therefore it does not seem probable that *St. Peter* was now at Rome.

12. Ἐπαφρᾶς] See on v. 10. *Epaphras* was now detained in captivity with *St. Paul*. (*Philem.* 23.) This may account for the fact that he, who was a Colossian (v. 12), and had been instrumental in evangelizing Colossæ (i. 7), was not sent with the Epistle.

— πεπληροφορημένοι] fully assured. See on Luke i. 1; and above, ii. 2. *Elz.* has πεπληρωμένοι. The reading in the text is in A, B, C, D*, F, G.

θεοῦ. ¹³ Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει πόνον πολλὸν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ ^κ Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητὸς καὶ Δημᾶς. ¹⁵ ^ι Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.

¹⁶ ^μ Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

¹⁷ ^ν Καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

¹⁸ ^ο Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μοῦ τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

— παντὶ θελήματι τοῦ Θεοῦ] in every thing that God willeth. Cp. Eph. iii. 15, πᾶσα πατριδ. 1 Pet. i. 15, ἐν πάσῃ ἀναστροφῇ. Winer, § 18, p. 101.

13. πόνον] So the major part of the best authorities. Elz. (ἦλον.

The word πόνον, *painfulness, labour*, intimates that a Pastor, though absent from his flock in body, may, and must, labour for them in spirit, especially by prayer (v. 12), and, if need be, by suffering for them in bonds; as Epaphras did for his charge at Colossæ, and as Paul did for the whole Church of Christ. (Eph. iii. 1; iv. 1.)

This sentence, therefore, is like a reply to those at Colossæ who might have misinterpreted the absence of Epaphras from his flock, into a sign of indifference to their welfare. He also informs the Colossians, in his Epistle to Philemon, that the absence of Epaphras from Colossæ was not voluntary, but that he was detained there by force, as a confessor for the faith which he had taught. (Philem. 23.)

Compare the similar instances of Apostolic thoughtfulness in 2 Tim. iv. 11. 20.

14. Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός] *Luke the Physician, the beloved*; more expressive than "Luke the beloved Physician."

It would seem that St. Luke was known to the Colossians as a Physician. The neighbouring city of Laodicea was a great medical school. (Strabo, xii. p. 580.) It may have had professional attractions for him.

This special mention also of an ἰατρός as ὁ ἀγαπητός may have been designed by St. Paul to impart a Christian dignity to the Medical profession, which was not held in high repute by the polite nations of Antiquity; and to remind its practitioners, particularly those of Laodicea, to whom this Epistle was to be sent (iv. 16), of the honour and holiness of the medical calling, as ministering to the human body, which has been ennobled and consecrated by the Incarnation of Christ. See on ii. 23.

He might also thus intimate, that though special and supernatural gifts of healing were vouchsafed to the Church in those days (1 Cor. xii. 9. 28. 30), yet that even then the ordinary means were not superseded, which were provided and bestowed by Almighty God for alleviating the sufferings of humanity through the art and skill of the Physician.

These words, *Luke the Physician, the beloved*, suggested in early times the allusion which is adopted by the Church of England in her Collect for St. Luke's Day, where he is called a "Physician of the Soul;" and a reference is made to the "wholesome medicines of the doctrine delivered by him" for the healing of the "diseases of the Soul," as may be seen in *S. Jerome's* Epist. 50, ad Paulinam, iv. p. 574, where he says, that the Acts of the Apostles seem at first to be merely an Historical Book, and to describe the Infancy of the Church; but if we remember that their Author is *Luke, whose praise is in the Gospel*, we shall acknowledge that all his words are medicines of the soul in sickness.

Probably St. Luke was already known to the Gentile Churches of Asia by his Gospel. See on 2 Cor. viii. 18.

It would seem also, that the Acts of the Apostles were written by St. Luke at this time. See Introduction to St. Luke's Gospel, and on Acts i. 1. Cp. *Iren.* iii. 14, and *Euseb.* ii. 22, *Jerome*, Cat. Eccl. Sor. 7.

— Δημᾶς] See Philem. 24, Δημᾶς, Λουκᾶς, οἱ συνεργοὶ μου.

2 Tim. iv. 10, Δημᾶς με ἐγκατέλειπεν. Whence Theodoret rightly infers that the Second Epistle to Timothy was posterior to this.

16. ὅταν ἀναγνωσθῇ] when this Epistle shall have been read. Observe St. Paul takes it for granted that this Epistle will be publicly read in the Church of Colossæ; a proof that the precept he had given as to the public reading of his Epistles from the beginning (see 1 Thess. v. 27) had been generally understood, received, and complied with by the Churches to which they were sent.

This second precept for the communication of this Epistle to another Church, and for the reception of another Epistle from that Church, is also a specimen of what was to be done with all his Epistles; and doubtless this precept also was obeyed. And thus the Epistles of St. Paul were diffused throughout the world, and have been preserved by public reading, and by the multiplication of copies, in their original integrity.

— τὴν ἐκ Λαοδικείας] the letter coming to you from Laodicea; not the letter written from Laodicea, but the letter written to Laodicea, and coming on to you from Laodicea. See Winer, § 66, p. 554, who compares Luke ix. 61; xi. 13, ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον.

The Epistle here referred to was probably St. Paul's Epistle to the Ephesians. See above, the Introduction to that Epistle, p. 272.

On the special uses of the Ephesian Epistle to the Colossian Church, see on Eph. iii. 10.

17. Ἀρχίππῳ] Archippus, of Colossæ. Cp. Philem. 2, Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν. Theodoret.

— διακονίαν] ministry; his pastoral office. Here is a public charge to Archippus, more needful in the absence of Epaphras the spiritual Pastor of the Colossians; a charge also to the Colossians themselves to obey Archippus as over them in the Lord. This is an example of Paul's prudence in government. He gives a public command to the Pastor to do his duty to the flock; and thus he also virtually commands the flock to recognize and obey their Pastor. Theophyl.

18. Ὁ ἀσπασμὸς] See 2 Thess. iii. 17.

— Μνημονεύετε μοῦ τῶν δεσμῶν] Remember of me the bonds. More expressive than τῶν δεσμῶν μου. (Cp. 1 Tim. iv. 12.)

St. Paul's bonds were providential. If he had been continually moving from place to place in missionary journeys, the Church might perhaps have never possessed his Epistles to the Colossians, Philemon, Ephesians, and the Philippians. And how much force do his Apostolic appeals in behalf of the Gospel derive from his Sufferings for it! She therefore has good cause to remember his bonds with thankfulness. The Word of God, which is there written, is not bound, but it has had force to restrain the Evil One who bound the Apostle, and to deliver immortal souls from the bonds of Satan and of Sin, and to open to them the gates of Paradise and Heaven.

When the Apostle, who was then bound to a Roman soldier, took up the pen to write the words just preceding, he must himself have been reminded of his own bonds. And the fact that those Epistles (to the Ephesians, Colossians, Philemon, and the Philippians) were written by him in this state of duress and restraint, and yet were designed to minister comfort to others, and that they have never ceased to cheer the Church of Christ, is certainly one which is worthy of everlasting remembrance.

— ἡ χάρις] See 1 Thess. v. 28.

INTRODUCTION

TO

THE EPISTLE TO PHILEMON.

It has been already observed, in the Introduction to the Epistle to the Colossians, that there is an intimate connexion between that Epistle and the Epistle to the Ephesians.

Both those Epistles were written by St. Paul in his imprisonment at Rome, at the same time; and probably both were sent into Asia by the hand of the same messenger, Tychicus; and both, it would appear, were to be communicated, by a reciprocal interchange, to the Churches of Ephesus and Colossæ¹.

The main doctrine of both these Epistles is also one and the same,—the doctrine of the Incarnation of the Son of God.

God manifested in the flesh, the Sun of Righteousness, is, as it were, the centre, around which, if the comparison may be allowed, these luminaries revolve, diffusing their spiritual light in the firmament of the Church.

One of these two Epistles, the Epistle to the Ephesians, has specially a positive character. Reflecting the lustre of the Incarnation, it displays the doctrine of Church-Communion and of Church-Unity, as genuine emanations radiating from the Evangelic Shechinah of Christ, the Light of the World, pitching His tabernacle in human flesh². And it exhibits the household charities of private life, especially the institution of Marriage, as invested with heavenly beauty, by the effluence of glory which streams upon it in exhaustless abundance from the countenance of Christ.

The other Epistle, that to the Colossians, has also its own peculiar character. It borrows the light of the Incarnation, in order to dispel the mists of Error, and the clouds of Heresy. Its office in this respect has been already considered³.

Attached to the Epistle to the Colossians is another Epistle, the shortest of St. Paul's writings, the EPISTLE TO PHILEMON. It was sent at the same time from the same place and by the same hands to the same city as the Epistle to the Colossians. It is, as it were, its satellite.

It performs also a similar work. It dissipates the gloom of darkness by the light of Christ's Incarnation. It puts to flight one of the worst social evils that brooded over the world, that of Slavery. It does this, by teaching the doctrine of universal fellow-membership, and of universal brotherhood, consequent on the Incarnation of Jesus Christ.

"Philemon (says *Theodoret*⁴ in the fifth century) was a Christian citizen of Colossæ, and his house still remains in that city; and he had a slave called Onesimus, who committed a theft on his master, Philemon, and fled to Rome, and was caught in the Evangelical net by St. Paul, who was there at that time in imprisonment. The Apostle, having judged him fit to receive Holy Baptism, sent him back to his master with the present Epistle.

"If St. Paul showed such care for a fugitive slave, and instructed him in spiritual doctrines, and made him an heir of salvation, was there any one in the world, whom the Apostle would have deemed to be beneath his regard?"

Philemon was of Colossæ, and was the master of Onesimus, and afterwards *his brother in the Lord*; and Onesimus is called a Colossian by St. Paul⁵, and he accompanied Tychicus, the bearer

¹ See on Col. iv. 16, and above, Introduction to the Epistle to the Ephesians, p. 269, cp. p. 302.

² John i. 14.

³ See above, p. 303—5.

⁴ *Procem. in Epist. ad Phil.*

⁵ Col. iv. 9.

of St. Paul's Epistle to the Colossian Church, which seems to have been sent at the same time as this private commendatory Letter from the Apostle to Philemon.

Hence we find a mention made of Archippus in both the Epistles¹, "whom I suppose (says *S. Jerome*) to have been Bishop of the Church at Colossæ; wherefore he is admonished by St. Paul to fulfil his ministry with zeal and diligence. However this may be, it is evident that Philemon, Archippus, and Onesimus, were of Colossæ, and that the four Epistles which I have mentioned,—those to the Philippians, Ephesians, Colossians, and Philemon,—were written about the same time, and that Tychicus was sent with Onesimus by St. Paul from Rome to Colossæ²."

Let us observe now, how this short Epistle was instrumental in performing the great work of emancipating the immense population of Slaves which crowded the cities of Europe and Asia.

The Divine Founder of Christianity did not tempt the vast multitude of slaves, with which the Roman Empire then swarmed, to receive the Gospel by promising them Liberty. He cancelled no existing rights, but He christianized them all. He broke no bonds of allegiance, but He dignified and hallowed them, and changed them from iron fetters into the *corde* of a man. He addressed the slave by the voice of St. Paul,—Art thou called, being a slave? Art thou baptized into Christ, being a bondsman? Care not for it; let not thy slavery afflict thee. Let every man abide in the same calling wherein he was called. But if thou mayest be made free, use it rather; that is, seize not liberty with force, but embrace it with joy³.

He reproved by St. Paul those false Teachers who would inveigle slaves into Christianity by promising them freedom. "Let the slaves count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have Christian masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved." "These things (says St. Paul to Timothy⁴) teach and exhort." The Apostle also condemns the false Teachers, who perverted Christian liberty into a plea for licentiousness. "If any man teach otherwise than this, and consent not to wholesome words, and to the doctrine according to godliness, he is proud, knowing nothing, doting about perverse disputings of men of corrupt minds, supposing that godliness is a trade." "From such teachers (says the Apostle) withdraw thyself⁵." And then he cheers the Christian slave by saying, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

Still more, St. Paul taught the slave to obey his master in all lawful things for the sake of Christ. "Slaves, be obedient to your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ; not with eye-service as men-pleasers, but as the slaves of Christ; doing the will of God from the heart, with good-will doing service, as to the Lord, and not to men, knowing that whatever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free⁶."

Thus he dignified their service. It was a work done to Christ, and would be rewarded by Him with an inestimable recompense at the Great Day.

Here was the comfort of the Christian slave; thus his service became one of holy love and religious joy. He knew that the eye of his heavenly Master was upon him, in the field, in the house, in the vineyard, in the garden, at the mill,—even in the prison, and, if God so willed it, on the cross. The slave here would be a saint hereafter. He would be free for ever. He might not receive the cap of liberty upon earth, but he would wear a crown of immortal glory for ever in heaven.

Such were the exhortations and consolations of Christ, speaking by His Apostle to the Slave.

He had also instruction for Masters.

St. Paul wrote to the Church of Colossæ, the city of Philemon; and in that Epistle he had inserted a mention of Onesimus. At the close of it⁷, he gave Christian precepts to masters concerning their duty to their slaves; and then he passed on by a natural transition to speak of the Colossian fugi-

¹ Col. iv. 17. Philem. 2.
² Prolog. ad Epist.

³ Col. iv. 7.
⁴ 1 Cor. vii. 22.

⁵ 1 Tim. vi. 1.
⁶ 1 Tim. vi. 5.

⁷ Eph. vi. 5. 8.
⁸ Col. iv. 8.

tive. And in what terms? He joins the slave Onesimus with his beloved Tychicus, the bearer of the Epistle; he calls Onesimus "the faithful and beloved brother," one of themselves. "All my state (says he) shall Tychicus declare unto you, whom I have sent unto you, with Onesimus, the faithful and beloved brother, who is one of you."

Thus he commended Onesimus to the love of the Church. And as if this were not enough, the noble-hearted Apostle, "Paul, the aged, the prisoner of Christ," wrote a special letter to Philemon, in behalf of Onesimus, "*his own son*, whom he had begotten in his bonds;" a letter unrivalled in tenderness, and pathos, and refined delicacy, and courtesy,—rendered more attractive by its genial playfulness of style, and breathing a divine spirit of Christian wisdom and love.

Philemon, the beloved friend of St. Paul, one whom (as the Epistle says) St. Paul habitually remembered in his prayers, one in whose love he had great joy, "because the bowels of the saints were refreshed" by his mercy, must have been moved by the touching appeal of the Apostle in behalf of his son Onesimus, whom he had begotten in his bonds, and for whom he had proffered such an earnest petition. "Receive him, not now as a slave, but above a slave, a brother beloved, specially to me, and how much more unto thee both in the flesh and in the Lord. If thou countest me therefore a partner, receive him as myself." Philemon must have yielded with joy to such an appeal as this, backed, as it would be, by the intercessions of the Colossian Church, whose sympathies had been wisely enlisted by St. Paul in behalf of the returning Onesimus.

The fact also, that the Epistle to Philemon was communicated by him to the Church of his own city, and was publicly read in the Church in the age of Philemon, and has continued to be so read to this day, authorizes us to conclude, that the hopes of the Apostle were realized, that his petition was granted, and that the Christian slave was welcomed as a brother by his Christian master, and by the Christian Church of Colossæ.

This conclusion is confirmed by the circumstance already mentioned, that the house of Philemon at Colossæ, to which Onesimus returned, was long afterwards pointed out to the affectionate memory of the faithful.

Some persons in ancient times¹ expressed surprise, that this short Epistle, addressed to a private person, on a private occasion, should be publicly read in the Church, and be received as a part of Canonical Scripture.

But the world's History has fully justified the Church of Christ in this respect.

In the age when it was written, Europe was filled with slaves. Wheresoever the word 'servants' occurs in the New Testament, we must understand 'slaves,'—slaves purchased with money, or taken in war, or reared from slaves in the house of their master. Phrygia, in which Colossæ was situated, was the land of slaves. A Phrygian was another word for a slave². Nothing could be more miserable than their condition.

But Christianity was for all. How would it affect them? What would it do for them? Would it leave them in their present misery? Would it mitigate the rigour of their sufferings? And if so, by what means?

The answer to these questions is supplied by the EPISTLE to PHILEMON.

That short letter, dictated from "the hired house" of the aged Apostle, a prisoner at Rome, may be called a divine Act of Emancipation; one far more powerful than any edict of Manumission promulgated by Sovereigns and Senates,—an Act, from whose sacred principles all human statutes for the abolition of slavery derive their virtue,—an Act, which by its silent influence, such as characterizes all genuine reformations, gradually melted away and thawed the hardships of Slavery, by softening and warming the heart of the master with the pure and holy flame of Christian love; an Act, which while it thus ameliorated the condition of the Slave, not only did not impair the just rights of the Master, but greatly improved them, by dignifying service, and by securing obedience to man as a duty done to Christ, and to be hereafter rewarded by Him; and by changing the fearful slave into an honest servant, and a faithful brother; and by binding every Onesimus in bonds of holy communion with every Philemon, in the mystical body of Christ, in the fellowship of the same Prayers, and of the same Scriptures and Sacraments, in the worship of the same Lord, and in the heritorship of the same heaven.

¹ *S. Hieron. Proem. in Epist. ad Philem.*

² Hence the proverb mentioned by Cicero (pro Flacco), "*Phrygem plagis meliorem fieri.*"

Therefore the writing of this short Letter was like a golden era in the History of mankind. Happy is it for the world, that this Epistle, dictated by the Holy Ghost, has ever been read in the Church as Canonical Scripture. And every one, who considers the principles laid down in this Epistle, and reflects on the Reformation they have wrought in the domestic and social life of Europe and the World, and on the felicitous results which would flow from them in still greater abundance, if they were duly received and observed, will acknowledge with devout thankfulness to God, that inestimable benefits, civil and temporal, as well as spiritual, have been conferred on the world by Christianity.

St. Paul did not constrain Philemon to emancipate his slave Onesimus. But he inculcated such principles as divested Slavery of its evils. The Gospel of Christ, as preached by the holy Apostle, did not exasperate the Slave-owner by angry invectives, and by contumelious and contemptuous sarcasms. It did not embitter him against the Slave, and injure the interests of the Slave himself by an acrimonious advocacy of his rights, and by a violent and intemperate partizanship; and thus inflict damage and discredit on the sacred cause of Emancipation. But, by christianizing the Master, the Gospel enfranchised the Slave. It did not legislate about mere names and forms, but it went to the root of the evil, it spoke to the heart of man. When the heart of the master was filled with divine grace, and was warmed with the love of Christ, the rest would soon follow. The lips would speak kind words, the hand would do liberal things. Every Onesimus would be treated by every Philemon as a beloved brother in Christ.

Here is the genuine specific for the abolition of Slavery. Here also is the true groundwork for the extinction of Caste in India. It is to be found in the doctrine of the Incarnation of the Son of God, and in the incorporation of all Nations and Families of the earth in the mystical Body of Christ. Wise will be the Sovereigns, Senates, and States, who recognize this Truth.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

¹ ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, ² καὶ Ἀρχίππῳ τῷ ἀγαπητῷ, καὶ Ἀρχίππῳ τῷ συστρατιῷτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, ³ χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁴ Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ⁵ ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· ⁶ ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. ⁷ Χαρὰν

a Eph. 3. 1.
& 4. 1. & 6. 20.
b Tim. 1. 8.
c Rom. 16. 5.
d Cor. 16. 19.
e Col. 4. 15, 17.
f Phil. 2. 25.
g Rom. 1. 8.
h Eph. 1. 16.
i Phil. 1. 3.
j Col. 1. 3.
k 1 Thess. 1. 2.
l 2 Thess. 1. 3.
m 2 Tim. 1. 3.
n d Eph. 1. 15.
o Col. 1. 4.
p e Rom. 12. 13.
q 2 Cor. 9. 13.
James 2. 14, 17. f 2 Cor. 7. 4.

πρὸς Φιλήμονα] So A, D, E, F, G.

1. Παῦλος] He does not add the title of *Apostle* (as in other cases, with some observable exceptions, see 1 Thess. i. 1) because he was not writing as an Apostle, but as a friend, as "Paul aged, and in bonds." See on v. 9.

— δέσμιος Χριστοῦ Ἰησοῦ] See Eph. iii. 1.

He refers to his bonds in the other Epistles written at this time (Eph. iii. 1; iv. 1. Col. iv. 18. Phil. i. 7. 13, 14. 17), but (as *S. Jerome* here observes) he does not commence any other Epistle with this appellation of bondsman.

There was something appropriate in introducing himself as a "bondsman of Jesus Christ" in a letter where he pleads the cause of a bond-slave.

— Τιμόθεος] *Timotheus* is associated with St. Paul, in like manner, in the beginning of his Epistles to the Colossians and Philippians, written at this time. See on Col. i. 1, and *S. Jerome* here, who rightly says, "Scribit Paulus ad Philemonem, Romæ vinculus in carcere, quo tempore mihi videntur ad Philippenses, Colossenses, et Ephesios, Epistolæ esse dictatæ."

2. ἀγαπητῷ] *beloved*. The ancient authorities are nearly equally balanced between this reading and ἀδελφῷ, *sister*.

It seems less likely that ἀδελφῷ would have been altered by the copyists into ἀγαπητῷ, than that ἀγαπητῷ should have been changed by them into ἀδελφῷ, for the reason suggested by *Theodoret* here, who says, that "some persons were staggered by St. Paul's application of this word *beloved* to Apphia, who was the wife of Philemon. This offence has been caused by the degenerate practice of the world. But formerly the word *beloved* was honourable."

Besides, it is not improbable, that ἀδελφῷ was a gloss on the word Ἀφία, for (as *Hesychius* says) Ἀφία was a name of endearment for a sister.

— Ἀρχίππῳ τῷ συστρατιῷτῃ ἡμῶν] to *Archippus*, our fellow-soldier. Archippus was a Christian pastor at Colossæ (Col. iv. 7), and a fellow-soldier of St. Paul, in fighting the good fight of faith against the enemies of the Gospel. (*Theodoret*, *Jerome*). Cp. Phil. ii. 25, where *Epaphroditus* is called by the same title.

— τῇ κατ' οἶκόν σου ἐκκλησίᾳ] to the Church assembling at thine house. Philemon was probably a person of substance, and in the lack of a public edifice set apart for Christian worship, appears to have opened his own mansion for the reception of a congregation of Christians.

This was one way in which Philemon might be said to have "refreshed the bowels of the saints" (v. 7), and to have shown

his Christian faith and love to his poorer brethren. Here probably it was that St. Paul preached when at Colossæ.

No wonder that this same house should have been pointed out as an object of religious interest even till the fifth century. See *Theodoret*.

This concession of some apartment in their own houses for the purposes of the public worship of the Christian Church, "a sect every where spoken against" (Acts xviii. 22) in those days, was an act of zeal and courage on the part of the wealthier members of the Christian community, and seems to have elicited special expressions of notice, approval, and affection from St. Paul and the other Apostles. (Rom. xvi. 5. 23. Col. iv. 15. Cp. 2 Tim. i. 16; iv. 19. 3 John 6, 7.) See *Joseph Mede* (Discourse on religious places of worship in ancient times, in reference to 1 Cor. xi. 22, Works, p. 324), who says, "Those who were saluted under this title, as having a Church in their house, were such as in their several cities had bestowed and dedicated some part or place within their dwellings, to be an oratory for the Church to assemble in, for the performance of divine duties according to the rule of the Gospel."

5. ἀκούων] *hearing*, probably from *Epaphras* of Colossæ, then at Rome. (Col. i. 7; iv. 12.)

6. ὅπως] *in order that*; depending on προσευχῶν. The meaning of this clause, which has been deemed by some to be a difficult one, may perhaps be explained by the considerations stated on v. 2.

The House of Philemon appears to have been opened for the public worship of Christians at Colossæ, and is specially saluted by St. Paul; and he now prays that a blessing may rest upon it, that the communion of thy faith (i.e. the charitable benevolence with which thou in thy faith hast opened thy house and thy purse, and hast communicated them, and dost now communicate them, for the use of others, thy fellow-members in Christ) may become effectual in the full knowledge of every blessing that is in us into (i.e. into union with) Christ Jesus: that is, that it may be instrumental in communicating the blessings of the Gospel, in the dispensation of the Word and Sacraments to the Christians at Colossæ, gathered together under thy roof, for their spiritual incorporation into, and for their spiritual life in, and their eternal reception into glory in, Christ Jesus. For I had much joy and comfort in thy love, because the bowels of the Saints have been refreshed by thee, brother.

On this use of κοινωνία, see 2 Cor. viii. 4; ix. 13. Cp. Gal. vi. 6. Phil. iv. 16.

Hence κοινωνία is here interpreted ἐλεημοσύνη by *Theodoret*.

γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.

g 1 Thess. 2. 2, 6.
2 Cor. 10. 8.

⁸ Διὸ, πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσει σοι τὸ ἀνῆκον, ⁹ διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.

h 1 Cor. 4. 15.
Gal. 4. 19.
Col. 4. 9.

¹⁰ Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψά σοι. ¹² σὺ δὲ αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ¹³ Ὁν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου. ¹⁴ ὅμως δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἐκούσιον.

1 1 Cor. 9. 7, 17.
2 Cor. 8. 12.
8 9. 5, 7.
1 Pet. 5. 2.

¹⁵ Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν, ἵνα αἰώνιον αὐτὸν ἀπέχης, ¹⁶ οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ. ¹⁷ Εἰ οὖν μὲ ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

¹⁸ Εἰ δέ τι ἠδίκησέ σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. ¹⁹ Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.

7. τὰ σπλάγχνα τῶν ἁγίων κ.τ.λ.] *the bowels*; that is, the cravings and yearnings "of the saints," that is, of the Christians, those who hunger and thirst after righteousness, "have been refreshed by thee."

The word *σπλάγχνα*, *bowels*, the inner seat of affection, signifies *longing desires*, as in v. 20, ἀνταυσόν μου τὰ σπλάγχνα, and Phil. i. 8, "I long after you in the bowels of Christ."

The sense is, they had been refreshed in body and soul by thy love, which has been, as it were, poured forth upon them abundantly, like a refreshing stream; and has been received by them, as cool water by a thirsty ground, into the inmost recesses of their heart. Cp. *Theophyl.*

9. τοιοῦτος ὢν ὡς] *being such an one as Paul, an old man, and now also a prisoner of Jesus Christ.*

A beautiful specimen of Christian humility and genuine pathos. I might be bold to *command* thee in Christ's name, by which I am *strong*; but thou dost not *need* any argument derived from my *strength*; and for *love's* sake I rather *beseech* thee by my own *weakness*, by my years, and by my chains. Such language, the language of entreaty, best befits me now in my prison, and in my old age.

Not therefore now, as St. Paul the Apostle, do I *command* thee (and therefore he had not prefixed the title of *Apostle*, as in other Epistles, see v. 1), but as Paul, an *old man*, and a prisoner for Christ, do I *entreat* thee.

The Apostle might have confidently commanded, in *Christ's* name (ἐν Χριστῷ), but he rather *entreats*, which he does with great authority, as being Paul, and now an old man, and a prisoner of Jesus Christ. *Jerome.*

Have regard, I pray thee, for Paul; for his old age, for his bonds, which he wears for the Gospel. *Theodoret.*

So the ancient Expositors; but many modern Interpreters place a colon at παρακαλῶ, and begin a new sentence with τοιοῦτος.

But such an arrangement seems to embarrass the meaning, and to impair the rhythm of the sentence, and also to mar the beauty of the sentiment.

As to St. Paul's age at this time, it may be remembered that St. Paul is called a νεανίας at the time of St. Stephen's martyrdom; but as he was employed by the Chief Priests, and sent by them with authority to the city of Damascus to execute a public commission in their name (Acts xxii. 5), and as he appears to have been at that period a member of the Jewish Sanhedrim (see Acts xxvi. 10), he could hardly have been less than thirty years of age at that time.

If St. Stephen's Martyrdom was in A.D. 33 (as seems probable, see "Chronological Synopsis" and "Chronological Table" prefixed to the Acts of the Apostles; cp. 1 Tim. i. 13), then St. Paul, writing this Epistle about A.D. 63, would be not less than sixty years of age at this time.

St. Paul never *exaggerates* any thing, for the sake of producing an effect. And he could hardly be less than sixty years old, when he appealed to his *old age* as a ground of regard to his intercession for Onesimus.

The words of the Apostle here seem to have been in the mind of S. Ignatius (ad Ephes. 3).

10, 11. Ὀνήσιμον, — τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον] As to the play on the word Ὀνήσιμος, continued in v. 20, see *A Lapide*, "Olim erat anonesimus, id est, inutilis, imò noxius, jam est Onesimus, id est, utilis; olim Paganus, jam Christianus; olim fur, jam fidelis servus; olim profugus, jam redux, ut tibi sit assecla fidus, et perennis." So also *Wetstein*, p. 381; and see *Winer*, p. 561, note; and above on Matt. xxvi. 2. Luke xxii. 15. Cp. Acts iv. 30; viii. 31.

11. ὃν ἀπέπεμψα] whom I send back to thee,—the epistolary aorist. See Gal. iv. 8. Eph. vi. 22. Phil. ii. 28.

The Apostle St. Paul would not tempt away Slaves from their Masters, but sent them back to them as brethren. Here is one of the practical uses to be made of the present Epistle. *Chrysostom* (in Proem.). See above, Introduction, p. 328.

12. τὰ ἐμὰ σπλάγχνα] the son of my bowels. Gen. xv. 4. 2 Sam. xvi. 11.

"He is my son born from my own bowels" (*Theodoret* and *Suicer* in voce, p. 998). Cp. Gal. iv. 19, τέκνιά μου ὅς πάλιν ὠρίνω.

Observe the zeal and magnanimity of the Apostle. He is confined in a prison, bound with chains, manacled to a soldier, and separated from his friends, yet he does not feel pain; he knows no other thought but the Gospel, and to beget children to Christ. See *Jerome*.

13. ἐβουλόμην] I was wishing. It was my wish.

14. οὐδὲν ἠθέλησα κ.] I *willed* to do nothing. See on 1 Thess. ii. 18. *Tittmann* (Syn. N. T. p. 124).

15. ἵνα—ἀπέχης] in order that you may receive him as your own friend and brother everlastingly.

The conjunction *ἵνα* is here used, not to indicate the design of the agent himself, Onesimus, but of Almighty God permitting him to act as he did. Cp. 2 Cor. iv. 7; and as to the sense, see the words of Joseph to his brethren, Gen. xlv. 5, 7, 8.

17. μέ] So C, D, E, F, G, I. *Elz.* ἐμέ.

18. τοῦτο ἐμοὶ ἐλλόγει] set that down to my account. A, C, D*, F, G have ἐλλόγα, which has been received by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, but no example has been quoted of its use. See *Fritz.* (ad Rom. v. 13), where ἐλλογεῖται is used.

19. Ἐγὼ Παῦλος ἔγραψα] I Paul wrote it with my own hand, i. e. wrote the words which just precede, viz., *If he owes thee any thing, set this down to my account, and also I write this present clause with my own hand.*

It does not follow from this sentence that the whole of this Epistle was written with the Apostle's own hand; rather it would seem, that he made this engagement of repayment to be more emphatic and significant by *distinguishing* it from the rest of the Epistle, and by taking the pen from the hand of his secretary, and by inditing that particular clause with his own autograph, well known to Philemon.

— ἵνα μὴ λέγω σοι] not to remind thee. See 2 Cor. ix. 4, ἵνα μὴ λέγωμεν ὑμῖν.

— σεαυτὸν μοι προσοφείλεις] Thou owest even thyself to me, in addition to the favour which I now ask at thy hands.

²⁰ Ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

²¹ ¹ Πεποιοῦς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

²² ¹ Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

²³ ^m Ἀσπάζεται σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, ²⁴ ⁿ Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

²⁵ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

k 2 Cor. 7. 16.
l 2 Cor. 1. 11.
Phil. 1. 25.
& 2. 24.
Heb. 13. 2.
m Col. 1. 7.
& 4. 12.
n Acts 12. 12, 25.
& 15. 37. & 19. 29.
& 20. 4. & 27. 2.
Col. 4. 10, 14.
2 Tim. 4. 10, 11.
1 Pet. 5. 13.

On this use of προσοφείλω, see *Xenophon*, *Pædag.* 3. (*Welstein*.)

Hence it would appear that St. Paul had been in person at Colossæ, and had preached there. He addresses Philemon as his disciple. (*Theodoret*.) See above, Introduction to the Epistle to the Colossians, p. 305—8.

²⁰. ἐγὼ σου ὀναίμην] *May I have joy of thee. May I gather fruit from thee, as from a good tree, rich in works of love.* *Theodoret*.

So *Ignatius* (ad Eph. 2), ὀναίμην ὑμῶν διὰ παντός, ad Polyc. 6. Mag. 2. 12. Rom. 5.

There is a play on the word ὀνήσιμος in ὀναίμην.—ἐγὼ δὲ ὀνησίμου ὄνησιν σου ἔχοιμι. See v. 11.

— ἐν Χριστῷ] So A, C, D*, F, G, I.—*Els. ἐν Κυρίῳ.*

— τὰ σπλάγχνα] See v. 7.

²². ἐτοίμαζέ μοι ξενίαν] *prepare me a lodging.* A thought concerning himself, introduced here not for the sake of himself, but because, as he adds, they prayed to God that his presence might be vouchsafed to them, not only for their personal gratification, but that he might impart to them some spiritual gift, as an Apostle. (Rom. i. 11.) Cp. Phil. i. 25; ii. 24, where a similar hope of liberation is expressed.

²³, ²⁴. Ἀσπάζεται σε] The same salutations as in the Epistle to the Colossians (Col. iv. 10. 12. 14), with the exception, that in *this* Epistle Philemon himself is not saluted, a circumstance

which confirms the opinion, that *this* Epistle was sent to him at the same time as the Epistle to the Colossians was sent to them.

On the names here mentioned, *Epaphras*, see note, Col. i. 7; iv. 12; *Mark*, see on Col. iv. 10, where Mark is mentioned as about to leave St. Paul, and probably as about to come to Colossæ. Here he is mentioned as still with St. Paul. Another evidence of the contemporaneousness of the two Epistles.

There is a striking contrast between St. Mark and Demas thus placed side by side. The Apostle might seem now to say, *Mark* had once forsaken me (Acts xiii. 14; xv. 38, 39), as *Onesimus* had left thee, but he has now returned to me as *Onesimus* returns to thee.

Concerning *Demas* the Apostle afterwards wrote, “*Demas* hath forsaken me, having loved this present world” (2 Tim. iv. 10); never, it is probable, to return to him in this life.

Luke has bequeathed his Gospel and the Acts of the Apostles to the Churches of Christ; and as some of the Apostles from being Fishermen were made Fishers of men, so *Luke* the Physician became a Physician of the soul; and of him the Apostle says in another place, that he is the *brother whose praise is in the Gospel through all the Churches* (2 Cor. viii. 18). As long as his writings are read in the Churches of Christ, so long will *Luke*, the beloved physician (Col. iv. 14), continue to exercise his medical art. *S. Jerome*.

INTRODUCTION

TO THE

EPISTLE TO THE PHILIPPIANS.

THIS Epistle appears to have been written at the close of St. Paul's two years' detention at Rome, mentioned in Acts xxviii. 30,—that is to say, in the Spring of A.D. 63.

I. That it was written when he was then in prison, may be inferred,

From the references in it to his *bonds*¹, and to the manifestation of those bonds in Christ to the "*whole of the Prætorium and to all the rest*:"²

From the special salutation sent in it to the Philippians from the Christians of *Cæsar's household*³; and

From the confident declaration of the Apostle, that he will be *released* from his *confinement*, and be enabled to see them again soon⁴.

These particulars do not harmonize with the circumstances of any *other* imprisonment, either

At *Cæsarea*, which was followed by his voyage to Rome, whither he was sent on his own Appeal to Cæsar⁵, or

With his *last* imprisonment at *Rome*, which did not end in his *liberation*, but in his *death*⁶.

Therefore this Epistle was written in his *first* imprisonment at Rome, which lasted two years.

II. It was written at the *close* of that imprisonment.

This may be inferred from the following circumstances:

1. Time had been given for the occurrence of a series of events. The Philippians had already had time to hear that St. Paul had been sent to Rome, and that he was detained there; and they had had time to make a collection for him, and to send Epaphroditus from Philippi with pecuniary supplies to St. Paul at Rome. Epaphroditus had fallen sick at Rome in consequence of his exertions in behalf of the Apostle, and had had time to recover from that sickness which brought him "nigh unto death;" and he had now so far recovered his health as to be in a fit state to travel back again as far as Macedonia, to which he seems to have carried the present Epistle⁷.

2. St. Paul expresses his hopes in this Epistle to send Timothy *shortly* to Philippi⁸; and he adds, that he will despatch Timothy *as soon as he knows how it will fare with himself*⁹. He is therefore now contemplating the issue of his Trial, and he preannounces what it will be¹⁰, and expresses a hope of coming soon to Philippi¹¹.

He sends Epaphroditus immediately to the Philippians, in order to comfort them¹²; and he will also send Timothy *speedily*, as soon as he is enabled "to see the things concerning himself¹³,"—that is, the result of his Trial, at the imperial Tribunal, and his own future consequent movements.

If St. Paul had expected to remain much longer at *Rome* after the date of this Epistle, he would probably have despatched Timothy *immediately*, in order that he might receive at

¹ Phil. i. 7. 13, 14. 17.

² i. 13, where see note.

³ iv. 22.

⁴ i. 24—26; ii. 2.

⁵ Acts xxiv. 27; xxv. 10. 26; xxvii. 1.

⁶ See below, the Introduction to the Epistles to Timothy.

⁷ See ii. 25—30; iv. 18.

⁸ ii. 19.

⁹ ii. 23.

¹⁰ i. 23—26.

¹¹ ii. 24.

¹² ii. 25—28.

¹³ ii. 23.

Rome that report concerning the spiritual state of the Philippians, which he was very anxious to have¹.

But he awaited the decision of his cause, in order that he might apprise the Philippians of the result, and in order also, that having arranged his own plans, he might inform Timothy of the place where he may find him, and to which Timothy is to come, with the report which the Apostle desires to receive of the Philippians through him.

3. In the *other* Epistles written during his two years' detention at Rome, the Apostle has still with him some of the companions and fellow-labourers who had accompanied him from Cæsarea to Rome, or had followed him to Rome. Such were Luke, Aristarchus², Tychicus, Epaphras, Marcus³. But none of these are mentioned in *this* Epistle, as now with him. Tychicus had gone to Asia with the Epistles to the Ephesians and Colossians⁴. Mark had probably gone to Asia⁵. No person but Timothy is mentioned in this Epistle as present with the Apostle; and it is expressly said that no other of his companions and fellow-workers was now with him⁶.

III. Indeed, it seems probable from internal evidence, that the Epistle to the Philippians was written *after* the *hearing* of the Apostle's cause in the presence of the Emperor and his Assessors, and in the interval between that hearing and the public *declaration* of the *sentence*, by which he was eventually set at liberty⁷.

IV. These considerations are illustrated, and this conclusion is confirmed, by the substantial similarity, combined with certain circumstantial variations (harmonizing with the differences respectively of St. Paul's two imprisonments at Rome), between this Epistle to the Philippians, and that Epistle which was the last of all the Epistles written by him, viz. the Second Epistle to Timothy.

Both these Epistles were written from Rome. Both were written by St. Paul when in prison.

The Epistle to the Philippians was written at the close of his *first* imprisonment, when he had an immediate prospect of *release* by *acquittal*.

The Second to Timothy was written at the close of his *second* imprisonment, when he had an immediate prospect of *release* by *death*.

The substantial resemblances between these two Epistles, and also their circumstantial differences, may be seen in the following passages among others. Compare—

Phil. i. 23—25.

τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι
οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν.

My *desire* is to *depart*; but I know that I shall *remain*, and remain together with you all.

Phil. ii. 17.

εἰ καὶ σπένδομαι.

"If I am poured out;" put hypothetically.

Phil. ii. 13, 14.

Where he is describing his being still in the course, not having attained the goal.

2 Tim. iv. 6.

καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύσθηκε.

The season of my *departure* is *now come*.

2 Tim. iv. 6.

Ἐγὼ γὰρ ἤδη σπένδομαι

"I am now being poured out."

2 Tim. iv. 7.

I have now *finished my course*, and the crown of glory is laid up for me.

Compare also the conclusions of both these Epistles.

Phil. iv. 20.

τῷ Θεῷ καὶ Πατρὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ τοῦ πνεύματος ὑμῶν.

2 Tim. iv. 18.

ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . Ὁ Κύριος Ἰησοῦς μετὰ τοῦ πνεύματός σου.

Thus these two Epistles stand in a peculiar relation to each other, to St. Paul and to Christendom.

¹ Phil. ii. 19.

² Col. iv. 10. 14. Acts xxvii. 2.

³ See Col. iv. 7. 10. 12. Philem. 23. Eph. iv. 21.

⁴ Eph. i. 21; iv. 7.

⁵ Col. iv. 10.

⁶ ii. 20.

⁷ See note on i. 13.

The Epistle to the Philippians may be regarded as the Apostle's farewell Epistle to the Gentile Churches. Accordingly, we find in it a compendious summary, and brief recapitulation of what he had already delivered to the Churches in his other Epistles¹.

In the Second Epistle to Timothy, he delivers a parting charge and spiritual legacy to his beloved son in the faith, the Bishop of Ephesus, and to other chief Pastors, whom he had set over the Churches founded by him.

In the former, that to the Philippians, he declares his desire to die, and yet his willingness to live. In the latter, the Second Epistle to Timothy, he exults in the prospect of approaching martyrdom. In the one he takes leave of the Flock; in the other, he bids adieu to the Shepherds. In both he ascribes glory to God for ever and ever; and he pronounces an Apostolic Benediction on all Christian Churches and Pastors in the Name of the Lord Jesus Christ, for Whom he had lived, and for Whom he died, and with Whom he longed to be for evermore.

¹ See particularly iii. 1, and note there.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

I. ¹ ΠΑΥΛΟΣ καὶ ² Τιμόθεος, δοῦλοι Χριστοῦ Ἰησοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις, ² ^c χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Χριστοῦ Ἰησοῦ.

a 1 Cor. 1. 2.
b Acts 16. 1-3.
1 Cor. 16. 10.
2 Cor. 1. 1.
Col. 1. 1.
c Rom. 1. 7.
1 Pet. 1. 2.

Πρὸς Φιλίππησους] So A, B, D, E, F, G. D, E, F, G prefix ἀρχαῖαι.

CH. I. 1. Παῦλος] *Paul*. Why does he not add the title of *Apostle*? He does so in all his other Epistles, except the two earliest (to the Thessalonians), and to the Hebrews, and to Philemon, for which omissions there were special reasons. See 1 Thess. i. 1. Philem. 1, and Heb. i.

Probably this may be ascribed to his modesty, and also to his love. This was the last Epistle that he wrote to a Gentile Church; he was now Paul the aged, and had almost run his Apostolic race. He was still an Apostle to Timothy and Titus (1 Tim. i. 1. Tit. i. 1. 2 Tim. i. 1), and had an Apostolic charge for them. But he had done his work, for the Churches of Asia and Greece. He was now like Aaron before his death, laying aside his sacred garments, in order that others might wear them (Num. xx. 28). He would not magnify himself; but the nearer he was to heaven the more lowly he would be. He would divest himself of his official dignity, and leave behind him an example of self-abasement after a life of self-denial and self-sacrifice for Christ.

In like manner, the beloved disciple, St. John, who was privileged in some respects above the rest, lays aside the title of *Apostle*, and calls himself "the elder," or simply "John." (2 John 1. 3 John 1. Rev. i. 1. 4. 9; xxii. 8.)

Besides, St. Paul was writing to the Philippians, of whose love he was well assured. He had no need to speak to them in the tone of authority, or to stand on his Apostolic dignity in addressing them. He would, therefore, lay aside his official title, and show his affection towards them by not writing to them as an Apostle, but as a friend and a father.

It may also be worthy of consideration whether St. Paul had not now constituted Epaphroditus to be the Chief Pastor and *Apostle* of the Philippians. He gives him the title of *their Apostle* in ii. 17; and *Theodore* and others of the ancients affirm that he had been appointed to be their Bishop, and that the chief spiritual authority over them was now committed to him as the *successor* of the *Apostle* in that city. See below, note on σὺν ἐπισκόποις.

— καὶ Τιμόθεος] and *Timotheus*. At the commencement of both the Epistles to the other Macedonian Church, Thessalonica, another name is inserted between those of St. Paul and Timothy, viz. the name of *Silvanus* or *Silas*. And he had been St. Paul's chief fellow-labourer at *Philippi*, as well as at Thessalonica. See Acts xvi. 25.

If, therefore, the Epistle to the Philippians had been written at the same time as the two to the Thessalonians, the name of Silvanus would doubtless have been associated with that of Paul and Timothy.

But this Epistle was written at the close of St. Paul's first imprisonment at Rome. See above, Introduction to this Epistle, p. 332.

Then Timothy was with him, and accordingly is associated with him at the commencement of this Epistle, and of that to the Colossians and Philemon written about the same time.

But *Silas* was not with him then. Indeed it is observable, that after St. Paul's first visit to Corinth, and soon after his first

visit to Philippi (Acts xviii. 5), the name of *Silas* or *Silvanus* never occurs in the Acts of the Apostles, nor is he mentioned in any Epistle of St. Paul written after that time, as present with him. Indeed it disappears altogether from the Apostolic history.

Here, then, is a remarkable coincidence of a negative kind between the Acts of the Apostles and the Epistles of St. Paul.

This coincidence derives additional interest from the inquiry,—

What then became of *Silas*?

From a hint casually let fall in another part of the New Testament, it appears probable, that he laboured, perhaps with St. Mark, among the Asiatic Churches, to which Mark seems to have been known (Col. iv. 10. Philem. 24. 1 Pet. v. 13, compared with 1 Pet. i. 1), especially the Jewish Christians, to whom Silas would be acceptable, from his connexion with Jerusalem (cp. Acts xv. 22), and was associated with another Apostle, *St. Peter*, who mentions him with *St. Mark*, and characterizes him as "the faithful brother, *Silvanus*." (1 Pet. i. 12.)

Such coincidences as these are not undeserving of notice. A forger who had before him St. Paul's two Epistles to the Thessalonians—the first written of the Epistles—and who saw the name of Silvanus there associated with that of St. Paul, and even taking precedence of that of Timothy, would hardly have failed to give him a place in other Epistles, especially in an Epistle to another Church in *Macedonia*.

The simultaneous evanescence of the name of Silas from the Acts and the Epistles, is also a silent evidence of the consistency and authority of both.

— ἐν Φιλίπποις] in *Philippi*. On the history and character of Philippi, and on the labours and sufferings of Paul and Silas there, about ten years before the date of this Letter, on the occasion of his first visit, see above, notes on Acts xvi. 12-40; xvii. 6.

St. Paul paid another visit to Philippi, and spent an Easter there, in his journey from Corinth to Jerusalem with the alms for the poor Christians there (Acts xx. 6), soon after he had written the Epistle to the Romans, and about four years before the date of this Epistle.

S. Polycarp, disciple of St. John, and Bishop of Smyrna, early in the second century wrote an Epistle, still extant, to the *Philippians*, at their request, in which he refers to this Epistle of St. Paul. He there says (cap. 3), Neither I, nor any like me, can keep pace with the wisdom of the blessed and glorious *Paul*, who, being with you in the presence of those who then lived, preached the Word of Truth with zeal and soundness; and when absent, wrote an *Epistle* (ἐπιστολὰς, cp. Acts ix. 2. 1 Cor. xvi. 3. 2 Cor. x. 9. 11. Cp. *Polyc. Ep.* 11) to you, by which, when you study it, you will be able to be built up into the Faith that has been given you, which is the mother of us all, if Hope follows, and Charity, both toward God, and Christ, and our neighbour, leads the way.

— σὺν ἐπισκόποις] with the *episcopi*, viz. with those of the second order of Ministers, who were called ἡγεμόντες, or *elders*, on account of their age and dignity, and were also called ἑπισκοποι, or *overseers*, because they had oversight of the flock. See *Chrys.*

d Rom. 1. 1, 10.

1 Cor. 1. 4.

Eph. 1. 15.

Col. 1. 3.

1 Thess. 1. 2.

2 Thess. 1. 3.

e ch. 4. 14, 15.

Rom. 12. 13.

2 Cor. 8. 4.

Heb. 13. 16.

f John 6. 29.

1 Thess. 1. 3.

g Acts 16. 23—25.

h Rom. 1. 9.

i Eph. 1. 8.

j Rom. 2. 18.

k John 15. 4, 5, 8.

l Eph. 1. 12, 20.

m 2. 10.

n 2. 9.

o 2. 8.

p 2. 7.

q 2. 6.

r 2. 5.

s 2. 4.

t 2. 3.

u 2. 2.

v 2. 1.

w 2. 10.

x 2. 9.

y 2. 8.

z 2. 7.

aa 2. 6.

ab 2. 5.

ac 2. 4.

ad 2. 3.

ae 2. 2.

af 2. 1.

ag 2. 10.

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br 2. 3.

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bx 2. 7.

by 2. 6.

bz 2. 5.

ca 2. 4.

cb 2. 3.

cc 2. 2.

cd 2. 1.

ce 2. 10.

cf 2. 9.

cg 2. 8.

ch 2. 7.

ci 2. 6.

cj 2. 5.

ck 2. 4.

cl 2. 3.

cm 2. 2.

cn 2. 1.

³ ^d Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνήμῃ ὑμῶν, ⁴ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος, ⁵ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν, ⁶ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῶν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ Ἰησοῦ. ⁷ καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

⁸ ^h Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

⁹ ⁱ Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσέη ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ¹⁰ ^j εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ¹¹ ^k πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

and Theodoret here, who affirm that Epaphroditus, who was then with St. Paul at Rome, and therefore was not addressed in the Epistle, and whom he calls their 'Ἀπόστολος' (ii. 25), was their Chief Pastor; and so Blunt, Early Church, p. 81.

According to this ancient Exposition, we have three orders of Christian Ministers at Philippi:

1. Epaphroditus, the successor of the Apostle at Philippi.

2. Presbyters under him, here called 'Ἐπίσκοποι, as overseers of the flock.

3. Deacons.

Theodoret says (on 1 Tim. iii.), that in the Apostolic age "they called the same persons by the two names, Πρεσβύτεροι, Elders, and Ἐπίσκοποι, Episcopi or Overseers; and that the Persons who are now (i. e. in the fifth century) called 'Ἐπίσκοποι, were then called Ἀπόστολοι, Apostles. But in course of time they reserved the name of Apostle to those who had been truly such (viz. those sent by Christ), and gave the name Episcopus to those who had been formerly called Apostles. Thus (adds Theodoret) Epaphroditus was the Apostle of the Philippians."

See below, on 1 Tim. iii. 1, 2, where other reasons are adduced for the opinion that the word ἐπίσκοποι is here applied to the second order of Ministers in the Church of Philippi; and this opinion seems most probable, even after the elaborate argument of Bp. Pearson (Vind. Ignat. ii. 13, p. 534—575), who connects the words σὺν ἐπισκόποις with Παῦλος καὶ Τιμόθεος.

The opinion of Theodoret, that Epaphroditus was the Chief Pastor of Philippi, with the two orders of Presbyters and Deacons under him, is entitled to careful consideration.

It had been the Apostle's usage from the beginning to ordain Presbyters in every Church. (Acts xiv. 23.)

The Apostle may also have already placed some person at Philippi as Chief Pastor over the Presbyters there, as he afterwards placed Timothy at Ephesus, and Titus in Crete; and this person may have been Epaphroditus.

St. Paul was now approaching the end of his Apostolic career, and he would naturally be anxious to provide for the spiritual oversight, after his own departure, of the Churches which he had founded. As Moses appointed Joshua to fill the place which he himself was about to vacate (Deut. xxxi. 7—23); as Kings at the close of their reign have been accustomed to name their successors; as the great Conqueror of the East, the son of that king from whom Philippi derived its name, distributed, before his death, his own dominions among his Generals, so the Apostle of the Gentiles, at the end of his career, would now probably be disposed to delegate his own Apostolic functions to several persons, whom he set as his successors over special portions of his own spiritual province.

The Church of Philippi was one of the first that had been founded by St. Paul; and it was one which, from the affectionate regard that it had shown to the Apostle from the beginning of his ministry (iv. 15, 16), was specially entitled to his paternal attention; and would be one of the best qualified, by its ripeness in Christian virtue, to receive such a settled form of Church-Government, as the Apostle designed to leave behind him, and would be one of the best disposed to co-operate with him in giving stability to such a system of Church-Polity.

It is therefore probable, that one of the first examples of Diocesan Episcopacy—that is to say, an ecclesiastical form of

Government, in which a Chief Pastor, succeeding the Apostles in their ordinary spiritual functions, has under him two other orders of Ministers, namely, Priests and Deacons, and has the oversight of them, and of the people in a particular City and its precincts (παροικία)—was exhibited to the world at Philippi.

3. ἐπὶ πάσῃ τῇ μνήμῃ ὑμῶν] on the whole of my remembrance of you, intimating that the whole of his recollections were entirely those of joy, unalloyed by any admixture of regret or disapprobation.

5. ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον] for your communion toward the Gospel,

(1) by your incorporation into the fellowship of the body of Christ;

(2) by your continual indwelling in it by faith and love, and harmonious co-operation with it and its Ministers in sympathy and suffering, and affectionate contribution towards its spiritual life by almsgiving and prayers. See iv. 15. Rom. xii. 13; xv. 17. 2 Cor. viii. 4. Heb. xiii. 6.

See Chrys. and Theophyl. here, who say, How did the Philippians thus communicate? By acts of love to St. Paul, and by thus associating themselves in labours and sufferings for the Gospel, and so communicating with Christ. Cp. Matt. x. 40, and the explanatory word συγκοινωνοὺς in v. 7 here.

— ἀπὸ πρώτης ἡμέρας—ἄχρις ἡμέρας Χριστοῦ] from 'the first day'—a happy expression, as marking the beginning of their new life. From that first day their view is extended to the Day of Christ, the Last Day; or, in other words, from their first Resurrection to spiritual life, even to their second Resurrection to life Everlasting. Cp. Rev. xx. 5, 6—12, 13. John v. 25.

7. ἐν τε τοῖς δεσμοῖς—ὄντας] inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, you all are my partners in my grace.

He says 'partners in grace,' because (as he expresses it in v. 29) not only to believe in Christ, but also to suffer for Him, was freely given them as a grace (ἐχαρίσθη). Theodoret.

The proof of their partnership in his grace was shown by their kindness towards the Apostle at Rome (iv. 10), now that he was a prisoner for Christ, and His Ambassador in bonds. (Eph. iii. 1; iv. 1; vi. 20. Philam. 9.)

— ἀπολογία] my public defence. See on v. 13.

8. ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ] in the bowels of Christ Jesus, with Whom I am incorporated, and in Whom I dwell, and He in me, so that He lives in me (Gal. ii. 20); and I yearn for you with His love, even with the σπλάγχνα Θεοῦ. Cp. Luke i. 71. "Induimus et quasi transformamur in viscera Christi cum Ejus misericordiam, compassionem et amorem induimus." A Lapide.

9. προσεύχομαι, ἵνα] I pray that—. The ἵνα marks both the subject and object of the prayer. See Mark v. 18; vii. 26; viii. 22; xiv. 35. Luke viii. 31. 1 Cor. i. 10; xvi. 12. 2 Cor. ix. 5. Winer, p. 300.

10. δοκιμάζειν τὰ διαφέροντα] to approve the things that are excellent; literally, that differ by superiority. See Rom. ii. 18.

— εἰλικρινεῖς καὶ ἀπρόσκοποι] pure and without offence. Two things are here predicated of them; first, that they are pure; and, secondly, that they do not trip and stumble in their Christian course, are not offended and scandalized by suffering, or by evil examples.

It required no ordinary discrimination and intelligence on

¹² Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν ^{1 ch. 4. 22.}
τοῦ εὐαγγελίου ἐλήλυθεν, ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ ^{m Eph. 3. 13.}
γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι. ¹⁴ καὶ τοὺς πλείονας ^{& 6. 19, 20.}
^{Col. 4. 4.}
^{1 Thess. 2. 2.}

the part of the Philippians in approving the things that were excellent, not to stumble at, and to be staggered by, the things which had happened to St. Paul.

They had seen the Apostle delivered by a miracle from prison in their own city (Acts xvi. 26), and yet he has now been imprisoned again; he has lain in prison for two years at Cæsarea, and now he is in prison at Rome. And they hear of no miracle wrought to deliver him from his bonds. How was this to be explained? Was he now deserted by the Power which once had rescued him at Philippi?

The Apostle, therefore, might well warn them not to stumble and be perplexed by what they heard: well might he assure them that all that had befallen him had tended "to the furtherance of the Gospel," and that the chains by which he was bound were instruments in God's hands for manifesting the Gospel to the World.

On the word *ἐλικρινῆς* = καθαρός, ἁθλός, ἀμύγη (Hesych., Suid.), see on 1 Cor. v. 8; and on ἀπόσκαπος = ἀσκανδάλιστος (Hesych.), cp. Acts xxiv. 16.

11. καρπὸν—τόν] So the majority of the MS. authorities, and so Griesb., Scholz., Lach., Tisch., Alf., Ellicott. The Vatican MS. omits τόν. Els. has καρπὸν—τῶν. On καρπὸς δικαιοσύνης, see James iii. 18.

12. Γινώσκειν—εἰς προκοπὴν τοῦ εὐαγγελίου] For an historical demonstration of the striking truth of this assertion of the Apostle, see above on Acts xxv. 23.

Indeed this sentence might form a motto not only to the Book which records his sufferings, but also to the History of the Church. Cp. Introduction to the Acts of the Apostles, p. xix—xxiv.

13. ὥστε—δεσμούς μου] so that my bonds have been made manifest in Christ: that is, as laid on me in Him, and for His sake, and not for any crime of mine; so that I am His prisoner (Eph. iii. 1. Philom. 1. 9), and my bonds are the bonds of the Gospel. (Philom. 13.)

—ἐν ὅλῳ τῷ πραιτωρίῳ] in the whole of the Prætorium. These words have occasioned much discussion.

With a view to the right interpretation of them, it may be remembered—

(1) That the other prisoners who were conveyed to Rome with St. Paul (Acts xxvii. 42), were delivered by the Centurion, who escorted them, to the στρατοπεδάρχης, or Commander of the Camp, the *Præfectus Prætorio* at Rome. Acts xxviii. 16.

(2) But St. Paul, probably on account of the impression which he had evidently made on the mind of the Roman Centurion of the Augustan Band (xxvii. 43), already prepossessed in his favour (xxvii. 3) by his presence of mind and language in the storm (xxvii. 21—26), and by his miracles at Malta (xxviii. 7—9), was treated with greater consideration than the other prisoners (xxviii. 16), and was allowed to dwell apart by himself with a soldier that guarded him, and occupied a lodging (*ξενίον*, xxviii. 23) or private hired apartment of his own (*ἴδιον μίσθωμα*) at Rome, and was enabled to send for the principal Jews three days after his arrival (xxviii. 17), and to receive them there, and as many as would come to him; and that he abode there two whole years, preaching the kingdom of God, and the things concerning our Lord Jesus Christ, with all boldness, no man forbidding him. (xxviii. 30, 31.)

(3) Such is the narrative of St. Luke. To it St. Paul adds here, that "his bonds were made manifest in the whole of the Prætorium, and to all the rest." And he also says in iv. 22, "All the Saints salute you, particularly they who are of the household of Cæsar."

(4) What then does St. Paul here mean by the word *Prætorium*?

Chrysostom, Theodoret, Theophylact, Primasius, and the main body of ancient Expositors, understand by that word the Royal Residence of the Emperor Nero, which was on the Palatine Hill, on the South of the Forum at Rome.

(5) But since the time of Perizonius (A.D. 1690) it has been affirmed by many learned writers, that by the word *Prætorium* St. Paul does not designate the Palace of the Emperor within the City and on the Palatine Hill, but that he means thereby the Camp of the Prætorian soldiers, or Body Guard of the Emperor, who were quartered on the N. E. of the City of Rome, outside the Wall beyond the Quirinal Hill.

This opinion has been maintained with much ingenuity, especially by a learned writer in the "Journal of Classical and Sacred Philology," Cambridge, No. X. Art. iii.

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(6) It has been affirmed by other writers that *Prætorium* here means only the Barrack of the Prætorian Guards attached to the Residence of the Emperor in the Capital.

(7) But neither of these latter opinions appears to be correct.

As to the former of the two, it seems to have been assumed too confidently, that St. Luke says that St. Paul was committed to the Commander in Chief of the Prætorian Guard, *στρατοπεδάρχης* (xxviii. 16), in order that he might be confined in the Prætorian Camp.

There is nothing in St. Luke's narrative which justifies such a supposition.

A distinction was made between St. Paul and the other prisoners (v. 16), and he was allowed to dwell by himself in a *ξενία*, or *μίσθωμα*, and to receive all who came to him.

(8) It has also been too easily taken for granted, that the word *Prætorium* must mean the Prætorian Camp, or Barrack.

But this word *Prætorium* occurs in seven other places of the New Testament, and in none of those does it mean a camp, but in all of them it signifies the residence of a King (Acts xxiii. 35), or of the Representative of a King, especially in his military and judicial, or, in Roman language, his *prætorian*, character. See Matt. xxvii. 27. Mark xv. 16. John xviii. 28 *bis*, 33; xix. 9.

In this sense the word is used in Acts xxiii. 35. So also classical writers of St. Paul's age use the word; as, for instance, Virgil (Georg. iv. 75) speaks of the *Prætoria* as the royal residence: "Et circa Regem atque ipsa ad Prætoria densæ Miscetur." And Juvenal says (x. 161), in the same sense, "sedet ad Prætoria Regis." And in Suetonius (Aug. 63, 72, Calig. 37, Tit. 8) the word *Prætorium* is employed in the same sense as 'palais' and 'palazzo' in modern times. In Zonaras' Lex. we find *πραιτωρίον* = *παλατίον*, and in the *Acta Thomæ*, pp. 8. 30, 31. 33, ed. Thilo. Wieseler, p. 405.

(9) Further, special salutations are sent in this Epistle from those Christians who were of Cæsar's household (iv. 22); and this appears to confirm the supposition that the apartment in which St. Paul dwelt was not in the extramural Barrack of the Prætorian Guards, but was connected with the Imperial Residence on Mount Palatine in the heart of the Roman Capital.

(10) But it may be asked,

Why then does he not say that his bonds were made manifest in Christ, ἐν ὅλῳ τῷ παλατίῳ, or ἐν ὅλοις τοῖς βασιλείοις? Why does he use the word *Prætorium*?

Because it was not with Cæsar, as residing in a Court, that St. Paul had to do; but he was brought before Cæsar as the Sovereign Power, who "bare the sword" (Rom. xiii. 4), in his military and judicial capacity.

St. Paul had appealed unto Cæsar, and to Cæsar he was sent. It was to the Emperor in his *Prætorium*, and not to the Prince in his Palace; it was to Cæsar as the World's Prætor (for such he was, and therefore all the Legates of the Emperor's Provinces were called *Proprætores*. Dio, liii. 13), and as having the prerogative of final cognizance and judicature in all causes of appeal, that St. Paul was sent by Festus from Cæsarea to Rome. Cp. Acts xxv. 21. 25—27.

(11) Yet, further; it was in the Tribunal of Cæsar, sitting as Supreme Judge of Appeals in his Prætorium on the Palatine Hill (Dio, lvii. 7), that St. Paul was actually tried. Cp. the authorities quoted by Howson, ii. p. 541—543.

(12) This interpretation is that which (as has been already observed) was generally received by Christian Antiquity, and has recently received the approval of the able and learned Author of the "History of the Romans under the Empire," Vol. vi. p. 266, note.

(13) If it is the true interpretation (as the Ancient Church believed), then it may be added, that it has the advantage of suggesting some interesting and heart-stirring reflections, which would be marred by recent expositions.

St. Paul's DIVINE MASTER had been arrested by the Jews, and had been delivered up to the Romans, and stood in bonds at Jerusalem, arraigned before Cæsar's Representative in his *Prætorium*. Matt. xxvii. 27. Mark xv. 16. John xviii. 28. 33; xix. 9.

St. Paul himself had been arrested by the Jews, and was now in bonds for his Master, arraigned before Cæsar himself in his *Prætorium* at Rome.

It would have been an inexpressible comfort to the Apostle to be thus made like unto Christ.

Next, it would have been hardly worth while for St. Paul to

X x

τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

¹⁵ Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔρω, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν· ¹⁶ οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κείμεναι, ¹⁷ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

n 1 Cor. 9. 16, 17.
Gal. 2. 7, 8.
1 Tim. 2. 7.
2 Tim. 1. 11, 12.
4. 6, 7.

Tell the Philippians that his bonds were made manifest in the whole of the soldiers' barracks outside the city wall.

But it was very important for him to declare in this Epistle, designed for them and for all Churches of the world, that his sufferings for Christ, and with them the tidings of the Gospel, were made manifest in the heart of Rome, the World's Metropolis, and even in the royal residence of its Sovereign.

It was also a striking fact, that after his bonds had been already made manifest in Christ in the *Prætorium* of the Roman Procurator, the Vicegerent of Cæsar, at *Cæsarea*, for the space of two years (Acts xxiii. 35; xxiv. 27, see on Acts xxiv. 23, 24), those bonds were also made manifest at *Rome*, during a like space of two years, in the *Prætorium* of the Roman Cæsar himself.

Well might he say, that what had befallen him "had happened for the furtherance of the Gospel" (v. 12).

Lastly, there was a remarkable propriety in the mention of this fact in the *present* Epistle.

It is addressed to the Church of *Philippi*, which was a *Roman Colony* in Macedonia (see on Acts xvi. 12), a Colony which bore the Roman title of *Augusta Julia*.

The Philippians had listened to St. Paul's preaching, and had seen his miracles; they had witnessed his wonderful deliverance from prison by an earthquake in their city. (Acts xvi. 11—26.) They had acknowledged him as a Roman Citizen. (Acts xvi. 38.) But they had heard that he was now again a prisoner, in their own Mother City, *Rome*.

Was he now forsaken by Christ? Was Christ not able to defend him? They might be perplexed by such surmises as these. See on v. 10.

It must therefore have been no small consolation to them, no slight confirmation of their faith (both as Romans and Christians), to learn that by means of this very imprisonment of their own Apostle, the blessings of the Gospel had been communicated to the Royal Residence of their own Cæsar, the supreme Military Chief and Judicial Arbitrator of the World, and had been diffused to others in the great Metropolis; and it must have been with no small comfort that they now received greetings of Christian affection communicated to them by St. Paul from "those of Cæsar's household."

— τοῖς λοιποῖς πᾶσι] to all the rest.

How could St. Paul's bonds have been made manifest to all the rest of the world at *Rome*?

It could hardly be otherwise than by some public hearing of his cause.

Appeals like his were heard by the Emperor in his Palace, and in this hearing the Emperor presided, and was assisted by Twenty Assessors, two of whom were the Consuls, and the rest were high Functionaries of the City. (*Dio*, liii. 21.)

After the Trial each Assessor delivered his opinion in writing to the Emperor, who, having read the several opinions in private, afterwards pronounced Judgment. (*Sueton*, Nero, 15. *Howson*, ii. 546.)

It seems probable that this *Epistle to the Philippians* was written in the interval between the Trial and the Sentence.

For (1) St. Paul here speaks of the sympathy of the Philippians with him in his *Ἀπολογία*, or public defence. Cp. this forensic use of the word, Acts xxii. 1; xxv. 16. 2 Tim. iv. 16; and *ἀπολογούμεναι*, Acts xix. 33; xxiv. 10; xxv. 8; xxvi. 1, 2, 24.

(2) He is contemplating the nearness of the issue either for life or death (i. 21—24), and predicts the result of the trial. (v. 25.)

(3) He hopes to send Timothy immediately, as soon as he sees what is the result, and says that he trusts to come soon to Philippi. (ii. 24.)

And (4) he here asserts, that his bonds have been made manifest to "all the *Prætorium*," and (as by a consequence of that judicial manifestation) to "all the rest" at *Rome*.

4. τοῖς πλείοσι] the more part.

15. Τινὲς μὲν καὶ] Some person indeed even. He does not mean any of the brethren mentioned above, but some other parties, perhaps Judaizers, jealous of St. Paul's influence; some of those at *Rome* who may have been offended by the doctrines propounded in his Epistle to the Church of *Rome*, where he now was. Cp. 1 Tim. vi. 4, where the feelings here described of

φθόνος and ἔρις are specified as associated with the teaching of those who do not consent to "the doctrine according to godliness."

16. οἱ μὲν ἐξ ἀγάπης—δεσμοῖς μου] This is the order of the paragraphs in the majority of the best MS. authorities, and so *Griebel*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*, *Ellicott*.—*Elz.* inverts it, putting οἱ μὲν ἐξ ἀγάπης in the first place.

The sense is, *They who out of love proclaim Christ, do so because they know that I am set for the defence of the Gospel; but they who proclaim Him out of partizanship, and not purely, do so because they think thus to raise up affliction to my bonds.*

On the sense of ἐριθεία, see above, Gal. v. 20.

Some expositors interpret οἱ ἐξ ἀγάπης as equivalent to *those that are of love*, that is, who act on a principle of love; and οἱ ἐξ ἐριθείας as tantamount to *those that are of rivalry*, that is, who act from a spirit of contentiousness. Compare Rom. ii. 8.

This rendering is entitled to consideration, but it is not confirmed by the Ancient Versions; and it would seem to intimate that the Christians at *Rome* were divided into two parties, either of love toward, or partizanship against, St. Paul personally, and that they acted on motives relative to himself in their announcement of Christ.

Such an exposition seems hardly in keeping with the modesty of the Apostle.

The sense of the passage appears to be rendered clearer by considering οἱ, in the second member of the sentence, as a relative pronoun (οἱ), and it is represented accordingly in the text.

17. οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου] thinking to raise up affliction to my bonds.

To understand this expression it must be remembered that though St. Paul was in bonds, yet he enjoyed much relaxation (*ἀνέσσω*) in his confinement (see Acts xxviii. 16, 30, 31); he did not suffer that affliction which might have been expected in his condition; and what he complains of here, is, that his bonds were made more rigorous and galling by the agency of some who professed to be his friends.

The mention of the word ἐριθεία (properly 'mercenary partizanship') suggests that the false Teachers here mentioned acted from venal motives; and he says that they preached οὐχ ἄγνως, not *holily*, i. e. not in a pure love of truth, but with corrupt minds and sinister views.

He thus seems to describe that class of persons, who are described by him in another place as making a traffic of godliness (1 Tim. vi. 5), and are there charged with fostering the passion here mentioned, "envy and strife." (1 Tim. vi. 4.)

Such Teachers as these would bring Christianity into discredit, and would entail hardships and afflictions on the Apostle's bonds from the Authorities of *Rome*, being exasperated against him, as if he were a preacher of a religion of insubordination and sedition. Such persons would inflame the passions of the multitude against their Rulers, and would irritate the Civil Magistrates against Christianity, and against its Apostle, by not qualifying the doctrines of Christ's Sovereignty, and of Christian Liberty, Equality, and Fraternity, with those reasonable restraints with which those doctrines are always coupled and limited by St. Paul himself, especially in his teaching concerning the duties of subjects to Sovereigns, and of Slaves to their Masters, on which he specially dwells in his Epistles to *Rome*, and from *Rome* (Rom. xiii. 1—4. Eph. vi. 5—8. Col. iii. 22, and *Philemon*), and by which he endeavours to disabuse the Heathen of the prejudices raised against the Gospel by his enemies, especially by the Judaizing faction.

The sense is well expressed by *Primasius*, who says that "they preached for worldly lucre, and excited obloquy against Paul by their preaching, and aggravated the sufferings of his bonds;" and so *Chrys.*, *Theodorel.*, *Theophyl.*

The full development of this ἐριθεία or mercenary partizanship and contentiousness of false brethren, is traced in St. Paul's first Epistle to Timothy (vi. 1—6) and to Titus (i. 10—12; cp. ii. 9); and it is well known to have brought manifold afflictions on the first preachers of Christianity, and much odium on the Gospel itself.

— ἐγείρειν] So A, B, D*, F, G. *Elz.* ἐπιφέρειν.

¹⁸ Τί γάρ ; πλὴν παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

¹⁹ ° Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, ο 2 Cor. 1. 11. καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ ρ κατὰ τὴν ἀποκαταδοκίαν ρ Rom. 8. 5. καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

²¹ ρ Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. ²² Εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω, ²³ ρ συνεχόμεαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον ²⁴ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς.

18. Τί γάρ ;—χαρήσομαι] *What then? Notwithstanding, in every way, whether in pretence or truth Christ is preached, and therein I do rejoice, yea and I will rejoice.* This text has been sometimes alleged as an apology for preaching in Schism.

But it may be doubted whether St. Paul is here speaking of ministerial preaching at all. Cp. *Blunt* on the Early Fathers, p. 291.

But even if this be admitted, it may be remarked that these persons preached Christ, and that St. Paul approved the preaching of Christ; but St. Paul did not, in any respect, approve the preaching in strife. On the contrary, he teaches that envy and strife are carnal (1 Cor. iii. 3); and in the next chapter of this Epistle (ii. 3) he says, using the same word as here, "Let nothing be done through ἐριθεία;" and St. James says, using again the same word, that "where there is ἐριθεία, there is every evil work" (James iii. 14. 16); and "if ye have bitter envying and ἐριθεία in your hearts, this wisdom is earthly, sensual, devilish." See *S. Chrysostom's* Sermon on this text, v. p. 410, ὅτις ἦν τὸ δόγμα, ἐαυτοὺς δὲ ἀπολλύουσιν ἐκείνοι ἐξ ἀρεχθείας κηρύττοντες. "Quod fecit malè, non prædicat de Cathedrâ Christi; inde lædit, unde mala facit, non unde bona dicit; cum audis bona dicentem, ne inferis mala facientem." *August.* (Tractat. in Joann. xlii.) Cp. *Aug.* Serm. 101 and 137. "Novit Dominus de malis bonè operari, et ad meam omnia salutem gubernat; et adversa vertit in prospera." *Primasius.* Whatsoever we do without religious affection is hateful in God's sight, who is therefore said to respect *adverbs* more than *verbs*—and the mind approves itself to God, not by *doing*, but by *doing well*. *Hooker* (V. lxii. 5).

21. Ἐμοὶ τὸ ζῆν Χριστός] "Nulla voluntas mihi vivendi est, nisi ut corpus Ejus ædificem." *Primasius.*

—ἀποθανεῖν κέρδος] *to die is gain.* Because I shall then have a nearer fruition of the presence and glory of Christ (v. 23).

The language of one who soon afterwards wrote to the Christians of the city where St. Paul now was, and died a martyr at Rome, and who is expressing his ardent desire for martyrdom, may be compared here, "Suffer me to be the food of wild beasts, that I may attain unto God. σίτος εἰμι τοῦ Θεοῦ κ.τ.λ. I do not command you, as Peter and Paul did; they were Apostles, I am condemned. They were freemen, I am only a slave. . . Suffer me to die. Pardon me in this; I know what is best for me. Now I begin to be a disciple. Let nothing that is seen or unseen envy me the joy of being Christ's. Fire and the Cross, the assaults of wild Beasts, lacerations, distractions, and dispersions of my bones, the crushing of my joints, the grinding of my whole body—welcome, welcome, to them all—so that I may gain Him! I covet not kingdoms of earth. I long to die into Christ Jesus, rather than to be king of the World. Him I seek, Who died for me; Him I long for, Who rose again for me. Now my birth is near. Forgive me, brethren; do not hinder me from being born; do not desire that I should die—I who desire to be God's. Allow me to emerge into the pure light; when I shall arrive there, I shall be a man of God. Suffer me to be an imitator of the Passion of my God." *S. Ignatius* (ad Rom. 4—6).

22. εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου] I have said, that to me to live is Christ; that is, my life, as long as it is spared to me, consists in being one with Him, and in living in Him, by Him, and for Him, and in doing His work, and in promoting His glory.

I have also said, that to me to die is gain; for when I die, I hope to have a nearer and fuller enjoyment of His presence.

But if to live in the flesh, if even this, I say, is not to me and others a barren thing, but is the very fruit of labour; that is, if the essence of that fruit is in my life, and if that life is, as it

were, a productive tree, upon which the ripe fruit of Apostolic labour grows, and that fruit is ministerial to the everlasting health of others, as well as to my own, then I even wot not which I ought to choose, whether to die or to live, and therefore I leave myself in the hands of God, Who alone knoweth all things.

An important moral has been hence derived by *Irenæus* (v. 12. 4), "Si vivere in carne hic fructus operis est, non utique substantiam contemnebat carnis." If to live in the flesh is the very fruit of his labour, verily he did not despise the substance of his flesh. No; and hence may also be deduced a solemn protest against the sin of self-destruction, by which a man recklessly robs himself and others of the fruit which ought to grow on the tree of his own life, and impiously hews down that tree with his own hands. Cp. *Chrys.*, *Theodoret*, *Theophyl.*, *Primasius*.

The pronoun τοῦτο here brings out the preceding clause more emphatically. See 1 Cor. vi. 4, and cp. below, iii. 7; iv. 9. *Winer*, p. 145.

On αἰρήσομαι, the future indicative, where a conjunctive would rather be expected, see *Winer*, p. 267.

On this use of γνωρίζω = γινώσκω (*Phavorin.*), see Job xxxiv. 25. Prov. iii. 6, LXX. *Schleusener*.

The καὶ, even, indicates that so far from arrogating to himself the liberty of choosing for himself what should be his lot, whether to live or to die, the Apostle does not even understand what he shall choose; he frankly confesses that he has not the requisite qualifications for making any choice at all.

23. συνεχόμεαι δὲ (so the best MSS. *Elz.* has γὰρ) ἐκ τῶν δύο] I am held together by the two—as he was held at this time a prisoner between the two soldiers, to whom he was bound by two chains. (Acts xii. 6.)

—τὴν ἐπιθυμίαν ἔχων κ.τ.λ.] Having my desire, or yearning toward the (τὸ) departure—which will one day be mine.

My Desire (ἡ ἐπιθυμία) turns its eyes in that direction, and longs for that blessed time when I shall be permitted to loose my cable from the shore of this world, where I am a stranger and a foreigner, and to set sail for the heavenly port of my everlasting peace.

But my Reason acts as a chain, drawing me in another direction, and still holds me to earth.

In a few years afterwards, he was allowed to exclaim, using the same figure, in the same city where he now was, "The hour of my departure is at hand." See on 2 Tim. iv. 6.

This word ἐπιθυμία, thus used by St. Paul, seems to have been consecrated to express the longing of Christian Martyrs to depart and be with Christ. Cp. *Ignat. Mart.* 3, ἐπιθυμία τοῦ πάθους, and 6, τοῦ ἁγίου μάρτυρος πληροῦσθαι τὴν ἐπιθυμίαν κατὰ τὸ γεγραμμένον ἐπιθυμία δικαίου δεκτή (Prov. x. 24), and 7, τὸν τῆς φιλοχρίστου ἐπιθυμίας τελειώσαντι δρόμον.

On this text, cp. *Tertullian*, de Patientiâ 9, and *Augustine* iii. 2528. 2571; v. 1778. "Qui desiderat dissolvi et esse cum Christo patienter vivit, et delectabiliter moritur." *Aug.*

—σὺν Χριστῷ εἶναι] *to be with Christ.* Not to be any longer ἐν σαρκὶ (to which the words are here opposed, v. 24), but to be delivered from the burden of the flesh, as an ancient Father expresses it; "Lacrum maximum computabat Apostolus, post hanc vitam sæcularibus laqueis non teneri, jam nullis peccatis et vitiis carnis obnoxium fieri; et ideò mortem desideravit ut his malis careret; et ut ad illam perfectam justitiam, quæ ista non pateretur, perveniret." *Augustine* (c. duas Epistolas Pelagian. iv. 28). Hence St. Paul says that to him "to live is Christ," but to die is to be "with Christ."

On the state of the disembodied spirit after death, see on Luke xii. 4; xvi. 23; xxiii. 43, and on 2 Cor. xii. 2.

—μᾶλλον κρεῖσσον] Cp. Mark vii. 36. 2 Cor. vii. 13. *Winer*, p. 214, and *Wetstein*.—*Elz.* omits γὰρ here, but it is in A, B, C. X x 2

s ch. 2. 24.
Acts 20. 25.
t 2 Cor. 1. 14.
& 5. 12.
u Eph. 4. 1.
Col. 1. 10.
1 Thess. 2. 12.
& 4. 1.
x Matt. 5. 10—12.
Rom. 8. 17.
y Thess. 1. 5.
z Tim. 2. 11, 12.
y Acts 5. 41.
Rom. 5. 3.
a 1 Cor. 3. 16.
& 6. 19, 20.
& 12. 13.
2 Cor. 13. 14.
Col. 3. 12.
b Rom. 12. 10, 16.
& 15. 5.
1 Cor. 1. 10.
ch. 3. 16.
1 Pet. 3. 8.
c Rom. 12. 10.
d 1 Cor. 10. 24.
& 13. 5.
e Matt. 11. 29.
John 13. 15.
1 Pet. 2. 21.
1 John 2. 6.
f John 1. 1, 2.
& 5. 18, & 17. 5.
Col. 1. 15.
Heb. 1. 3.
g Isa. 42. 1.
& 52. 13.
& 53. 3, 11.
Zech. 3. 8. Matt. 20. 28. Luke 22. 27. John 13. 14. Gal. 4. 4.

25 * Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 26 * ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

27 * Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθροῦντες τῇ πίστει τοῦ εὐαγγελίου 28 * καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ, 29 * ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν 30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. II. 1 * Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, 2 * πληρώσατε μοῦ τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονούντες, 3 * μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 * μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι.

5 * Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, 6 * ὅς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, 7 * ἀλλὰ ἑαυτὸν ἐκέ-

26. τὸ καύχημα] *theme of glorying.*

27. ἀξίως—πολιτεύεσθε] Ye inhabitants of Philippi, who dwelling in Greece, justly regard it as an honourable distinction to be citizens of Rome, and privileged subjects of Cæsar, to you I say, Live as citizens of Heaven, and as loyal subjects of Christ. See on Acts xvi. 12. 20. 34. 37, 38; and below, on iii. 20.

S. Polycarp, in his Epistle to the Philippians, adopts this expression (c. 5), ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ. So Polycrates (Bishop of Ephesus in the 2nd century), ap. Euseb. v. 24, Μερίτωνα ἐν ἀγίῳ Πνεύματι πάντα πολιτευσάμενοι, and ibid. ἐν Κυρίῳ Ἰησοῦ πάντοτε πεπολιτευμαι.

28. πτυρόμενοι] *scared—as horses.* Diod. Sic. de Alex. M. xvii. 34, οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις. A word perhaps connected with *πετρόν*. "Puniceæve agitant pavidos formidine pennæ" (Virg. Georg. iii. 372), or it may be derived from *πτόειν*, *πτήσσω* (*Passow*).

Compare as to the sense, 2 Thess. i. 4—7.

—ἥτις] your intrepid bearing, due to God's grace, is an evidence of His favour to you, and of His wrath against your enemies. See 2 Thess. i. 5.

29. ἐχαρίσθη] See v. 7.

"Breviter utrumque commendavit Apostolus, et causam pro quâ patiamur, et patientiam quâ mala perferamus, à Deo nobis esse. Quia vobis donatum est pro Christo, &c. Ecce causa bona, quia pro Christo, non pro hæresi et schismate contrâ Christum. Vobis, inquit, donatum est pro Christo, non solum ut credatis in Eum, sed etiam ut patiamini pro Eo. Hæc est vera Patientia, hanc diligamus, hanc teneamus." Augustine (Serm. 283 and 284).

30. οἷον εἶδετε] Acts xvi. 19.

CH. II. 1. Εἴ τις οὖν] The order of the clauses here is the same as in the Apostolic Benediction, in the name of the Ever Blessed Trinity. (2 Cor. xiii. 14.)

The Apostle appeals to what the Philippians themselves have received, and hope to continue to receive from God, as the reason for what they ought to render to one another. If they feel comfort from the grace given them in Christ, and consolation in a sense of God's Love, and are joined together with one another in God, by the communion of the Holy Ghost, and if the Apostle has been to them the minister of these blessings from God, let them fulfil his joy, and dwell together in unity.

St. Paul conjureth the Philippians by all the hope they had of comfort in God, to be at one among themselves. Bp. Sander-son (i. p. 207).

—τινα] All the known uncial MSS. (A, B, C, D, E, F, G, I, K) have *τις* here, which is received by Griesb., Scholz., Lachmann, Tisch.

A remarkable concurrence in error. The true reading, *τινα*, is found in some Cursive MSS., and in Clem. Alexandrin. (of the 2nd century), Strom. iv. p. 604, and in other Fathers. Some MSS. (D* and I) have also *τις παραμύθιον*—a similar solecism.

This text, therefore, among many others, affords evidence that it is not a sound principle of criticism, to limit the data for determining the readings of the New Testament to the most ancient extant MSS., and that it is necessary to extend the range of inquiry to the Cursive MSS. and other collateral aids.

3. μηδὲν κατ' (so B, C, D*, F, G, J) ἐριθείαν] *nothing 'in the way of rivalry,'* a phrase adopted by Ignatius (ad Philad. 8), who adds, ἀλλὰ κατὰ χριστομαθίαν, which is a brief summary of the Apostle's teaching here. On ἐριθεία, see Gal. v. 20.

4. σκοποῦντες] So B, and the majority of the best authorities. Elz. σκοπεῖτε.

5. φρονείσθω] Seven Uncial MSS., A, B, C*, D, E, F, G, here have *φρονεῖτε*, and this reading has been received by Lachmann and Ellicott.

Nearly all the Cursive MSS., and C***, I, K, have *φρονεῖσθω*, which is retained by Tisch. and Alf., and this seems to be the true reading. If so simple a form as *φρονεῖτε* had been found in the original, it is hardly probable that a copyist would have altered it into the more difficult form *φρονεῖσθω*.

6. ἐν μορφῇ Θεοῦ ὑπάρχων] *subsisting, or pre-existing, in the form of God.*

The meaning of the word *μορφή*, as used here, is explained by the subsequent repetition of it with *δούλου*. The 'form of God' is contrasted here with the 'form of a servant.' And since Christ really and truly took the 'form of a servant,' and acted as such, both towards His Father (Isa. xlii. 1. Zech. iii. 8. Matt. xii. 18. John vi. 38), and to His disciples (Luke xxii. 27. John xiii. 5), so, as the Ancient Fathers rightly argue, He was really and truly God, before He took the form of a servant.

He who was subsisting in the form of God, and thought Himself to be equal with God (in which thought He could not be deceived, nor be injurious to God), must of necessity be truly and essentially God; because there can be no equality between the divine essence, which is infinite, and any other whatsoever which must be finite. But this is true of Christ, and that antecedently to his conception in the Virgin's womb, and existence in His human nature. For, *being* (or rather, *subsisting*) *in the form of God, He thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men* (Phil. ii. 6, 7). Out of which words naturally result three propositions, fully demonstrating that Christ was in the form of a servant as soon as He was made man. Secondly, that He was in the form of God before He was in the form of a servant. Thirdly, that He was (as much) in the form of God, that is, did as truly and really subsist in the divine nature, as in the form of a servant, or in the nature of man. Bp. Pearson (Art. ii. p. 228).

By the word "form" is certainly understood the *true condition* of a servant, and by the *likeness* is infallibly meant the *real nature* of man; nor doth the *fashion*, in which He was found, destroy, but rather assert the truth of His humanity. And, therefore, as sure as Christ was really and essentially man, of the same nature with us, in whose similitude He was made, so certainly was He also really and essentially God, of the same

νωσε μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, ^{8 b} καὶ σχήματι ^{h Matt. 26. 39, 42. Heb. 12. 2.}
εὐρεθείς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου,
θανάτου δὲ σταυροῦ.

nature and being with Him, in whose form He did subsist. *Bp. Pearson* (p. 231).

Cp. *Bp. Bull.* Def. Fid. N. i. p. 105. *Waterland*, i. p. 11.

— οὐχ ἁπαλὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ] In order to understand these important words, it is to be borne in mind—

(1) That St. Paul is exhorting the Philippians to mutual condescension, self-abasement, and self-sacrifice, in regard to, and for the sake of, others. "In lowliness of mind let each of you esteem the other better than himself, looking not to your own things, but every one also to those of others."

He then enforces these precepts by referring them to the pattern of their divine Exemplar, JESUS CHRIST, Who, though He was God, emptied Himself of His glory, and became man, and humbled Himself, and took on Him the form of a servant, and became obedient to death, even to death on the cross.

(2) What the Apostle specially dwells on in the Condescension of Christ, is the fact, that the humiliation of Christ was not imposed upon Him by any constraint from any other external force, but that it was purely and entirely voluntary. It was not like the surrender of any thing which He had wrongly usurped, and of which therefore He might be rightly despoiled; nor was it the sacrifice of any thing which He lost by abdication; but it was the free and spontaneous cession by His own gracious choice, of what appertained to Him by His own inherent and indefeasible right as God existing from Eternity; and this act of self-abasement resulted in an augmentation of His glory. He did not lose His Deity by taking Humanity, but by His perfect obedience and meritorious sufferings in His Human Nature, He glorified the Humanity which He took and united to God.

(3) Hence the Apostle emphatically repeats the word *ἐαυτὸν*, Himself. Christ (he says) *ἐαυτὸν ἐκένωσεν*, emptied Himself. Christ (he says) *ἐταπείνωσεν ἑαυτὸν*, humbled Himself. Christ of His own accord "took the form of a servant," and became obedient to death, even to death on the Cross.

(4) These considerations lead to the true sense of the word *ἁπαλός*, as used here.

This word is derived from *ἁρπάζω*, to seize, as rapine, prey, booty, or spoil, as distinguished from property legally acquired and possessed.

Here, as in many other cases, the text is illustrated by the Septuagint Version, in which the cognate word *ἁπαλμα* often occurs, and signifies spoil. See *Levit. vi. 4. Ps. lxi. 10. Isa. lxi. 8. Ezek. xviii. 7, 12, 16; xix. 3, 6; xxii. 25, 27.*

(5) Further, the ancient Versions of this passage agree, for the most part, in translating the word *ἁπαλὸν* as equivalent to 'a thing seized by violence.' Thus the *Vulgate*, "Non rapinam arbitratus est se esse æqualem Deo." So the *Syriac*; and the *Arabic* has "Semper existens ad imaginem Dei non tenuit sortem rapinam parem se esse Deo." And the *Ethiopic*, in a paraphrastic gloss, "Non abripuit ei qui fuit Deus." And the *Gothic* and *Coptic* Versions also confirm the interpretation, which assigns to *ἁπαλὸν* the sense of 'usurpation' and 'rapine.' So likewise the ancient Latin Version in the *Codex Boernerianus*, and that of the *Codex Augiensis* lately published by Mr. *Scrivener*.

(6) The assertion of the Apostle here concerning Christ's Eternal Co-equality with God, may also be illustrated by what he says of Christ's Priesthood,—viz. Christ did not glorify Himself to be a High Priest (*Heb. v. 5*), but He was rightly constituted as such. So here Christ did not usurp His divine Co-equality; but He had it by right of His Eternal Generation from the Father.

(7) The Apostle's words may therefore be thus paraphrased;

Let this mind be in you which was also in Christ Jesus, Who, subsisting from Eternity in the form of God, did not think that His own equality with God (τὸ εἶναι ἴσα Θεῷ, see next note) was a spoil which He had usurped wrongfully, and of which therefore He might justly be divested by another; or which, on principles of justice, He was Himself obliged to give up; and which, if He veiled it in a human form, He might be imagined not to possess, and which therefore He would fear to conceal in such a mortal dress. He did not suppose that the divine glory, which He had, was a stolen thing. Satan, who endeavoured to usurp it, fell from heaven; Adam grasped at it, and incurred death. But Christ had it as His own from Eternity.

But He freely emptied Himself of His own divine Glory, and willingly took the form of a servant. Do not therefore imagine that it was imposed upon Him. By His own free act

He appeared in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, yea, even death on the cross.

(8) This, in the main, is the sense which was assigned to this celebrated passage by the best Authors in ancient times.

Christ did not regard His own Divinity as a stolen spoil; He did not fear lest any one should take it from Him. No; He veiled it willingly. He had not seized it as a prey. It was His own. He had it by the very essence of His Nature. Therefore, the Apostle says, He emptied Himself. Where now, therefore, are those false teachers, who say that Christ submitted to necessity,—that He was forced to do what He did? No. He emptied Himself. He humbled Himself. He took the form of a servant. *Chrysostom*.

The Son of God did not scruple to veil His glory, for He knew that He would not thus impair it. Therefore the Apostle says, He did not deem His own equality with God to be a thing stolen. An usurper fears to lay aside the purple, for he knows that it is stolen and does not belong to him. Not so a king; for he is conscious that it is his kingly right. *Chrys.* (in *Catenâ* here, p. 253.)

The Son did not seize for Himself the dignity of the God-head; wherefore Paul says that He did not deem His co-equality with God to be a thing stolen; but it was well-pleasing to the Father, as well as a joy to the Son, that He possesses a kingdom of equal dignity with the Father. *Heyschius*, in *Ps. cix. 1.*

Any one who has snatched a thing by violence, dreads to lay it down, lest he should lose what he knows to be not his own. St. Paul, therefore, says here, that the Son of God did not fear to stoop from His proper Dignity, because He was conscious that He possessed that Dignity (of being co-equal with the Father), not by rapine, but by nature. He therefore chose to be humbled, because He knew that in His Humility He preserved His Dignity. *Theophylact*.

Cp. *Tertullian* (c. *Marcion*. v. 20): "In effigie Dei constitutus non rapinam existimavit parari Deo, sed exhausit semetipsum."

See also *Augustine*, *Serm. 183*: "Non rapinam arbitratus est Filius esse æqualis Deo. Non erat ei rapina; natura erat: sic erat ex æternitate, sic erat æqualis Patri . . . Semetipsum exinanivit; formam servi accipiens, non formam Dei amittens."

See also *Augustine*, iv. 372. 716. 844. 1570; vi. 935; viii. 1048; particularly v. 2095, *Serm. 361*, where he says: How came it to pass that Christ died? because He took the form of a servant. He Who pre-existed in the form of God, had He taken the form of God, or did He possess it by His Nature? The Apostle answers this question. For when he speaks of His being in the form of God, he uses the words *cum esset* (i. e. *ἐνάρχων*); but when he mentions the form of a servant, he uses the word *accipiens* (*λαβὼν*). Christ therefore was somewhat, and He took somewhat; He was in the form of God, and equal with God, as St. John testifies (i. 1). He was God; and being in the form of God, He did not deem that existence of equality to be an usurped thing (*rapinam*). That which is not in us by nature, but is usurped illegally, is *rapina* (*ἁπαλμός*). An angel usurped equality with God, and fell, and became the Devil. Man usurped equality with God, and fell, and became mortal. But Christ, Who was born equal with God, because He was not born in time, but is the Everlasting Son of the Everlasting Father,—always born, and the Creator of all, He was existing in the form of God. But in order to be Mediator between God and Man, between the Just and Unjust,—between mortals and the Immortal,—He took something from the unjust and the mortal to reconcile them to the Just and Immortal, and taking what He took, He kept what He was. *Augustine*.

The sense is thus briefly expressed by a judicious ancient Expositor, *Primasius*: "Non rapuit quod habebat, id est, æqualitatem Patri, quam naturaliter habebat, non rapuit."

(9) The meaning which has been assigned to these words by some Interpreters in recent times,—viz. "He did not deem equality with God to be a thing to be grasped or clutched at, or a prize to be coveted," seems to be liable to grave objections on theological grounds.

The Son of God, God of God, is co-equal with the Father from Eternity; and to say that He did not deem such co-equality to be a thing to be seized upon and to be grasped at, seems to involve an assertion that He did not possess it. For if He had it, how could He be said to grasp at it? Indeed, this interpretation seems chargeable with the Arianizing tendency which

1 Isa. 53. 12.
John 10. 17.
& 17. 1, 2, 5.
Acts 2. 33.
Heb. 1. 4. & 2. 9.

⁹ Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
πάν ὄνομα, ¹⁰ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ ἐπουρανίων καὶ

k Isa. 45. 23. Rom. 14. 11. Rev. 5. 13.

has been censured by some of the Fathers here. Thus *Theophylact* well says,—It is alleged by false teachers, that the Son, being an inferior Deity, did not venture to grasp at equality with the superior God. But St. Paul (he adds) affirms, that Christ *is, and ever has been co-equal* with the Father. And here is the force of the Apostolic lesson of Humility derived from the pattern, which he propounds to us, of Christ, Who being by nature co-equal with the Father, and conscious of His own co-equality, *voluntarily emptied and humbled Himself*, and so became an Example to us.

This may also serve as a reply to the Arian exposition cited by *Waterland* (Vol. i. qu. 2, p. 11): "He did not affect, claim, assume, take upon Him, or eagerly desire to be honoured as God;" and therefore (it is inferred by the Arians) He was conscious that He was *not* equal with God—contrary to St. Paul's assertion here.

(10) Further, it may be remembered, that St. Paul, writing to the Philippians, Roman inhabitants of a heathen city in Greece, was obliged in his teaching concerning Christ's self-humiliation, to guard them, and the *Gentiles* generally, against such errors as, under the influence of false teachers, the ancient Heathens were likely to be betrayed into.

When the Gentiles heard of the humiliation of the Son of God, and of His descent from His heavenly Throne, they might be tempted to think of the traditions of their own Pagan Theology. Kronos had been dispossessed by Zeus, and Saturnus by Jupiter, in the Greek and Roman Pantheon. The Titans had rebelled against the usurping son of the ancient ruler of Olympus. The Heathens therefore might be told by some (and such indeed was the tendency of much of the Gnostic speculations) that the condescension of the Son of God in Christian Theology was only a just act of deposition from an usurped dignity, or an abdication forced on Him by a conscious sense of usurpation, such as the Heathens were familiar with in their own Mythology.

Standing upon the low ground of their own unregenerate Reason, they might well be slow to suppose, that such a stupendous act of condescension and self-sacrifice, as that of the Son of God, was one of *free choice*. It is only by Faith in God's Word that we can rise to the Mystery of the Incarnation.

Well, therefore, did the Apostle, writing to the Philippians, a Roman Colony in Greece, provide a safeguard against such erroneous and dangerous surmises, by assuring them that the Son of God had subsisted from Eternity in the form of God, and that it was not because His Equality with God was a stolen thing, and because He was conscious that it was so, that He condescended from His high estate; but that it was of His own free will and spontaneous choice that He, Who had subsisted for ever in the form of God, emptied and humbled Himself, and took upon Him the form of a servant.

(11) Lastly, the remarkable fitness of this wonderful condescension of the Son of God, rightly understood, to be an example of the grace and virtue of Humility here commended to the Philippians by St. Paul, deserves attentive consideration;

If He, Who is God from Eternity, and possesses all the glory of the Godhead by right, stooped so low of His own accord

- (1) As to take on Himself the nature of *man*
- (2) In the form of a *servant*,
- (3) And to suffer death for us,
- (4) And that death the death of a fugitive slave, the agonizing, ignominious, and cursed death of the Cross; and
- (5) If this was *His path to glory*, and to the exaltation of *our Nature* in Him even *above* the nature of *Angels*; and
- (6) If that exaltation was the *reward* of His obedience and suffering in our Nature, which He took, and in which He suffered and obeyed, surely they whose Nature He took, they whose Head He is, they whom He has made members of His own mystical body, they whom He, as God-Man has united to the Deity, and has exalted to God's Right Hand, have, in this condescension of their God and King, the most constraining motives to condescension and love, to self-abasement and self-sacrifice, for the sake of their fellow-men and of their fellow-members in Christ.

— τὸ εἶναι ἴσα Θεῷ] *the being on a par with God*, i. e. His own pre-existence, in a condition of equality with God. The very memorable words of a celebrated ancient Synod of the third century afford an excellent comment here. 'Εν τῇ ἐκκλησίᾳ τῇ ὑπὸ τὸν οὐρανὸν πάση Χριστὸς πεπλάσενται Θεὸς, κενώσας ἑαυτὸν ἀπὸ τοῦ εἶναι ἴσα Θεῷ. *Concil. Antioch.* i. p. 848, Labbe. *Routh*, R. S. ii. 473. Cp. *ibid.* i. 292. 328; iii. 377. On the infinitive with the article as here used, see *Winer*, p. 298.

The neuter plural *ἴσα*, used adverbially (cp. *Winer*, p. 160), is more expressive than the masculine singular would be, as indicating existence in a condition of general equality with God. See the examples in *Whitby* here and *Wetstein*.

The Fathers rightly dwell on this clause, and the context generally, as a safeguard against almost all the Heresies concerning the Nature and Person of Christ;

Consider how many Heresies are here confuted. *Marcion* condemns the world and the flesh as the work of the Evil One, and thence affirms that flesh could not be assumed by God, and that the body which Christ took was a mere shadow and phantom. *Photinus* and others say, that the Word is only a power of God, and not a Person. *Paul of Samosata* affirms that He began to exist from Mary. *Sabellius* asserts that Father, Son, and Holy Ghost are mere names of one Personal God. *Arius*, that the Son is a Creature. *Apollinarius*, that He had not a human soul.

All these are confuted by these words of the Apostle. For, against *Marcion* we say, How could that flesh be a mere shadow and phantom which was taken by One Who had the form of a servant, and was found in the fashion of a man, and Who suffered death on the Cross? And to the others, above mentioned, we put these questions, How can the Son be merely a Power and not a Substance, since He Who is said to have taken the form of a servant is said also to have pre-existed in the form of God? How can it be alleged, that He derived His existence from Mary, when He is declared by the Apostle to have subsisted in the form of God? How can He be thought to be a mere Name, when He is said to have existed in a state of equality with God? Equality is between two things. No one can be said to be equal to himself. Therefore we here see a duality of Persons in the One Godhead. How, again, can He be thought to be a Creature, when it is asserted by St. Paul that He existed in the form of God, that is, in the very nature and essence of God, and that He did not count it an unjust assumption on His part (as the Arians do for Him) to be equal with God? How, lastly, could it have been said by the Apostle, that He took the form of a servant and suffered death (which is the separation of soul and body), if He had not also a *human soul* as well as a *human body*? See *Chrysostom*, *Theodoret*, *Theophyl.*, and *Caten.* (p. 247—253), *Tertullian* (c. *Marcion*. v. 20), and *Bp. Bull* (Def. Fid. Nic. ii. 2, 2, p. 105, ed. *Burton*), who says, "This one passage, if it be rightly understood, is sufficient for the refutation of all the Heresies against the Person of our Lord Jesus Christ."

7. ἑαυτὸν ἐκένωσε] *He emptied Himself*. Θεὸς κενώσας ἑαυτὸν, ἀπὸ τοῦ εἶναι ἴσα Θεῷ. *Concil. Antioch.* (i. p. 848, Labbe). 'Ομογενὴς Θεοῦ ἄλγος, Θεὸς ὑπάρχων, ἐκ Θεοῦ κενώσκειν ἑαυτὸν, καὶ τὴν ἁδοξίαν ταύτην σάρκα ἡμφιέσχετο. *S. Hippolytus* (ii. p. 29).

We are not, therefore, to imagine that He either *lost* His Godhead for a time, or that it was *confused* with his Manhood. No; "the Word became Flesh," but was not *changed* into, or *confused* with, Flesh. See on John i. 14. "In semetipsum assumendo quod non erat, non amittendo quod erat." *Primasius*.

7, 8. ἐν ὁμοίᾳ μορφῇ ἀνθρώπων γενόμενος, καὶ σχήματι ἐσθραβὲς ὡς ἄνθρωπος] *being made in the likeness of men, and found in fashion as a man*. In another place St. Paul says that He appeared in the likeness of sinful flesh (see Rom. viii. 3), and yet he does not deny, but asserts, that He truly *took our flesh*, but took it *without sin*. So likewise the Apostle here, when saying that He *became in the likeness of men*, and *was found in fashion as a man*, does not deny but assert His very Manhood, but intimates also that He was more than Man, namely, "God manifested in the flesh." *Theophylact*.

9. Διὸ—ὑπερύψωσε] On the exaltation of Christ in that Nature, namely, the Human, in which He obeyed and suffered, an exaltation consequent, by way of reward, on that obedience and suffering, see the notes above on Matt. xxviii. 18, and on 1 Cor. xv. 24.

Whose nature was it that was raised by Christ's Ascension into heaven? Ours. The Father is inseparably in the Son, and the Son in the Father. But because the Word and Flesh make one Person in Christ, therefore that which was assumed, viz. the Flesh, is not divided from Him Who assumed it; and the honour of His Exaltation is called the Augmentation of Him Who exalted it. As St. Paul says, "Wherefore God very highly exalted Him," where St. Paul is declaring the exaltation of that Human Nature which was assumed, so that it, in Whose sufferings the Deity abode with it inseparably, became co-eternal in the glory of the

ἐπιγείων καὶ καταχθονίων, ¹¹ ¹ καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρὸς.

¹² ^m Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβον καὶ τρόμον τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ ^a Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῶν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

¹⁴ ^o Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν ¹⁵ ^p ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ¹⁶ ^q λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἔκοπίασα.

¹⁷ ^r Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,

¹ Acts 2. 36.
Rom. 14. 9, 11.
1 Cor. 8. 6.
& 12. 3.

^m Heb. 4. 11.
² Pet. 1. 5—10.
& 3. 18.

ⁿ 2 Cor. 3. 5.
Heb. 13. 21.
James 1. 16—18.

^o Rom. 12. 17.
1 Pet. 2. 12.
& 4. 9.
^p Matt. 5. 14, 45.
Deut. 32. 5.
Eph. 5. 8.
^q 2 Cor. 1. 14.
Gal. 2. 2.
1 Thess. 2. 19.
& 3. 5.
^r 2 Cor. 7. 4.
2 Tim. 4. 6.

Deity. S. Leo (Serm. 70, p. 152), and Athanas. (c. Arianos, i. § 44, and § 45, p. 353).

— τὸ ὄνομα (so A, B, C. *Elz.* has only *ὄνομα*) τὸ ὑπὲρ πᾶν ὄνομα] the Name that is above every Name. Observe the article τὸ, intimating that the Name given to Jesus, as *Man*, was no other than the incommunicable Name of *Jehovah*. See v. 11, and on John xvii. 2, and Augustine (Tract. Joann. 104, p. 2375). What is that Name which is given to the human nature of the One Christ? The Name of God. *Theophyl.* Cp. Rev. xix. 12, 13. 16.

10. ἐν τῷ ὀνόματι] in the Name Jesus, acknowledged to be above every name. Cp. above on Rom. ix. 5, and Heb. i. 5, and Rev. v. 12, "Worthy is the Lamb." "Ut Christo Jesu, Domino Nostro, et Deo, et Salvatori omne genu curvet." *Irenaeus* (i. 10. 1).

See also above on Eph. i. 22 on the Adoration of the Manhood of Jesus by Angels.

On this text, see *Bp. Andrewes* (Serm. 11, pp. 280. 324).

— καταχθονίων] of beings under the earth; especially Death and the Grave, over whom Christ has partly triumphed already, and will fully triumph hereafter (see 1 Cor. xv. 26. 54, 55. Rev. xx. 13, 14), and Satan himself and all the Powers of Darkness. (Rev. xx. 10.) The sense is best explained by Rev. v. 13, where the creatures beneath the earth join in ascribing honour to the Lamb.

11. καὶ πᾶσα γλῶσσα κ.τ.λ.] that every tongue may confess that Jesus Christ is Lord, *JEHOVAH*. Observe the Apostle says, that this confession of the Godhead of the Son is the Glorification of the Father; therefore to deny the Godhead of the Son, is to do dishonour to the Father. Cp. John v. 23, and *Chrys.*, *Theodoret*, *Theophyl.* here.

The reading ἐξομολογήσεται here is confirmed by A, B (see *Mai*), C, D, F, G, I, K.—*Elz.* has ἐξομολογήσεται. The words of the Apostle here are to be compared with Rom. xiv. 11, ζῶ ἐγὼ λέγει Κύριος, ὅτι Ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. And from this comparison it plainly appears, that the same honour is to be paid to Jesus as to God, because He is God. Cp. *S. Polycarp's* Epistle to the Philippian Church, c. 2.

12. Ὡστε] So then. *Itaque* (*Vulg.*).

— κατεργάζεσθε] work out with perseverance unto the end.

13. Θεὸς γὰρ κ.τ.λ.] We are commanded to work out our own salvation, and that with fear and trembling, lest we should fail of being saved; and not with pride and vain-glory, as if our works were due to our own deserts, and not to the grace of God in us. When the Apostle thus commands us to work out our own salvation, he acknowledges our free will; but when he adds, "with fear and trembling," he warns us against the pride of ascribing our good works to ourselves; and he therefore adds, that it is God who worketh in us. *Augustine* (de Gratia, c. 9).

Thus St. Paul has provided an antidote to the Heresy of *Pelagius*, who allowed that our power of willing and liberty of action are from God, but contended that our actual willing and doing are from ourselves. See *Augustine* (de Gratia Christi, c. 3, c. 5, c. 10), *A Lapide*, and the Expositors on Article X. of the Church of England, "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will."

Lest, however, it should be said, that we are not able to act on account of our human weakness, and that we are excusable if we do not work out our salvation, the Apostle adds, "For it is God Who is working in you (ἐστιν ἐνεργῶν stronger than ἐνεργεῖ) both to will and to do." Wherefore we not only recognize our

need of Divine Grace, but also the duty of not resisting it, and of not receiving it in vain, but of cherishing and using it aright, in order that it may receive increase from Him Who gives Grace to those who ask for it, and increases Grace to those who use it, and adds new degrees of Grace according to their use of it. And, therefore, God's working in us is a stimulus to our working, both antecedently as setting us to work, and subsequently as rewarding that work with greater power of working. Cp. *Theophyl.* and *Hammond* in *Sanderson's Works*, v. pp. 342, 343.

It is well observed by *Mr. Ellicott*, that ἐνεργῶν, in St. Paul's Epistles, signifies more than 'worketh in you,' it implies that this in-working is energetic and effective. "Deus facit ut faciamus, praebeundo vires efficacissimas voluntati." *Augustine* (de Gratia, 16), who says (Serm. 169), "Sine voluntate tua non erit in te justitia Dei."

— ὑπὲρ τῆς εὐδοκίας] in behalf of His good pleasure. It is not God who worketh in you to do what is evil, but that which is good; not to fulfil your own desires, but to do His will; not to run into your destruction, but to attain everlasting salvation. It is God's Will, that your will should be free, and that, by a right exercise of your free will, sanctified and quickened by His grace, you should be saved. (1 Tim. ii. 4.) Therefore work out your salvation, for He worketh in you both to will and to do for the attainment of that end. Cp. *Theophyl.* here.

15. μέσον] So A, B (see *Mai*), C, D*, F, G.—*Elz.* ἐν μέσῳ.

— γενεάς σκολιᾶς καὶ διεστραμμένης] ye shine forth like lights which serve to light the steps of the traveller in a crooked and winding way. So you, who bear in your hands the word of truth, as a torch which is a lantern unto the feet and a light unto the paths (Ps. cxix. 105), appear in the darkness of the night of heathen error and sin, and serve to lead others in the way to everlasting salvation.

Some learned expositors suppose that the Apostle's metaphor is derived from the Luminaries of the Firmament, to which he compares the Christians of Philippi. No doubt the word φωστῆρες is used in this sense. See Gen. i. 14—16, and compare *Trench* (Syn. N. T. xlv.). But this opinion seems hardly consistent with the context. The Luminaries of the Firmament do not shine in the midst of what is crooked and perverse, but of what is clear and glorious. Nor do they guide any one through the midst of winding intricacies.

Rather (as is above intimated) the figure seems to be taken from the custom of carrying torches to guide passengers along the dark and narrow streets of ancient cities (see *Aristoph.* Vesp. 219, and compare the authorities in *Smith's Dictionary*, v. 'Fax'), perhaps of Rome itself, which was at this time remarkable for its narrow and winding streets (ὁδοὶ σκολιᾶς καὶ διεστραμμέναι), soon to be destroyed by Nero's conflagration, which changed the aspect of the city. See *Tacitus* (Ann. xv. 43) and *Suetonius*, who says (in his life of Nero, c. 38), that the Emperor set fire to the city, "offensus deformitate veterum aedificiorum, et angustiis flexurisque vicorum."

The Christians little thought, when they read these words of the Apostle, that some of their number would soon be literally made to be φωστῆρες by the Emperor in that city. "Ut flammam, ubi defecisset dies, in usum nocturni luminis urerentur." *Tacitus* (xv. 44). *Juvenal* (i. 166).

— φαινεσθε] ye shine forth. Cp. Matt. ii. 7; xxiv. 27. 2 Macc. xii. 9.

17. εἰ καὶ σπένδομαι] if I am even poured out as a libation, or drink-offering, upon the sacrifice and ritual service of your faith.

The appropriateness of the Apostle's figure here will appear from a consideration of the fact, that under the Levitical Law the

χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

Acts 16. 1.
Rom. 16. 21.
1 Thess. 3. 2.

1 Cor. 10. 24.
& 13. 5.
2 Tim. 1. 15.
& 4. 10, 16.

u ch. 1. 25.
Philom. 22.

x ch. 4. 18.
Philom. 2.
2 Cor. 11. 7—9.

¹⁹ Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κατὰ εὐφροσύνην γνούς τὰ περὶ ὑμῶν, ²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. ²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. ²² Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

²³ Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμὲ, ἐξαυτῆς. ²⁴ πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

²⁵ Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιῶτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἡσθένησε, ²⁷ καὶ γὰρ ἡσθένησε παραπλήσιον θανάτῳ, ἀλλὰ ὁ Θεὸς ἡλέησεν αὐτὸν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

drink-offering was never offered alone, but was always poured forth before the Lord (Num. xxviii. 7), in the Holy Place, "in conjunction with the slain sacrifices, to complete the *Mincha*, or *Meat-offering*" (Lev. ii. 1—16). Cp. 2 Chron. xxix. 35, and see Mather on Types, p. 221.

The drink-offering (*Nesek*) consisted of Wine (Num. xv. 5. Judg. ix. 13), an apt emblem of blood; the blood of branches grafted in the True Vine, which is Christ (John xvi. 1—5), Who alone enables them to bring forth fruit, and alone makes their fruit, whether in doing or suffering, to be acceptable to God.

St. Paul here puts as a supposition, what in his second imprisonment at Rome (when he knew that the hour of his departure was at hand), he afterwards stated as a fact, Ἐγὼ γὰρ ἤδη σπένδομαι, For I am now being poured out (2 Tim. iv. 6), where see note; and cp. the similar relation of Phil. i. 23 to 2 Tim. iv. 6; and see above, Introduction to this Epistle.

The latter is the consummation of the former. What he looked forward to in his first imprisonment at Rome, was realized in his second imprisonment in the same city.

The Apostle regards the shedding of his own blood in Martyrdom as a Christian drink-offering to be poured out upon the sacrifice and ministration of the Faith of his Christian Disciples, considered as a meat-offering (*Mincha*) to God; for they are not staggered by his sufferings, but believe that Christ will receive and reward him and all others who have faith in His promises, and suffer according to His example.

Observe also, that in the word here used, there is something prophetic, not merely of the fact of his martyrdom, but of the manner of it.

If St. Paul had been burnt at the stake, as many Christian Martyrs were, the figure would have been less suitable. But it was significant of effusion of blood by decapitation.

The Libation of the blood of the great Apostle of the Gentiles, in the great Metropolis of the Heathen World, was indeed like a drink-offering, completing and consummating the *Mincha*, or meat-offering, of the faith of the Philippians and other Heathen Nations, whom he has brought to Christ; according to Isa. lvi. 19, 20, They shall declare My glory among the Gentiles, and they shall bring all your brethren for a *Mincha* unto the Lord. Cp. Rom. xv. 16, where, writing at an earlier period, he regards the Gentile World as a προσφορά, or offering, presented by himself to God as their Minister.

But now, at a later period, when he has his own offering-up in his thoughts, he aptly changes the metaphor, and anticipates the pouring out of his own blood as a drink-offering on their sacrifice.

Finally, when he saw his death at hand, and exclaimed, "I am now being poured out!" (2 Tim. iv. 6) he completed the metaphor. How much harmony of thought and language is there in this! And if the remark may be permitted, how striking is the evidence derivable from this specimen, among others, of the profit and pleasure to be derived from reading the Epistles of St. Paul in chronological order.

²⁰ γὰρ] for: a remarkable reason. St. Paul, in the time of his trial, sends Timothy away from himself at Rome to Philippi, because he has no one who is like-minded with himself, and therefore no one will be so earnest and affectionate in his love and care for them. He gives to others what he loved best, and what he needed most for himself.

Thus the divine Apostle exemplifies and enforces by his own

practice his precept to them, "Look not at your own things, but every one at the things of others" (v. 4).

— ἰσόψυχον] like-minded with myself, an "alter ego." A remarkable tribute to Timothy, at this the close of his Epistles to the Gentile Churches; and a sufficient reason for St. Paul's subsequent appointment of Timothy to the Bishopric of the great city of Ephesus. Compare his testimony to Titus, afterwards Bishop of Crete, 2 Cor. viii. 6. 16. 23.

— γνησίως] with genuine love; as a genuine spiritual Son of his Apostle and Father in the faith, who will show his love for me by his love of you; cp. iv. 3, σὺν γνησίᾳ. Some expositors interpret γνησίως 'paternally'; but γνήσιος, opposed to νόθος, and derived from γένος, is rather applicable to the offspring than to the parent; and see v. 22, where Timothy's filial relation to St. Paul is commemorated as known to the Philippians; and St. Paul writes to Timothy himself as γνησίῳ τέκνῳ, 1 Tim. i. 2, and to Titus i. 4.

²² γινώσκετε] Acts xvi. 1—3; xvii. 14; xviii. 6; xix. 22.

²³ ἀπιδῶ] I shall have seen, as from a point, from which I am able to contemplate the things around and concerning me; not only the issue of my trial, but also my own consequent movements. Cp. Jonah iv. 5, where it is said that the prophet went out of the city, and took his seat in front of it, ὥς οὐ ἀπιδῇ τί ἔσται τῇ πόλει.

A, B*, D*, F, G have ἀφιδῶ here, and so Lach., Tisch., Alf., Ellicott, and Winer (p. 43), who ascribes the aspirate form to the influence of the digamma. Cp. Acts iv. 29, where Lachmann has received ἐφιδε. In these cases it seems hazardous to follow a few MSS., lest on similar authority we should be constrained to admit such readings as ἀφελπί(σ)ντες Luke vi. 35, οὐχ ὀφείσθε Luke xvii. 22, οὐχ ὁλίγος Acts xii. 18, ἐφ' ἐλπίδι 1 Cor. ix. 10, οὐχ Ἰουδαϊκῶς Gal. ii. 14.

²⁵ Ἀναγκαῖον δὲ ἡγησάμην] For the reason of this necessity, see the Introduction to this Epistle.

— Ἐπαφρόδιτον] See iv. 18. Probably this Epistle was carried by Epaphroditus to Philippi.

— ἀπόστολον] your Apostle; perhaps he was the chief Pastor of the Church at Philippi, and chosen, as such, to be their messenger to St. Paul. (Theodoret.) See above, i. 1. In primitive times it was usual for the Churches to communicate with Martyrs and Confessors by means of their respective Bishops and Clergy. Martyr. Ignat. 3, and Ignat. ad Trall. 3. Magn. 2.

²⁶ ἡσθένησε] was sick nigh unto death, to my sorrow particularly, because it appears from the context that the sickness of Epaphroditus, which was almost fatal, was incurred in his zeal to visit St. Paul at Rome, and to aid him in his troubles there.

A frank avowal on the part of the Apostle himself that he himself had no commission or power to heal all sickness, and that he could not heal his dearest friends when sick for his sake.

Similarly we hear from him of the frequent sicknesses of his dearly beloved Son in the faith (1 Tim. v. 23), and of his leaving Trophimus at Miletus sick. (2 Tim. iv. 20.)

A strong proof hence arises that the miracles which are ascribed to his agency were really wrought. (Acts xix. 12. xxviii. 7—10.)

As to the question why the Apostle who wrought so many cures on others did not heal Timothy, Epaphroditus, Trophimus, and other friends, see note on 1 Tim. v. 23.

²⁷ ἐπὶ λύπῃ] So the best authorities. Elz. ἐπὶ λύπῃ.

²⁸ Σπουδαιότερως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρήτε, καὶ γὰρ ἀλυπότερος ὤ.

²⁹ Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ³⁰ ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἡγγίσε, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

III. ¹ Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές· ² βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. ³ Ἡμεῖς γάρ ἐσμεν ἡ περι-

γ Acts 28. 10.
1 Cor. 9. 14.
& 16. 18.
Gal. 6. 6.
1 Thess. 5. 12.
1 Tim. 5. 17.
Heb. 13. 17.
2 1 Cor. 16. 17.
2 Cor. 13. 11.
Eph. 6. 10.
ch. 4. 4.
1 Thess. 5. 16.
James 1. 2.
1 Pet. 4. 15.
b Isa. 56. 10.
2 Cor. 11. 13.
Gal. 5. 15.
c Deut. 10. 16.
& 30. 6.
Jer. 4. 4.
John 4. 24. Rom. 2. 29. & 4. 11, 12. Col. 2. 11.

³⁰ παραβουλευσάμενος] *having staked*. So A, B (see *Mai*), D, E, F, G, and *Griesb., Scholz., Lachm., Meyer, Ellicott, Alf.* —*Elz.* has παραβουλευσάμενος, in the sense of having 'consulted *amiss* for his own life.'

But παραβουλευσάμενος appears to be the true reading, and signifies 'having staked his life.' The word παραβουλεύωμαι is derived from the substantive Παραβόλιον. The metaphor is from a legal process of appeal (ἐφεσις). Παραβόλιον, or Παράβολον, was the *pignus, sponsio, or stake*, which the appellant deposited (παρεβάλλετο), and which, if he was cast in his appeal, he forfeited. See the authorities in *Lobeck*, *Phryn.* p. 238. *Pollux*, viii. 62, 63. *Meyer*, *Att. Proc.* 767. 772.

Hence the propriety of the figure here. Epaphroditus came from Philippi to minister to St. Paul's needs in his imprisonment and trial. In the Apostle's Appeal before Cæsar, Epaphroditus made his Παράβολον, not with a small sum of money, but risked what was most dear to him: he put, as it were, his own life in pawn for me; he παρεβουλεύσατο with his life.

On this figurative use of the word παραβουλευσάμενος, see the quotations from *Hezychius*, *Œcumen.*, *Theophyl.*, and others in *Wetstein*, p. 273.

CH. III. 1. Τὸ λοιπὸν] *Finally*—more expressive here, because this Epistle to the Philippians was probably the *last* Epistle written by St. Paul to any Christian Church. See above, the Introduction to the Epistle, p. 332, and the next note.

What follows, therefore, from these words to the end of this Chapter, in which he gives a brief summary of his former teaching in former Epistles, and to the end of the present Epistle, derives special importance and solemnity from this circumstance.

—χαίρετε ἐν Κυρίῳ] Cp. iv. 4.

—Τὰ αὐτὰ γράφειν ὑμῖν] *To write the same things to you.*

These words have been made the occasion of much controversy;

To what do they refer? Where had St. Paul written the same things as he writes here?

Some Expositors reply—In a lost Epistle.

Others say that he here refers only to the words χαίρετε ἐν Κυρίῳ.

(1) The former of these opinions has been supported by reference to *S. Polycarp's* Epistle to the Philippians, where he says that "Paul, in his absence from the Philippians, wrote 'Επιστολὰς to them" (c. 3); and it is alleged that the word 'Επιστολὰς, used there by Polycarp, shows that Paul wrote more than one Epistle to the Philippians.

But this allegation is invalidated by the consideration that 'Επιστολὰι (plural) often stands for a single Letter. See Acts xxii. 5. 2 Cor. x. 9, and above, note on i. 1, p. 335.

And even supposing that Polycarp uses ἐπιστολὰς, in a plural sense, we may explain this from the probability that Polycarp regarded the Epistles, which St. Paul addressed to Thessalonica, the Capital of Macedonia, and which he required to be read by all the brethren (1 Thess. v. 27), as addressed to all the Macedonian Churches, and therefore also to the Philippians. See on 2 Thess. i. 4.

(2) The other opinion, that χαίρετε ἐν Κυρίῳ is the topic which he repeats, is hardly consistent with the reason of the thing, nor with the fact, nor with the context.

He rather seems to introduce what follows, as far as to v. 14, by these words.

(3) But, it may be asked, how could the warnings which follow be said to be the same things as he had written before?

This may be explained thus;

The Epistle now before us was probably the *last* Epistle, in order of time, that was written by St. Paul to any Gentile Christian Church. See above, p. 332—4.

It ought to be borne in mind in reading St. Paul's Epistles,

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that whatever the Holy Spirit wrote by him to one Church, was written to all Churches.

Accordingly, a little after the date of the present Epistle, St. Peter, writing to the Churches of Asia, speaks of all St. Paul's Epistles as *Scripture*, and as doubtless well known to them as such. (2 Pet. iii. 16.)

St. Paul's Epistles were designed to be read publicly, and to be circulated from one Church to another, and to teach all Christians in every country and in all ages of the world. And what the Holy Spirit purposed to be done by St. Paul, He effected by his agency. See above on 1 Thess. v. 27. 2 Cor. i. 13. Col. iv. 16.

This important fact, which does not seem to have been sufficiently considered, affords a clue to the sense of this passage: "To write the same things to you (ὡμιν emphatic) as I have already written to other Churches, to me indeed is not irksome, and to you is safe."

Therefore I will now repeat in this Epistle some warnings, exhortations, and doctrines, which I have already delivered (as you know) in other Epistles to other Churches; and I will bequeath these warnings, summed up together in a brief compass, as an Apostolic legacy to you, and to other Churches of the world.

He then proceeds to deliver those warnings, "Beware of the dogs," and so continues in a strain of hortatory doctrine already delivered in other Epistles to other Churches.

Accordingly, as is well worthy of remark, it will be found on examination, that whatever is added by the Apostle in this and the next chapter, had been already written by him before in other Epistles to other Churches, especially in his Epistles to the Thessalonians, Corinthians, Galatians, and Romans, as may be readily seen by reference to the marginal quotations, and to the following notes.

The repetition of the definite article here, in "the dogs," "the evil workers," "the concision," is not without its significance, as showing that he had given previous warnings, in other Epistles, against these things.

He might well say, that it was *not* irksome to him to write again these things; and that it was *safe* for them to receive them; because by thus iterating in a summary manner in this final Epistle to a Gentile Church, what he had said more at large in former Epistles, he declares to the Philippians and to the world, that he has *not* changed an iota of his teaching; and he thus authenticates those other Epistles, and sets his seal on what had been taught in them, and thus imparts additional assurance to their faith.

It will be seen that in v. 15, he represents this portion of this chapter (vv. 1—14) as comprising in a brief compendium or epitome, the Fundamentals of all Christian Teaching on the doctrine of Justification by Faith. See note on v. 14. See also iv. 4—7.

2. τοὺς κύνας] *the dogs*, those false Judaizers who despise the true Christians as *unclean animals*, and therefore call them *dogs* (cp. Deut. xxiii. 18. Matt. vii. 6; xv. 26), but who are themselves shameless and impure, and are therefore to be shunned. Cp. 2 Pet. ii. 22. Rev. xxii. 15, ἔξω οἱ κύνες.

—τοὺς κακοὺς ἐργάτας] *the evil workers*,—the false teachers of whom he had spoken 2 Cor. xi. 13.

—τὴν κατατομήν] *the Concision*. Circumcisio, olim tam pretiosa, nunc post Christum et Evangelium facta est tantum Concisio. Nihil enim aliud nunc faciunt Judæi, se ipsos circumcidentes, et alii circumcisionem imperantes, quam carnem concidunt. Circumcisio jam facta est eis non Circumcisio, sed Concisio. Nos autem, qui Christo credimus et Circumcisione Spiritus circumcidimur, veram habemus Circumcisionem; nos rem ipsam tenemus, dum illi tantum umbram amplexantur. Vide *Chrys.*, *Theoph.* Cp. Gal. v. 2; and note above on Gal. v. 12, where a similar paronomasia may be observed.

Y Y

τομή, οἱ πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, ⁴ καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκὶ, εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον, ⁵ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

⁷ Ἄλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. ⁸ Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, ⁹ καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ ¹¹ εἵπως κατακτήσω

These words, 'dogs' and 'concision,' bespeak the lateness of this Epistle. He had spoken more tenderly of these things in earlier Epistles (Gal. ii. 7; v. 6; vi. 15. 1 Cor. vii. 19. Rom. ii. 28). But now the Judaizers had received ample warning from him. They could not plead ignorance, and he therefore speaks more sternly of them. Cp. *Birks*, p. 27.

⁸ Ἡμεῖς γὰρ ἔσμεν ἡ περιτομή] *For we are the Circumcision.* As he had already declared in Rom. ii. 28, 29; iv. 11, 12. Col. ii. 11. Cp. *Justin M. c. Tryphon*. 12, δευτέρας ἡδὴ χρεῖα περιτομῆς, καὶ ὑμεῖς ἐπὶ τῇ σαρκὶ μέγα φρονεῖτε. *Elz.* has Θεὸς here, but Θεοῦ has more authority.

— καυχώμενοι ἐν Χριστῷ Ἰησοῦ] *glorying in Christ Jesus.* As he had said Gal. vi. 14.

⁴ καίπερ ἐγὼ κ.τ.λ.] *Although I myself having ground of confidence even in the flesh, if any one else deems* (1 Cor. iii. 18) *that he has confidence in the flesh, I more—*. The ἐγὼ repeated brings out more forcibly the strength of *St. Paul's* superior claim as distinguished from that of others,—if he had desired to enforce it, which he did not.

The strength of the argument, as well as the beauty of the language, is more clearly seen if the sentence is not broken up by colons, but runs on freely from ἡμεῖς in v. 3, to ἄμεμπτος in v. 6. — εἴ τις δοκεῖ] *if any one deems.* As he had already said, 2 Cor. xi. 18—22.

— ἐγὼ μᾶλλον, ⁵ περιτομῇ ὀκταήμερος] *I more than others, being, in circumcision, eight days old; i. e. my circumcision was not delayed beyond the legal time* (Gen. xvii. 12), and I was not circumcised as a proselyte. As to the dative case, see *Winer*, p. 193. *Ellicott*, p. 68.

⁶ ἐκ γένους κ.τ.λ.] As he had already said in his Epistle to the Corinthians (2 Cor. xi. 22, and Rom. xi. 1). He mentions the tribe of Benjamin, as showing thereby that he was not descended from one of the handmaids of Israel, but from his beloved wife Rachel. And he adds that he was a Hebrew of the Hebrews, to remind them that he was not a Hellenist, but of pure Hebrew blood. See on Acts vi. 1. Cp. *Dean Trench*, Syn. N. T. xxxix.

— Φαρισαῖος] *a Pharisee*, of the most rigid sect. (Acts xxiii. 6; xxvi. 5).

⁶ κατὰ ζήλος δ. τ. ε.] *My zeal was not inactive, but displayed itself in energetic and laborious exertions.* Cp. Gal. i. 13, 14. Acts xxii. 3, 4.

He thus also declares, that it was not from any personal resentment, or private interest, but out of pure zeal for God, that he did what he did as a Persecutor. Acts xxvi. 9—11. See on Acts xxiii. 1, and 1 Tim. i. 5; and *Bp. Sanderson*, i. p. 338.

A, B, D, F, G have ζήλος here in a neuter form; and the Vatican MS. in 2 Cor. ix. 2, has τὸ ζήλος: and the neuter form is used by *St. Paul's* contemporary and friend *S. Clement*, ad Corinth. c. 5, passim, and c. 9; and by *S. Ignatius*, ad Trall. 4. *Elz.* has ζήλον. Cp. *Winer*, p. 61.

⁷ ἦν] *were.* Observe the tense; he does not say ἔστι. See note on v. 8, σκύβαλα.

— μοι] *to me*, privately, personally, and individually—emphatic; as distinguished from my membership in *Christ*. Cp. the contrast between the individual man, and the man in *Christ*, in 2 Cor. xii. 2—5.

The things which were a gain to me in my personal character, viz. my Pharisaism and my legal righteousness, commending me to popular esteem, and public honour, among the Jews, these I now count as loss.

— ἤγημαι] *I have considered.*

⁸ Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι] *But I not only have considered them loss,—nay, I even now, after long experience, do consider all those things as loss.* *Elz.* has μενούργε, but the reading in the text is that of B, D, E, F, G, J, K.

— πάντα] *them all*—individually and collectively; i. e. all, and every one of the temporal advantages to which he has referred.

— σκύβαλα] *dung*. κοπρόν (*Hesych.*). So *Etym. M.* and other authorities in *Welstein*, and several of the ancient Versions here. Hence σκύβαλον is used for any refuse or offal. This text has been made much of by the Marcionites and others, who disparaged the Levitical Law, and denied its divine origin. They alleged, that if the Law had been divine, *St. Paul* would never have applied such language to it as to speak of its privileges as ζημία and σκύβαλα. See *Tertullian* c. Marcion. v. 20, and *Chrys.* and *Theophyl.* here.

But this allegation arose from a misconception of the Apostle's words. *St. Paul* says, that he considers as loss *not* those things which are a gain to him, such as the Law is, and as he declares it to be in its moral character (see Rom. vii. 12) and in its Scriptures (Rom. iii. 2; xv. 4. 2 Tim. iii. 15, 16), but such things as were formerly a gain to him privately, personally, and individually (see on v. 7), as distinguished from his present corporate condition as a member of *Christ*. Such were his secular honour, and rank, and renown among his countrymen for his legal learning, and ceremonial strictness, and religious zeal, his punctual observance of the ceremonial Law, and his reliance on his own righteousness consequent thereon.

These are the things which were a gain to him personally; but which now, that he is in *Christ*, he regards as loss, and even as dung, and casts them away as such, in order that in their place he may win another gain; in order that he may gain *Christ*, Who is the end of the Law (Rom. x. 4); and in order that he may be no longer a mere isolated individual (ἐγὼ) resting on his own righteousness, but may be found in Him, and have that righteousness which was testified by the Law and the Prophets (Rom. iii. 21), which is of God through faith in Him.

See Rom. x. 3—5. Gal. ii. 16. Cp. *Augustine*, Ep. 40. 6.

⁹ εὑρεθῶ ἐν αὐτῷ] *may be found* (by my future Judge at the great day of search) dwelling in Him, into Whom I was engrafted and incorporated at my Baptism.

¹⁰ τοῦ γινῶναι] *that I may know.* *Winer*, p. 291. 'Ad cognoscendum.' *Vulg.*

The infinitive marks the design of faith,—viz. to know *Christ*; i. e. to love and obey *Christ*, and to suffer with *Christ*; to be made conformable to His Death by dying unto sin, and to know the power of His Resurrection, by rising again unto newness of life.

This communion with *Christ* in His sufferings and death, is signified and sealed in the Sacraments of Baptism and the Lord's Supper, by which we are made conformable to His death, and partake of its benefits. See on Rom. vi. 3. 1 Cor. x. 16; xi. 26.

Thus the Apostle takes care to guard against the Jewish objection, that the doctrine of Justification by Faith affords encouragement to sin. See Rom. vi. 1. 15.

— συμμορφιζόμενος] So A, B (see *Mai*), D*, and other authorities; and *Lachm.*, *Tisch.*, *Meyer*, *Alf.*, *Ellicott*.—*Elz.* συμμορφούμενος.

As to the sense, he had already dilated on this conformation to *Christ's* Death in Rom. vi. 3, and Col. ii. 11, 12; and fellowship in His sufferings, 2 Cor. iv. 10.

εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. ¹² Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ. ¹³ Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογιζομαι κατειληφέναι. ¹⁴ ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, ¹⁵ κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἁν κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

¹⁵ Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ

m 1 Tim. 6. 12.
Heb. 12. 23.
& 13. 21.
1 Pet. 5. 10.
2 Pet. 1. 5-8.
& 3. 18.
n Ps. 45. 11.
Luke 9. 62.
1 Cor. 9. 24.
2 Tim. 4. 7, 8.
Heb. 12. 1.
Rev. 3. 21.
o 1 Cor. 2. 6.
Gal. 5. 10.

11. τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν] the Resurrection from the Dead.

So A, B (see *Mai*), D, E, and several Cursives, and the majority of Versions; and so *Scholz.*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott.*—*Els.* has τὴν νεκρῶν.

As to the objection that St. Paul does not use the expression τὴν ἀνάστασιν τὴν ἐκ νεκρῶν elsewhere, that is of little weight, inasmuch as it is used in Luke xx. 35. Cp. Acts iv. 2.

Indeed, there seems to be great propriety in the expression here; St. Paul could not doubt, whether he himself should have a part in the Resurrection of the dead; but (as *Theophyl.* observes) what he is not confident of, is, whether he shall attain to a glorious Resurrection; "ad perfectorum resurrectionem, non ad illam quam etiam inviti habebunt." *Primasius*.

This is fitly expressed by ἡ ἐξανάστασις ἡ ἐκ νεκρῶν,—not simply "the Resurrection of the Dead," but "the Resurrection which is from the Dead."

So *Irenaeus*, v. 13. 4: "In Resurrectione eam, quæ à Spiritu datur, capiunt vitam; de quâ Resurrectione Apostolus in eâ quæ est ad Philippenses, ait 'Si quo modo occurram ad Resurrectionem quæ est à mortuis.'" And so *Tertullian* (de Resurr. 23): "De mercede ad quam tendens et ipse cum Philippensibus scribit, si quâ concurrat ad Resuscitationem quæ est à mortuis."

And our Lord Himself marks this distinction when He says, οἱ καταξιωθέντες τοῦ αἰῶνος τούτου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, Luke xx. 35. Cp. Mark xii. 25, ὅταν ἐκ νεκρῶν ἀναστῶσιν.

If any doubt be entertained as to the soundness of this distinction, the same sense in substance is attained by rendering τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, *His* (i. e. *Christ's*) Resurrection from the dead.

And this construction harmonizes with what precedes: *Being made conformable to His Death, if by any means I shall attain to His Resurrection from the dead*; and is in unison with what follows, v. 21, μετασχηματίζω τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, and is illustrated by what he had said Rom. vi. 5-8. If we have been planted in the likeness of *His* Death, we shall be also in the likeness of *His* Resurrection. If we died with *Christ*, we believe that we shall also live with Him. Cp. Rom. viii. 11.

11, 12.] Observe here the refutation afforded by this text to the presumptuous doctrines of *personal assurance* and *final perseverance*.

The divine Apostle himself, even at this late period of his Apostolic career, does not feel absolutely confident, that he himself will attain to the glory of the Resurrection of the Just; and he disavows the notion of being supposed to *have already apprehended*. Cp. 1 Cor. ix. 27, where see note.

It was not till on the very eve of his Martyrdom for Christ, that he could exclaim, as he then did, "Henceforth there is laid up for me the crown of Righteousness." 2 Tim. iv. 8.

12. διώκω] *I am pursuing after*. Cp. v. 14, where the metaphor is more fully expanded.

St. Paul, when writing these words, was probably a prisoner on the Palatine Hill at Rome (see on i. 13), and therefore was in the immediate neighbourhood of the *Circus Maximus*, which lay in the Valley, on the south-western side of the Palatine Hill.

Doubtless he there often heard the loud and enthusiastic shouts of the multitude cheering on their favourite charioteers, and applauding the successful efforts of the victors in the course, which stirred so strongly the passions of the Roman people in the age of Nero, who himself entered the lists of competitors for the prize. Cp. *Juvenal's* description, xi. 195:

"Totam hodie Romam Circus capit; et fragor aurem Percutit," &c.

St. Paul derives his imagery and language from that exciting spectacle. He has a spiritual Circus of his own. He too is a charioteer. He presses eagerly onward to the mark. He also has a prize to gain,—the palm-branch of Victory from the hand of Christ. Compare the glowing language of *Tertullian*, quoted above on 1 Cor. ix. 24.

St. Paul connects this imagery with that of his own conversion to Christianity.

He was then also διώκων (a pursuer), but in a different manner; as he says above, v. 6, κατὰ ζήλος διώκων τὴν Ἐκκλησίαν. But when he was furiously racing onward in his mad career of persecution, he was suddenly arrested by Christ; his car was upset; he was flung prostrate on the ground. He was enlisted by Him in a different course. He was apprehended and laid hold on by Christ, in order that he himself might apprehend and lay hold on the prize which Christ gives. Thenceforth he is a διώκων in the Christian Circus; he forgets what he has left behind, and he is continually stretching himself onward to what is before. "Præteritum laborem non computans ad potiora festinat." *Primas.* Cp. *Augustine* (de Cantico Novo, 4) on the necessity of continual progress in the Christian race. "Qui non proficit, remansit in viâ . . . Currentem se dixit Apostolus, sequentem se dixit, non remansit, non retrospexit." See *A Lapide*, and *Augustine* in Ps. 38, Vol. iv. p. 444. 447, and Vol. v. p. 1042. 1557, "Non progredi est regredi;" and *Bp. Sanderson*, iii. 365.

The Apostle compares himself to an eager charioteer hanging over his horses, and urging them on to the goal; and he διώκει κατὰ σκοπὸν, pursues onward after the mark, in order to win the prize of his heavenly calling in Christ.

As to the particular phrases here, cp. Exod. xv. 9, διώξας καταλήψομαι. Sir. xi. 11, ἐὰν μὴ διώκῃς, οὐ μὴ καταλάβῃς.

Observe also that the word διώκω is used with σκοπὸν here: *I pursue after the mark* as if the goal itself were flying before the pursuer.

The reason of this is, because the mark itself in the Christian life is not a fixed object, but is ever receding from the racer himself, and cannot be apprehended by him while he lives.

The word ἐπεκτεινόμενος, stretching myself over, may be well explained by *Virgil's* vivid description of the Roman Chariot-race: "illi instant verbera torto Et prona dant lora," &c. See *Georg.* iii. 103-111.

The term σκοπὸς is used by the LXX for the Hebrew *תָּצֵק*, or mark, especially for archers. (Job xvi. 13. Lam. iii. 12. Wisd. v. 13. 21.) Hence it is applied to that which is the aim and end of any effort, as here. "Secundum scopum persequor ad palmam." *Tertullian* (de Resur. 23).

The Victory in the Circus was determined by the place gained by the charioteer after going a certain number of heats (usually seven) round the extremities (*meta*), and along the side of the spina. The end of the course (or winning-post) was marked by a *linea* or *calx*, and was so called. Hence "à carcere ad calcem," and "mors ultima linea rerum." (*Horat.* 24.)

On the βραβεῖον, or prize, see above on 1 Cor. ix. 24. In the Roman Circus, the Victor descended from his car at the end of the race, and mounted the spina (or low wall, which was the back-bone of the course), and there received his *bravium*, or prize. *Sueton.* (Claud. 21.) *Juvenal* (Sat. vii. 213).

S. Clement of Rome (mentioned by St. Paul in the next chapter, iv. 3) connects this word βραβεῖον with St. Paul's own Apostolic career. "St. Paul (he says) gained the βραβεῖον of endurance, having worn bonds seven times for Christ (is there any allusion to the seven rounds of the course?);—having been stoned, having been a Preacher of Christ in the East and in the West, he received the splendid trophy of his faith; having taught righteousness to the whole world (i. e. not by his personal preaching only, but by his Epistles also), and having reached the limit of the west, and having borne testimony before the Rulers, he was thus released from the World, and went to the holy place, having been an illustrious pattern of patience." *Clement R.* (ad Cor. 5.)

15. Ὅσοι οὖν τέλειοι] *As many then as are perfect.*

The Apostle had before said that he himself had not yet been perfected, τετελειωμένος, but he here claims to be τέλειος, perfect.

That is, he is perfectly initiated in the knowledge of all saving truth; he is not νέπιος (1 Cor. xiii. 11. Gal. iv. 3), but he is τέλειος, he has attained to full ripeness and maturity of manhood in Christ. As he says to the Corinthians, σοφίαν λαλοῦμεν ἐν τοῖς τέλειοις, and therefore he exhorts them not to be babes in knowledge (cp. Eph. iv. 14), but to be φροσὶ τέλειοι (1 Cor. ii. 6).

p Rom. 12. 16.
 & 15. 5, 7.
 1 Cor. 1. 10.
 Gal. 6. 16.
 q 1 Cor. 4. 16.
 & 11. 1.
 1 Thess. 1. 6.
 r Gal. 6. 12.
 s Rom. 8. 5.
 & 16. 18.
 2 Cor. 11. 12, 15.
 Gal. 6. 13.
 t Eph. 2. 6.
 Col. 3. 3.
 1 Thess. 1. 10.
 Tit. 2. 13.
 Heb. 13. 14.
 u 1 Cor. 15. 43, 51.
 Col. 3. 4.
 1 John 3. 2.

Θεὸς ὑμῶν ἀποκαλύψει. ¹⁶ Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. ¹⁷ Συμμημηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν, οὓς πολ-
 λάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.

²⁰ Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδε-
 χόμεθα Κύριον Ἰησοῦν Χριστόν, ²¹ ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώ-
 σεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ
 δύνασθαι αὐτὸν καὶ ὑποτάξαι ἐαυτῷ τὰ πάντα.

6, where see note, and xiv. 20). Cp. Heb. v. 14, *τελειῶν ἐστὶν ἡ στερεὰ τροφή*, and vi. 1, *ἐπὶ τὴν τελειότητα φερόμεθα*.

But he has not yet been *perfected*, he is not yet come to the society of just men *made perfect* (*τετελειωμένων*). Heb. xii. 23. Cp. Luke xiii. 32. He is not yet able to say that he has *finished* his course with joy. (See Acts xx. 24.) It was not till he saw that the hour of his departure was at hand that he could say as he did, *τὸν δρόμον τετέλεκα* (2 Tim. iv. 7), *I have finished the race*, and the crown of righteousness is mine. (2 Tim. iv. 8.)

— *τοῦτο φρονῶμεν*] *let us have this mind*; which he has declared in this summary of his doctrine on Justification, beginning at v. 1, and continued to v. 12 inclusive, of this chapter (where see note). For this is *σοφία ἐν τοῖς τελείοις*. (1 Cor. ii. 6.)

— *καὶ εἰ τι ἑτέρω φρονεῖτε*] And then (that is, provided ye entertain this mind, which I have declared concerning the true foundation of the faith) I say, *if ye hold any opinion concerning any thing else in a different light from what is right*, God will reveal that other thing to you in its true light.

He does not say, *εἰ τι ἕτερον φρονεῖτε*, but *εἰ τι ἑτέρω φρονεῖτε*.

That is, he does *not* say, If ye entertain any *different* and *diverse* opinion concerning that which I have declared to you as the truth; but he says, If ye hold fast to that, and if, in any thing else which I have not declared to you, ye are minded *otherwise*, God will enlighten you.

— *ἀποκαλύψει*] “*Ambulando in quod pervenimus, et, quod nondum pervenimus, pervenire poterimus, Deo nobis revelante, si quid aliter sapimus, si ea quæ jam revelavit non relinquamus.*” *Augustine* (de Gratiâ, 1).

God will be willing to reveal it to you, *if* you walk in the way of the true faith. (*Primasius*.)

16. Πλὴν] But, moreover, however that may be, whether in things not fundamental ye see then in a different light, yet take care to bear this in mind which I am about to say. See 1 Cor. xi. 11. Eph. v. 33. Rev. ii. 25, where the sense is similar: *πλὴν ὃ ἔχετε κρατήσατε*.

— *εἰς ὃ ἐφθάσαμεν*] *as far as we attained*: up to that point, to which we are advanced in the Christian faith.

On the sense of *φθάσω*, *attingo*, see Matt. xii. 28. Luke xi. 20. 1 Thess. ii. 16. Rom. ix. 31. 2 Cor. x. 14.

— *τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν*] *walk by the same rule, mind the same thing*.

The infinitive is rather *preceptive* than *imperative*: it declares what is to be done by the teacher himself, as well as by the taught. It lays down a general maxim for all. Cp. *Hesiod* (O. et D. 391), *γυμνὸν σπείρειν, γυμνὸν δὲ βοῶντιν*. Kühner (G. G. § 644). *Winer* (p. 283).

The words *κανόνι τὸ αὐτὸ φρονεῖν* are not in A, B (see *Mai*), and some Versions, and have been rejected by *Griesb.*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, particularly on the supposed ground that they are a gloss imported from Gal. vi. 16.

But there is a large amount of testimony in their favour, particularly for *τὸ αὐτὸ φρονεῖν*. And since this chapter in his last Epistle to a Christian Church is designed to be a final summary of St. Paul's teaching on the great doctrine of Justification by Faith, as distinguished from the Judaizing dogma of legal righteousness (see on v. 1), it is no argument *against* the genuineness of these words (but rather the contrary) that something similar to them occurs in other Epistles, especially that to the Galatians (vi. 16; cp. there, v. 12 to v. 16, with the present chapter, 3—9), and the Epistles to the Romans and Corinthians (Rom. xv. 5. 2 Cor. xiii. 11. Cp. Gal. v. 10), to which he would specially desire them to refer for further instruction on the topic treated of here.

17. Συμμημηταί μου] *Be ye followers together of me*; not of the false teachers. Cp. 1 Cor. iv. 16; xi. 1.

18, 19. πολλοὶ γὰρ κ.τ.λ.] He now passes on to describe

another kind of error, that other phase of Judaism, which *professed* to have *Faith* and *Knowledge*, but which indulged itself and others in *Antinomian Licentiousness*, and which had been already condemned by St. James, and to which the Apostle St. Paul himself had referred in his Epistles to the Ephesians and Colossians, and on which he *afterwards* dwelt more fully in his Epistles to Timothy and Titus, and which at length developed itself in the wild speculations and libertine extravagances of Gnosticism. See the Introductions to those Epistles.

He here points to some features of that immoral delusion; *enmity* to the Cross, denying the reality of Christ's human body and sufferings, thus subverting the doctrine of the Atonement, and the foundations of Faith and Holiness; love of carnal indulgence, consequent on the denial of the Incarnation and Passion of Christ, “*God manifested in the Flesh*,” and seeking for worldly gain (cp. 1 Tim. vi. 5. Tit. i. 10), minding the things of earth, and forgetting those of heaven, denying the future Resurrection of the body (2 Tim. ii. 18), and its assimilation to Christ's glorified body, and thus taking away the strongest motive to holiness of life.

— *ἐχθροὺς τοῦ σταυροῦ*] *enemies of the Cross of Christ*. This phrase is adopted by *S. Polycarp* in his Epistle to the Philippians (c. 12). On the sense, see the preceding note.

20. τὸ πολίτευμα—*ὑπάρχει*] We are citizens of heaven. See i. 27. The Apostle means something more than that “*our city or country is heaven*,” for men may dwell in a city or country, and yet have no share in its privileges. We have our *πολίτευμα*, or civil status, *already pre-existent* (*ὑπάρχον*) in heaven. We were citizens of heaven *before* we became citizens of earth. Observe the strong word *ὑπάρχει*. (Cp. ii. 6.) Christ, our Head and King, had ascended thither, and is there, and we, His members and subjects, are there also. Cp. Eph. ii. 6. 19. Heb. xii. 22, and the memorable passage in *Justin M.* (c. Diognētum) describing the Christian life (§ 5), *ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, ἐπὶ γῆς διατρέχουσιν ἀλλ' ἐν οὐρανῷ πολιτεύονται*, and Frag. 7 and 9, *ἐν οὐρανῷ ἡ κατοικησις ἡμῶν ὑπάρχει*.

The words of St. Paul are well paraphrased by *Tertullian* (de Coronâ Mil. 13), “*Tu, Christiane, peregrinus es mundi hujus, civis supernæ Hierusalem. Noster, inquit (sc. Paulus), municipi- palis in cœlis. Habes tuos census, tuos fastos, nihil tibi cum gaudiis sæculi.*” And again *Tertullian* says, referring to this passage, to the Martyrs (c. 3), “*Vobis corona eternitatis, brabium angelicæ substantiæ, politia in cœlis, gloria in secula seculorum.*”

Our Divine Head is gone into Heaven, and has carried our Humanity thither, and has given us the freedom of the heavenly city, and has prepared a place for us there. (John xiv. 2, 3.)

Many boast the privilege of having the freedom of Rome, and it is sold for a great price. (Acts xxii. 28.) But we have been enrolled in the Census of heaven. We, the Members of Christ, are already in heaven by virtue of the exaltation of our Head. (Cp. Eph. i. 20.) We live and act as subjects of Christ, and fellow-citizens with the Angels (Eph. ii. 19); and therefore we are *not at home* when we are *on earth*; we have here no continuing city (Heb. xiii. 14), but are journeying to our home in heaven.

21. μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως] *will change the body of our abasement, so as to be conformed to the body of His glory*. Hence *Tertullian* says (de Resur. Carnis, 55, and ad Marcion. v. 20), “*Transfigurabit corpus humilitatis nostræ conformale corpori gloriæ suæ.*” And so *Irenæus* (v. 12. 3), with the exception that he uses the word ‘*conforme*,’ and not ‘*conformale*.’

The *genitives* of the substantives *ταπεινώσεως* and *δόξης* are more expressive than *adjectives* (*ταπεινὸν* and *ἐνδοξόν*) would have been, as showing that the abasement of the body comes from *us*, but the *glory* of the body comes from *Christ*.

The Fathers rightly argue from this text for the *identity* of

IV. ¹ Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ ἀγαπητοί. ² Εὐδοκίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ³ ^b Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἰτινες ἐν τῷ εὐαγγελίῳ συνήλθισάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

⁴ ^c Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ, χαίρετε. ⁵ ^d Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς. ⁶ ^e Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν Θεόν. ⁷ ^f καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

⁸ ^g Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε·

a 1 Cor. 15. 26, 27.
2 Cor. 1. 14.
ch. 2. 16.
1 Thess. 2. 19, 20.
b Exod. 32. 32, 33.
Dan. 12. 1.
Luke 10. 20.
ch. 1. 27.
Rev. 3. 5.
& 15. 8. & 20. 12.
& 21. 27.
c Rom. 12. 12.
2 Cor. 13. 11.
1 Thess. 5. 16.
ch. 3. 1.
d Heb. 10. 25.
e Ps. 55. 22.
Matt. 6. 25.
1 Pet. 5. 7.
f John 14. 27.
& 16. 33.
2 Cor. 13. 11.
Gal. 5. 22.
Col. 3. 13.
Rom. 1. 7.
g Rom. 12. 17.
& 13. 13.
1 Cor. 13. 4—7. 1 Thess. 4. 3—5. & 5. 22.

the risen body under a change of condition. Thus Tertullian, l. c., "In resurrectionis eventu mutari licebit cum salute substantia: resurget hoc corpus nostrum quod humiliatur. Quomodo enim transfigurabit, si nullum erit?" And Irenæus, l. c., "Quod est humilitatis corpus quod transfigurabit Dominus? Manifestum est, quoniam corpus quod est caro, quod et humiliatur cadens in terram." As St. Paul himself says, "It is sown in dishonour, it is raised in glory." 1 Cor. xv. 43, and see there, v. 51—54.

After ἡμῶν *Elz.* has *eis τὸ γενέσθαι αὐτὸ*, which is a gloss. The construction is illustrated by Rom. viii. 29, *προόρισεν συμμόρφους*. Cp. *Winer*, p. 550 (who compares Matt. xii. 13), and *Kühner*, § 560. *Matthiæ*, § 414, 3.

— τῷ σώματι τῆς δόξης] Wonderful transformation! This frail body of ours, if it is conformed to the body of Christ in suffering on earth, will be also conformed to His body in glory, even to that body which is adored by Angels, and sits at the right hand of God. If all the world could weep, it would never shed tears enough for him who is excluded from that glory and consigned to everlasting shame. (*Chrys., Theoph.*)

Christ, at His own Transfiguration, gave a pledge and glimpse of the future glorious transformation of the risen Body, and thus prepared the Apostles to suffer with Him on earth, in order that they might be glorified for ever with Him, in body and soul, in heaven. See on Matt. xvii. 2, 3.

CH. IV. 3. *Nai*] *Yea*. So the best authorities. *Elz.* has *καὶ*. — σύζυγε γνήσιε] *true yoke-fellow*. St. Paul might, if he had pleased, have handed down this person's name to the praise of the world in all generations by adding a single word. But he has not done so. And now it cannot be determined who this person was. It cannot be his wife, as some have imagined. Both grammar and history (1 Cor. vii. 7) refute such a supposition. He may, perhaps, be referring to *St. Luke*, who cannot have been now at Rome (see ii. 20), and who appears to have been specially conversant with the Philippians. Cp. on 2 Cor. viii. 18.

But such particulars as these are doubtless left in uncertainty for a wise purpose, in order that we may not pretend to be wise above what is written (1 Cor. iv. 6), and also to remind us, that it is of little importance, whether our names are found recorded with honour in the world's history, provided they are found hereafter written "in the book of life." Compare what is said above, *Introduction* to the Acts of the Apostles, pp. xii, xiii.

— αὐταῖς] *them*, i. e. *Euodia* and *Synthyche*.

— Κλήμεντος] *Clement*; probably the same person who was afterwards Bishop of Rome, and whose Epistle to the Corinthians is still extant. So *Origen* in John i. 29. *Eusebius*, iii. 4, and iii. 15, and *S. Jerome*, de Viris Illust. 15. *S. Irenæus* says (iii. 3, 3), that the blessed Apostles (Peter and Paul) having founded the Church of Rome, committed the Episcopate of it to *Linus*, whom St. Paul mentions in his Epistles to Timothy (2 Tim. iv. 21), and that *Linus* was succeeded by *Anencletus*, and that after him, in the third place [*S. Jerome* says the fourth, and *Tertullian* says, de Præscr. 32, "Clementem à Petro ordinatum"], *Clement* was appointed to that Episcopate, who had beheld the blessed Apostles, and had been conversant with them, and who had their preaching still ringing in his ears, and their tradition before his eyes; and in this respect he was not single, for others were then surviving, who had been taught by the Apostles. In the time of this *Clement*, no small dissension arose among the brethren at Corinth; and the Church of Rome sent to the Corinthians a letter, very adequate to the occasion, constraining them to peace, and renovating their faith, and declaring to them

the tradition which he had recently received from the Apostles. *Clement* was succeeded by *Evaristus*. (*Irenæus*.)

On the succession of the earlier Bishops of Rome, see *Bp. Pearson*, Minor Works, ii. p. 461—468, with the additions of his learned Editor, p. 469—473. *Bp. Pearson* places the Episcopate of *Linus*, A.D. 55—67; that of *Anencletus*, to 69; that of *Clement*, from 69 or 70—83.

It has happened providentially, that while the names of so many helpers of St. Paul are not specified, the names of *Linus* and *Clement* were commemorated by him. The support of St. Paul's Apostolic authority was thus given to them and their public acts, as *Bishops* of the Church, after his death. It is not unworthy of remark, that these commemorations of them are found in Epistles written by him from *Rome*, of which City each of them was Bishop; and in his farewell Epistle, viz. in the Philipian Epistle, the last that he wrote to a Church, and that is addressed to a Colony of *Rome*; and in the second to *Timothy*, the last of all his Epistles.

— ἐν βίβλῳ (ωῆς) in the book of life. It need not, therefore, to be recorded by me.

That this saying does not imply any assertion concerning the certainty of their salvation, appears from Exod. xxxii. 32. Ps. lxi. 28. Rev. iii. 5, where names once written in the book of Life are represented as liable to be blotted out.

4. ἐγὼ] *I will say*.

4—7.] Compare these verses with what he had before said, in his first Epistle. 1 Thess. v. 16—23. See above on iii. 1.

5. Τὸ ἐπιεικὲς] See 1 Tim. iii. 3.

— ὁ Κύριος ἐγγύς] The Christian Watchword. (1 Pet. iv. 7, compared with 2 Pet. iii. 8.)

6. τῇ προσευχῇ] Cp. 1 Tim. ii. 1, 2.

7. ἡ ὑπερέχουσα πάντα νοῦν] "Pax ista præcellit omnem intellectum nostrum, neque sciri à nobis nisi cum ad celestia venerimus potest." *Augustine* (de Fide, 16).

8. Τὸ λοιπὸν] Finally. He repeats the word (see iii. 1), like one who still lingers, and is loth to bid farewell.

— ὅσα εὐφημα] "quæcunque bonæ famæ." St. Paul does not think it beneath him to pay regard to things of 'good report.' He who keeps his life clear of sin does good to himself; he who keeps it clear of suspicion, is merciful to others. Our life is necessary to ourselves, but our good name is necessary to others. Therefore the Apostle commands us to provide things honest, not only in the sight of God, but also in the sight of men (2 Cor. vi. 7, 8). And in this exhortation he does not omit to mention things of 'good report,' as necessary to be minded by us. I suppose the Apostle did not over-value the praise of men; for he says, If I pleased men I should not be the servant of Christ (Gal. i. 10; cp. 1 Cor. iv. 3. 2 Cor. i. 12). But he endeavoured not only to live a good life, but also to keep a good name—the one for his own sake, the other for the sake of other men, as well as for himself. *Bp. Sanderson* (in his excellent Sermon on Eccles. vii. 1. Vol. i. p. 1—32).

— εἴ τις ἀρετὴ] Not to be rendered, 'if there is any virtue' (for this could not be questioned), but 'whatever virtue there is.' Cp. εἴ τις θέλει, *whosoever* desires, Luke xiv. 26; and the phrase, εἴ τις ἔχει ὅρα ἀκοῦειν, *whosoever* hath ears to hear, Mark iv. 23; vii. 16, which is equivalent to ὁ ἔχων ὅρα ἀκοῦειν: and Rom. xiii. 9, εἴ τις ἐτέρα ἐντολὴ, *whosoever* other commandment there is; 1 Cor. iii. 14, εἴ τινος ἔργον μένει, *whosoever's* work shall remain; and viii. 3. See also John iii. 3, 5; vi. 53, where this phrase introduces very important doctrinal declarations.

— λογίζεσθε] 'ratiocinamini'; hence *reason upon, meditate*

h Rom. 15. 33.
2 Cor. 13. 11.

12 Cor. 11. 9.
Gal. 6. 6.

j 1 Tim. 6. 6, 8.

k 1 Cor. 4. 11.
2 Cor. 11. 27.

1 John 15. 5.
2 Cor. 12. 9.

m 2 Cor. 11. 8, 9.

n Rom. 15. 28.
Tit. 3. 14.

⁹ ^h α καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

¹⁰ ⁱ Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἰμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. ¹¹ ^j Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι. ¹² ^k Οἶδα καὶ ταπεινούσθαι, οἶδα καὶ περισσεύειν, ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. ¹³ ^l πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. ¹⁴ Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

¹⁵ ^m Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι. ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἁπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. ¹⁷ ⁿ Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν

on them, so as to practise them. Cp. Ps. cxxxix. 2, ἐλογίσαντο ἐν καρδίᾳ ἀδικίαν. Prov. xvi. 30. Εἰζὲκ. xi. 2. Hos. vii. 15. Mic. ii. 1, λογιζόμενοι κόπους καὶ ἐργαζόμενοι. Compare the use of the Italian word *ragionare*.

The thought is expressed, according to his degree, by *Horace* (1 Ep. i. 10), "Quid verum atque decens curo et rogo, et omnis in hoc sum." See also 1 Sat. iv. 137, "hæc ego mecum Compressis agito labris."

¹⁰. ἀνεθάλετε τὸ ὑπὲρ ἰμοῦ φρονεῖν] ye put forth fresh sprouts of your care for me; 'repullulastis sapere pro me' (Aug.); 'refloruistis sentire pro me.' (Vulg.)

He rejoices that they had sprouted forth afresh in their care for him, now that he was relieved by their alms, as in a second spring. Cp. Aug. (Conf. xiii. 26.)

Ἀναθάλλω is used here in an active sense, as in Ezek. xvii. 24. Eccles. i. 18. Ye had the mind of tender affection for me always, but ye now displayed it; like a tree which has life in it in winter, but which puts forth evidence of that inner life by its foliage in spring.

The Christian, in his almsgiving, is like a tree planted by the water-side, whose leaf does not wither, and which brings forth its fruit in due season. (Ps. i. 3.)

The former germinations of their loving care for the Apostle had shown themselves when he was at Thessalonica, on his first visit to Greece (v. 15), and probably when he was afterwards at Corinth. See on Acts xviii. 5, and on 2 Cor. xi. 9.

— ἡκαιρεῖσθε] ye had not a season. It was not from any barrenness on your part, that you did not put forth buds and sprouts of affection, but you had no favourable season for such spiritual vegetation.

¹¹, ¹².] On these verses, see Bp. Sanderson's Sermon, Vol. i. 113—171.

¹². Οἶδα καὶ] I know both, &c. Elz. has δὲ instead of καί, which is more expressive, and is in the best MSS.

— ἐν παντὶ καὶ ἐν πᾶσι] in each thing (taken singly), and in all (collectively).

¹³. ἐνδυναμοῦντί με] So Ignatius (ad Smyrn. 4) looking forward to martyrdom, ἐν τῷ δυνάμει Ἰησοῦ Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ πάντα ὑπομένω αὐτοῦ με ἐνδυναμοῦντος. Cp. 1 Tim. i. 12. 2 Tim. iv. 17. Elz. adds Χριστῷ, not in A, B, D*.

¹⁵. ἐν ἀρχῇ τοῦ εὐαγγελίου] at the beginning of the Gospel preached by me. He makes it a subject of praise to the Philippians, that at the beginning of his Apostolic career, when he was little known in Greece, and had rendered comparatively little service to the Churches of that Country, they, a poorer Church, had come forward, and stood alone in ministering to his needs, and had twice sent pecuniary supplies to him, even when he was in the wealthy City of Thessalonica—the capital of Macedonia.

Clement of Rome says to another Greek Church, that of Corinth (c. 47), "Take the Epistle of the blessed Paul into your hands. What did he write to you first of all, ἐν ἀρχῇ τοῦ εὐαγγελίου, i. e. at the beginning of his preaching to you?" He then refers them to the first Chapter of the first Epistle (1 Cor. i. 10). In that case the word εὐαγγέλιον seems to be used (as Cotelierus observes) of preaching by writing. Here it is said of preaching by word of mouth, and signifies 'his first preaching of the Gospel among them.' See Acts xvi. 12; xvii. 1. Cp. Sanderson (i. p. 112).

We are not to imagine (as some have done) that St. Paul's Apostolic career began at his Conversion. It is not to be dated from his Conversion at Damascus, but from his Ordination at Antioch. See Acts xiii. 3, 4.

This mention here of the kindness of the Philippians at the beginning of his Apostolic Ministry, is more striking, as a record of his thankful remembrance of them, because it is made in this Epistle, almost at the end of his Ministry.

It is observable that there is a similar retrospect in the last Epistle of all that he wrote—the Second to Timothy.

There he goes back, with grateful reminiscence, to the earliest period of his own Ministry—the persecutions he endured at Antioch, and Iconium, and Lystra (iii. 11), and to the commencement of his intercourse with Timothy (i. 5).

At the close of his career, he takes a review of the whole, from the beginning, in order that he may be duly sensible of God's continual care and love towards him. So here. An exemplary pattern of thankfulness to all—especially at the end of life.

There is a difficult passage, hitherto unexplained, in the Epistle of S. Polycarp to the Philippians, which illustrates, and is illustrated by this text.

In the Old Latin Version of S. Polycarp's Epistle, sect. xi. (the original Greek of that section is lost), we read, "Nihil tale sensi in vobis, in quibus laboravit beatus Paulus, qui estis in principio Epistolæ ejus."

This clause has been usually supposed to mean that the Philippians are mentioned in the beginning of his Epistle; but this is unintelligible. The true meaning seems to be, that they themselves are his Epistles (compare 2 Cor. iii. 2, ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε) in the beginning (ἐν ἀρχῇ) of his ministry.

— ὅτε ἐξῆλθον ἀπὸ Μακεδονίας] when I went out of Macedonia.

This circumstance is mentioned, because he was driven out of Macedonia by the inveterate rancour of the Jews, persecuting him first from Thessalonica (Acts xvii. 5—10), then following from Berea, and expelling him also thence; and thus he was forced to go out of Macedonia. Yet, he says, ye Philippians did not desert me, but succoured me even then.

— εἰς λόγον δόσεως καὶ λήψεως] for an account or reckoning (see v. 17), of giving on one side, and of taking on the other. "In ratione dati atque accepti." Augustine.

No other Church gave, and I took from no other Church but from you.

It may be said, that there could be no taking, if there was no giving.

But it is to be remembered, that the word λαμβάνειν, as applied to ministerial maintenance, signifies to take as a due. See 2 Cor. xi. 8. 20, εἰ τις λαμβάνει. The minister of God λαμβάνει by right under the Gospel, as under the Law. See on 1 Cor. ix. 14, and Irenæus iv. 8. 3, who shows the unity of both Testaments in this provision.

¹⁶. καὶ ἐν Θεσσαλονίκῃ] even in Thessalonica, that great and wealthy City, where it might be expected that some would befriend me. Ye sent and succoured me even there.

¹⁷. τὸ δόμα—τὸν καρπὸν] Observe the definite articles. The gift is not the thing that I seek for, in your love, but the fruit that aboundeth to your account, not to mine. "Non ut ego explear, sed ne vos inanes remaneatis." Aug. (Serm. 46.)

I have learnt from Thee, O Lord, to distinguish between the gift and the fruit. The gift is the thing itself, which is given by one who supplies what is needed, as money, or raiment. But the fruit is the good and well-ordered will of the giver. It is a gift, to receive a Prophet, and to give a cup of cold water; but it is fruit, to do those acts in the name of a Prophet, and in the name of a Disciple. The raven brought a gift to Elias, when it brought him bread and flesh; but the widow brought fruit, because she fed him as a man of God. Augustine (Confess.

τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ¹⁸ ὁ Ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλη- ^{o 2 Cor. 9. 12.}
ρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν ^{Heb. 13. 16.}
δεκτὴν εὐάρεστον τῷ Θεῷ.

¹⁹ Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν, κατὰ τὸ πλοῦτος αὐτοῦ ἐν ^{p 2 Cor. 9. 8.}
δόξῃ ἐν Χριστῷ Ἰησοῦ. ^{Pa. 23. 1.}

²⁰ Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. ^{Eph. 3. 16.}

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ· ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ^{q ch. 1. 11.}
ἀδελφοί· ²² ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος ^{Pa. 72. 29.}
οἰκίας. ^{& 115. 1.}

²³ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ Πνεύματος ὑμῶν. ἀμήν. ^{Matt. 6. 9, 13.}

xiii. 26, referring to St. Paul's words here, and to Matt. x. 41, 42, and to 1 Kings xvii.).

^{18.} ὁσμὴν εὐωδίας] See Eph. v. 2.

— θυσίαν—Θεῷ] An offering, therefore, not *made to me*, but to God, Whose Apostle I am. Cp. Prov. xix. 17. Matt. xxv. 35. Heb. xiii. 16. This is the true character of Christian almsgiving. Cp. i. 17, and see *Irenæus*, iv. 18. 4, where he shows that the *Jews* are no longer able to offer oblations acceptable to God; which are offered in the Church, through Christ, and there only, and by Him alone, and explains *what* those oblations are. An important lesson to those who imagine, that provided money is given, it signifies little *from whom* it comes, and *with what* motive it is given.

^{22.} μάλιστα οἱ ἐκ τῆς Καίσαρος οἰκίας] *Specially* the Christians of *Cæsar's household*—probably freedmen, and other domestics of the Palace. Cp. *Lightfoot*, *Journal of Philology*, Vol. iv. p. 57—79.

St. Paul says, "*specially* they of *Cæsar's household*," and thus shows that he had special means of intercourse with them. In his confinement on the Palatine (see on i. 13) he had become acquainted with some members of the Imperial Household.

Perhaps some of them had been employed in ministering to him, as a state-prisoner, in his detention; and he had gained influence over some who were appointed to guard him.

At Philippi, a Colony of Rome, the Apostle had preached to the *Jailor* who guarded him, and to all *his household* (τῇ οἰκίᾳ αὐτοῦ, Acts xvi. 32), and they all were baptized by him. He is now at Rome, and has made converts of *Cæsar's household*, who salute the Philippians as their brethren in Christ. Such a greeting as this must have been specially welcome to the Philippians. See above, i. 13.

The Gospel was first preached to the poor (Matt. xi. 5), and God *chose* the *weak* things of this world (1 Cor. i. 26—28), and the Apostle had shown his Christian tenderness for the large and despised class to which Onesimus belonged, by his letter to Philemon (Philem. 16). Now Christianity has found its way into the household of *Cæsar*. At length, after it had been persecuted by the *Cæsars*, it won Emperors to Christ. Thus the mustard-seed of the Gospel grew, and stretched forth its branches, and overshadowed the world. (Matt. xiii. 31. Luke xiii. 19.)

^{23.} τοῦ Πνεύματος] So A, B (see *Mat*), D, E, F, G, and *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*. *Els.* πάντων.

INTRODUCTION

TO THE

EPISTLE TO THE HEBREWS.

On the Authorship of the Epistle.

THIS Epistle has been ascribed to different persons. The names of those to whom it has been assigned may be conveniently taken into consideration in the following alphabetical order.

Apollos has been regarded as its author by many learned writers in ancient times¹. But to this opinion there are several insurmountable objections.

Apollos was of *Alexandria*²; and it may be safely affirmed, that, if *Apollos* had written the Epistle, his Christian fellow-countrymen would have been cognizant of the fact, and would have been moved by a sense of justice, as well as national zeal, to vindicate its authorship to him.

The ancient Church of Alexandria was the most learned Church of Christendom. In its Catechetical School, founded by St. Mark, it reared a succession of men eminent for erudition and literary research. The early Christian Teachers of Alexandria would not have allowed that distinguished Alexandrine Teacher to be despoiled of his due honour.

Apollos had many devoted adherents³; and if he had been the writer of the Epistle, some of them would have come forward in his native country, and elsewhere, to claim for him the credit of so signal a service to the cause of the Gospel, as the composition of the Epistle to the Hebrews.

But, as will be shown hereafter, the Christians of Alexandria, from the earliest times, unanimously ascribed this Epistle to *another person*. Not one Alexandrine writer can be cited as having assigned it to the Alexandrine Teacher *Apollos*.

Nor is this all. The fact is, that not a single Author of any note, in any part of Christendom for fifteen centuries, attributed it to *Apollos*. That opinion first appeared in the world in the sixteenth century⁴.

It is clear from the Epistle itself, that the author was known by his friends, especially those to whom it was first sent⁵; and few persons, it may be supposed, will be induced to imagine, that the authorship remained a secret for so long a time, and that it was first discovered fifteen hundred years after Christ⁶.

St. Barnabas has been supposed by others to be the author of the Epistle.

This opinion has been maintained by many able advocates with much learning and ingenuity⁷.

The most important argument in its favour is, that the Epistle is ascribed to *Barnabas*, without hesitation, by one of the most learned writers of the second and third centuries, *Tertullian*⁸.

In one of his Montanistic treatises, urging the necessity of a severe penitential discipline towards those who have lapsed into deadly sin, and having cited passages from the writings of

¹ Particularly by *Ziegler*, 1791, *Dindorf*, *Bleek*, *Tholuck*, *Credner*, *Reuss*, *Feilmoser*, *Lutterbeck*, *De Wette*, and last of all by *Lünemann*, 1856. See his *Einleitung*, p. 22.

² Acts xviii. 24.

³ 1 Cor. i. 12.

⁴ It was then broached by Luther, ad Gen. xlviii. 20: "Autor Epistolæ Hebræos quisquis est, sive Paulus sive, ut ego arbitror,

Apollo;" and see his Sermon, 1 Cor. iii. 4.

⁵ See xiii. 18, 19. 23.

⁶ Cp. *Dr. W. H. Mill*, *Prælectio Theologica*, Cantabrigiæ, 1843, p. 32.

⁷ Especially by *Ullmann*, *Studien u. Kritiken*, 1828, Vol. i. H. 2, p. 388, and *Wieseler*, *Chronologie*, p. 504.

⁸ *De Pudicit.* 20.

St. Paul in support of his own opinion, he says: "I am willing, by way of supererogation, to add the testimony of one who was a companion of the Apostles; and who is qualified, by the nearness of his own rights, to confirm the discipline of his masters. There is extant a writing of *Barnabas* to the *Hebrews*,—a man sufficiently authorized by God¹, inasmuch as Paul associated him with himself in the maintenance of self-denial², and verily the Epistle of Barnabas is more generally received among the Churches than the apocryphal Pastor³ of adulterers."

Tertullian proceeds to quote from the Epistle to the Hebrews that memorable passage which was the occasion of so much controversy in ancient times between the writers of the Church on the one side, and the partizans of the severe penitential discipline of Montanus and Novatian on the other⁴. He then adds: "The writer who received this doctrine from the Apostles, and taught this with them, had never learnt, that a second repentance was promised by the Apostles to an adulterer or fornicator."

This certainly is a strong testimony; and it derives additional cogency from the consideration, that Tertullian, who was distinguished by the extent of his learning, does not seem to have entertained any doubt as to the authorship of the Epistle; and that, if he had heard it attributed to any person of *superior dignity* to St. Barnabas, he would probably have mentioned the fact, in his desire to procure the highest sanction in his power for the testimony which he adduced from the Epistle in favour of his own tenets.

On the other hand, it is to be remembered, that in the age of Tertullian, there was but little erudition among the Christians of the West. The Latin Church had no literature before his time⁵. And Tertullian,—as this passage and *many* others in his writings show,—was accustomed to speak dogmatically, in an arbitrary, self-confident, and magisterial tone (a frailty incidental to learned men standing alone among their contemporaries), and to promulgate his own private opinions as oracles for the Church.

The ascription of this Epistle to Barnabas may be reckoned among the private opinions of this great African Father. It never took root in Christendom⁶. It was almost unknown in the East. It was not received in Cyprus, the country of St. Barnabas. Epiphanius, the learned Bishop of Salamis in Cyprus in the fourth century, who was by origin from Palestine, and therefore an important witness on this subject, knew nothing of it. He ascribed the Epistle to another author⁷.

Nor was Tertullian's opinion accepted in Africa, his own country. S. Augustine, the ablest writer of the African Church, attributes the Epistle to another,—the same person as Epiphanius⁸. So does Primasius, a learned African Bishop of the sixth century, and an excellent commentator on St. Paul's Epistles⁹, who discusses the question of the authorship. And what is of even greater importance, the Bishops of the African Church, in several Synods, ascribe it to another author¹⁰.

Besides, if Barnabas had written the Epistle, *he* would, in all probability, have prefixed his name to it. Barnabas had taken part with Peter at Antioch in the debate concerning the Ceremonial Law¹¹, and *his* name would have commended it to the favourable acceptance of the Jewish Christians. He would probably have followed the example of the Apostles St. Peter and St. James, who, in writing to Jewish Christians, placed their own names at the beginning of the Epistles which they wrote.

Yet further; it is a constant tradition of the Church that Barnabas wrote *one* Epistle; and that Epistle is not reckoned by the ancients among the Canonical Scriptures¹². Whether that Epistle is the

¹ The true reading (as *Oehler* and *Delitzsch* have pointed out) is, "à Deo satis auctorati viri," not "adeo satis auctoritatis viri."

² That is, in not claiming ministerial wages from the Churches (1 Cor. ix. 6).

³ He so calls the work entitled the "Shepherd of Hermas," the discipline of which was regarded by him as too lax, and as affording encouragement to sin.

⁴ Heb. vi. 4. 8.

⁵ Evidence has been given of this fact in another place, in the Editor's volume on "*S. Hippolytus* and the Church of Rome," chap. ix.

⁶ This statement is not contravened by the testimony of *S. Jerome* concerning the Epistle: "licet plerique eam vel *Barnabæ*, vel *Clementis* arbitrentur" (Epist. ad Dardan. 129), where "plerique" does not signify "*most persons*," but "*many*," and is designed to comprise those who ascribed it to *S. Clement*; and is to be explained by what *S. Jerome* says in another place (Cat.

Eccles. Script. 5), "Epistola quæ fertur ad Hebræos non Pauli creditur, propter styli sermonisque dissonantiam, sed vel *Barnabæ* juxta *Tertullianum*, vel Lucæ Evangelistæ juxta quosdam, vel *Clementis*, Romanæ postea Ecclesiæ Episcopi, quem aiunt ipsi adjunctum *sententias Pauli* proprio ordinasse sermone." *S. Jerome's* own opinion will be stated hereafter.

⁷ *Epiphanius*. Hær. 76. See also Hær. 42. 69, 70; the passages may be seen in *Kirchofer*, p. 14. 250.

⁸ Ad Rom. § 11, and De Doct. Christ. ii. 12, 13.

⁹ *Primasii* Commentaria in Epist. S. Pauli Præfatio Generalis, and Præfat. ad Hebr. in Vol. lxxiii. of *Migne's* Patrologia, p. 415. 686.

¹⁰ *Conc. Hippon.* A.D. 393, can. 36. *Conc. Carth.* iii. can. 47; v. can. 29.

¹¹ Gal. ii. 13.

¹² See *Euseb.* H. E. iii. 25. *Jerome*, Scr. Eccl. 6.

same as the Epistle now extant which is ascribed by some to Barnabas, is doubtful¹. If it is, then the great difference in power and authority between it and the Epistle to the Hebrews, refutes the supposition that the latter is due to him. At any rate, it is certain that *the one* Epistle which the ancient Church attributed to Barnabas, was not the Epistle to the Hebrews.

On the whole, it may be affirmed that no other ancient writer of any note can be specified as having ascribed this Epistle to Barnabas. Tertullian's opinion, however it may have arisen², is not of sufficient weight to counterbalance the arguments, positive and negative, on the other side.

S. Clement, Bishop of Rome³, is supposed by others to be the writer of this Epistle.

If, however, the ancient testimonies on this subject are examined, it will be found that they only go so far as to intimate that some persons were of opinion that the *language* of the Epistle was from him, and that they ascribed the *substance* to another person⁴, and said, that Clement either translated the Epistle from Hebrew, or clothed the thoughts of another in the dress which they now wear in the Epistle.

Our present inquiry is concerning the *subject-matter* of the Epistle.

There is no ancient authority in favour of its ascription to Clement of Rome.

On the other hand, there is a peculiar circumstance in his relation to the Epistle, which appears to refute the opinion that Clement was its author.

An Epistle of Clement himself has come down to us. In it he often quotes or refers to the Epistle to the Hebrews⁵, as has been already observed by *S. Jerome*⁶.

The use which *S. Clement* has made of the Epistle to the Hebrews is very important, as proving the primitive antiquity of that Epistle, and the high esteem in which it was held. It also seems to afford a strong presumption that Clement himself was not the Author of the Epistle to the Hebrews. He would hardly have quoted it as he does, blending passages from it with citations from Holy Scripture, if he himself had written it. And if he himself had written the Epistle to the Hebrews, which was received as Canonical Scripture by the Eastern Churches from the earliest times, it seems probable that the other Epistle, which Clement *afterwards* wrote when Bishop of Rome, in the name of the Roman Church to the Church of Corinth, would have been characterized by similar spiritual endowments, and would have attained a no less dignity than the Epistle to the Hebrews.

The Epistle of *S. Clement* to the Corinthians is (as *S. Jerome* calls it) a "very useful Epistle." It breathes a spirit of genuine Christian charity, and is dictated by an earnest desire for Christian unity. It is in every respect worthy of an Apostolic Bishop and Father. But the Epistle to the Hebrews has far higher titles; and we need not hesitate to say, that the writer of the Epistle, still extant, which was sent in the name of the Church of Rome to that of Corinth, and is universally ascribed to *S. Clement*, was not the writer of the Epistle to the Hebrews.

St. Luke has been named by others⁷ as the writer of this Epistle.

But the same observations which have already been made with regard to *S. Clement* may be applied also to *St. Luke*. Those ancient testimonies which mention his name in connexion with the Epistle, do not ascribe to him the *substance* of the Epistle, but only the *form*⁸.

St. Luke did not, according to them, conceive the plan of the Epistle, or furnish the thoughts and ideas, but only attired them in their present dress. And even this supposition is confessedly put forth as an expedient for removing a difficulty, and to account for the phenomena of the *style* of the Epistle, supposed to differ from that of the received Epistles of *St. Paul*.

¹ See *Hefele*, *Patres Apostolici*, p. 7; and *Dressel*, *Patres Apostolici*, p. x.

² If a conjecture may be allowed in this matter, perhaps the Epistle to the Hebrews may have been read by *Tertullian* in a Manuscript commencing with the Epistle ascribed to *Barnabas* (to which *Origen* refers c. Celsum, i. 63; *Clem. Rom.* Hom. i. 18; and *Euseb.* vi. 13), and the Epistle to the Hebrews not having *any name* prefixed to it, may therefore have been supposed by *Tertullian* to have been written by him. The practice of binding together MSS., the compositions of different authors, was very ancient. The Epistle of *S. Clement* is contained in the Alexandrine MS. of the New Testament. The old Latin Version of the Epistle of *Barnabas* was discovered in a MS. of a work of *Tertullian*.

³ See above on Phil. iv. 3.

⁴ See for example *Origen* ap. *Euseb.* vi. 25; and *Eusebius* himself, iii. 38; and *Jerome*, *Cat. Script. Eccl.* c. 5, quoted above.

⁵ See *Clement*, *Epist.* i. cap. 12. 17. 36. 43. 45. 56.

⁶ *Jerome*, *Cat. Scr. Eccl.* 15, "*Clemens scripsit ex personâ Romanæ Ecclesiæ ad Ecclesiam Corinthiorum valde utilem Epistolam, quæ et in nonnullis locis publicè legitur, quæ mihi videtur characteri Epistolæ quæ sub Pauli nomine ad Hebræos fertur convenire. Sed et multis de eadem Epistolâ non solum sensibus sed juxta verborum quoque ordinem abutitur; omnino grandis in utraq; similitudo est.*"

⁷ Particularly by *Grotius*, *Köhler*, and last of all, though not confidently, by *Delitzsch*, in his learned *Commentar zum Briefe an die Hebräer*, Leipzig, 1857, p. 701—706.

⁸ See for example *Euseb.* iii. 38; vi. 25.

There appear to be insuperable objections to the opinion which ascribes the Epistle to him.

St. Luke was not of Hebrew origin¹, nor is there any evidence that he was even an Hellenistic Jew. It is most probable that he was a Gentile Christian; and the testimony of Christian Antiquity derives his origin from the city of *Antioch*², the capital of Syria, the centre of Gentile Christianity.

It is by no means probable that a Gentile Christian, or even a Jewish Hellenist, would have ventured to undertake the task of writing an Epistle to the *Hebrews*.

Such an act would have savoured too much of presumption, and would not have been in accordance with the characteristic modesty of the Evangelist.

Besides, if St. Luke had been the author of the Epistle, it can hardly be doubted that the Christians of Syria, of Asia, and of Greece, would have known the fact, and would have attributed it to him.

But we find, on examination, that the Church of Antioch unhesitatingly assigned the Epistle to another person.

The Bishops assembled in a celebrated Synod in that city in A.D. 269, to examine the heretical teaching of Paul of Samosata, quote the Epistle³, and ascribe it not to St. Luke, but to St. Paul.

Thus then we are brought to the question—

I. Was the Epistle to the Hebrews written by *St. Paul*?

II. Is the *language* of the Epistle from him, or only the *substance*; or both?

These questions may be considered with reference—

(1) To *external testimony*,

(2) To *internal evidence*.

The external testimony divides itself naturally into two branches, that of the Eastern Church, and that of the Western.

The Epistle was addressed to the Hebrews of the East, especially of Jerusalem and Palestine.

Although the Author of the Epistle writes anonymously, yet those persons, to whom the Epistle was *primarily* and *especially* addressed, were acquainted with the name and person of the Author. He thus speaks to them: *Pray for us, for we are persuaded that we have a good conscience, in all things willing to live honourably; but I beseech you the rather to do this, in order that I may be restored to you the sooner . . . And again, Know ye that our brother Timothy has been set at liberty, with whom, if he come soon, I will visit you*⁴.

These and other similar expressions bespeak an individual well known personally to the friends whom he addressed.

The question therefore arises here—

What is their testimony concerning the writer? To whom did they ascribe the Epistle?

To this inquiry it may be replied, that the Churches of Jerusalem, Palestine, Syria, Asia, and Alexandria concurred in ascribing the Epistle to the Apostle St. Paul.

From Jerusalem and Palestine we have the testimony of a celebrated Bishop of Jerusalem in the fourth century, S. Cyril, who attributes the Epistle to him without any hesitation⁵.

The same may be said of Eusebius, Bishop of that city in Palestine, in which St. Paul was confined for two years, *Cæsarea*⁶, and who ascribes the substance of the Epistle to St. Paul.

The testimony of Eusebius is of more value, because the Epistle to the Hebrews has ever been regarded by the Church as one of its best safeguards against the heresy of the Arians, who sometimes appealed to Eusebius as favourably inclined to their tenets. If (says *Theodoret*, Bishop of Cyrus⁷) the Arians are not willing to listen to us concerning the benefits which the Church has received from the Epistle to the Hebrews, let them listen to *Eusebius of Palestine*, to whom they appeal as an advocate of their own dogmas. For *Eusebius* confesses that this Epistle is the work of

¹ Cp. Col. iv. 11. 14.

² *Euseb.* iii. 4. *S. Jerome*, Cat. Eccl. Scr. 7. See above, Introduction to St. Luke's Gospel.

³ *Routh*, R. S. ii. 473, 474.

⁴ Heb. xiii. 18. 23.

⁵ *S. Cyril Hierosolym.* Catech. iv., where he is treating expressly of the Canonical Books of Holy Scripture.

⁶ *Euseb.* E. H. iii. 3, where he says, "the *fourteen* Epistles of St. Paul are manifest and evident; though it is not right to be

ignorant of the fact, that *some persons*, however, have rejected that to the Hebrews, affirming that it is excepted against by the Church of the Romans as not being St. Paul's."

It ought to be added, that *Eusebius* elsewhere inclines to the opinion that the *substance* of the Epistle was St. Paul's, but the *diction* from another hand. See E. H. iii. 38.

⁷ In his Proem. to his Exposition of the Epistle to the Hebrews.

the divine Apostle St. Paul, and *that all the ancients* entertained this opinion concerning the authorship of the Epistle¹.

The testimony of the Church of Antioch, the capital of Gentile Christianity, and the centre of St. Paul's missionary labours², has been already referred to. It ascribed the Epistle to St. Paul³.

Testimonies to the same effect may be adduced from competent witnesses of the Churches of Asia and Greece.

The Council of Nicæa received it as a genuine work of St. Paul⁴. Gregory Thaumaturgus⁵, Gregory of Nazianzum, Basil the Great, Gregory of Nyssa, Theodore of Mopsuestia in Cilicia St. Paul's own country, S. Chrysostom at Antioch and Constantinople, Epiphanius of Salamis in Cyprus, Theodoret of Cyrus, the Synod of Bishops assembled at Laodicea (A.D. 363), all agreed in assigning it to St. Paul⁶.

In a word, to cite the expression of S. Jerome, "All the Greek writers received it as his".

The witness of the important Church of *Alexandria* is entitled to special attention.

That Church was of primitive origin, it was founded by St. Mark, who was with St. Paul in his first imprisonment at Rome⁷, and perhaps also at his martyrdom⁸. Its tradition was probably derived from that Evangelist.

The ancient Alexandrine Church was also distinguished by an uninterrupted succession of writers eminent for ability, for learning and enterprising research, who were reared in, or presided over, the Catechetical School of that city, even from the days of St. Mark⁹. One of the Principals of that School, in the second century, was Pantænus¹⁰, the master of the learned¹¹ Clement of Alexandria, another Teacher in that Institution.

Pantænus (as is commonly believed) ascribed the Epistle to St. Paul, and endeavoured to explain the reason of the absence of the Apostle's name from the commencement of the Epistle¹².

The Epistle was also assigned to St. Paul by the successor of Pantænus, S. Clement¹³.

The testimony of Origen, the scholar and successor of S. Clement, is substantially the same as that of his predecessors.

He says in one place that he has arguments to prove that it is a genuine work of St. Paul¹⁴; and in another he declares, "*whatever Church*" receives it as St. Paul's, let it be commended for doing so; for (he adds) it is not without reason that *the primitive writers*¹⁵ have delivered it to us as Paul's¹⁶.

It is true, that Origen in one place adverting, as S. Clement had done before him, to the difference of *style* between this Epistle and the acknowledged Epistles of St. Paul, offers another solution in explanation of that phenomenon; and expresses an opinion, "that the thoughts of the Epistle are from the Apostle, and the composition and phraseology in which they are clothed, are from some other person, who recorded the *apostolic* materials, and committed to paper what was dictated by his *master* . . . but *who* it was that reduced the Epistle to writing God knows; but the story which has reached us from *some persons* is, that Clement, Bishop of Rome, committed the Epistle to writing, and from others that it was St. Luke¹⁷."

On these testimonies two observations may be made;

First, it thence appears, that there was an *uniform* and *consistent* tradition at Alexandria in the second and third centuries, that the *substance* of the Epistle was from St. Paul.

¹ It is quoted as St. Paul's by Eusebius in extant works; e. g. de Mart. Palest. c. 11. Demonst. Evang. v. 3, in Pa. ii. Cp. Davidson's Introduction, iii. p. 192.

² See above on Gal. ii. 11.

³ See also the testimony of Ephrem, the Syrian, in the fourth century; and of Severian, Bp. of Gabala in Syria, in Lardner, ii. 482, 620.

⁴ Harduin, Concil. i. p. 402.

⁵ Cardinal Mai, Script. Vat. Nova. Coll. vii. p. 176.

⁶ See the evidence to this effect given by Lardner, iii. 329, 330. Guerike, Einleitung, p. 432, 433.

⁷ Jerome, Epist. ad Evagrium, 125.

⁸ Col. iv. 10. Philem. 24.

⁹ 2 Tim. iv. 11.

¹⁰ "In Alexandria, ubi à Marco Evangelistâ semper ecclesiastici fuere doctores," says S. Jerome, Cat. Eccl. Scr. c. 37.

¹¹ See the authorities in Routh, R. S. i. 338, 339.

¹² Euseb. vi. 13.

¹³ See the testimony of Clement in Euseb. vi. 14, where the "blessed Presbyter" is generally supposed to be Pantænus. If it is not Pantænus, yet the witness of a man to whom so learned

a person as Clement refers with so much veneration as his senior, will still command great respect. And the opinion of Pantænus, his master, may be inferred from Clement's own testimony as to the authorship of the Epistle.

¹⁴ See Euseb. vi. 14. Clement conjectured that it was written originally in Hebrew by St. Paul, and translated into Greek by St. Luke, and he constantly quotes it as St. Paul's; e. g. Stromat. ii. p. 420; vi. p. 645.

¹⁵ Origen, Ep. ad African. Vol. i. p. 19.

¹⁶ εἴ τις ἐκκλησία. This is the meaning of the phrase (see note above on Phil. iv. 8), and not 'if any Church,' as it is sometimes rendered.

¹⁷ οἱ ἀρχαῖοι ἄνθρωποι, 'the primitive men,'—not (as it has been sometimes translated) 'ancient men;' the expression is much stronger than that.

¹⁸ Origen, in Euseb. vi. 25. It has been observed by KircA- offer, p. 244, that Origen quotes the Epistle to the Hebrews about 200 times, and often cites it expressly as St. Paul's; and never attributes the *substance* of it to any other writer.

¹⁹ Origen, ap. Euseb. vi. 35.

And, secondly, it is thence also clear, that there was a *discrepancy of opinion* concerning the person who put the materials of the Apostle into *writing*. In the *earliest* account, that of Pantænus, there is *no* hint that the *diction* of the Epistle was not from St. Paul, as well as the matter; although his attention was evidently called to the question, inasmuch as he suggests a reason for the absence of St. Paul's *name* from this Epistle¹.

S. Clement puts forth a private opinion, that the Epistle is a translation from a *Hebrew original* written by St. Paul².

Origen propounds a different hypothesis,—that the *materials* of St. Paul were arranged by another writer who was *unknown*; but some mentioned S. Clement, and others St. Luke, as the person who gave it its present dress.

The *inconsistency* of these various suppositions concerning the *language* of the Epistle imparts greater force to the *consistency* of the tradition concerning its *substance*. They show, that the question concerning its authorship had even then been discussed and examined. And this uniformity of independent witnesses, who differ from each other as to the minor matter of its phraseology, and whose testimony reaches back to primitive times, and comes from the most learned school of ancient Christendom, will not easily be shaken by any conjectural theories of later criticism.

It may also be here remarked, that the variety of ancient Alexandrine speculations concerning the person to whom the *language*, apart from the substance, is due, affords a presumption that the substance and language are *not* from different hands, but from one and the same. This conclusion is confirmed by the succeeding testimony of the Alexandrine Church.

For, the tradition concerning the authorship of the *subject-matter* of the Epistle *continued* to maintain its consistency. But the various floating speculations concerning the author of the *diction*, as distinct from the substance, gradually vanished away. The author of the matter and the language was thenceforth generally regarded as one and the same person—St. Paul.

This appears from the testimony of the celebrated Dionysius, a scholar of Origen, and Bishop of Alexandria (A.D. 247), who ascribes the Epistle to St. Paul; and of Theognostus, the Head of the Catechetical school there (A.D. 282), and of Peter, the celebrated Bishop of that city (A.D. 300³), and of his successor Alexander in 313⁴, and, finally, of the two great Bishops of that see, namely, S. Athanasius and S. Cyril⁵. All these ascribed the Epistle—both in substance and form—to St. Paul.

Before we pass from the testimony of the East to that of the Western Church, we may observe that the most ancient Greek Manuscripts, now extant, of St. Paul's Epistles, place the Epistle to the Hebrews *among* St. Paul's Epistles. They do *not* place it *after* the Pastoral Epistles (as is done in the Vulgate and in our own Authorized Version), but *before* them.

In the Alexandrine Manuscript, and in the Codex Vaticanus, and in the Codex Ephrem, and in the Codex Coislinianus, and also in some Cursive Manuscripts⁶, the Epistle to the Hebrews follows immediately after the Epistles to the Thessalonians⁷.

It is also deserving of remark, that in still *more ancient* Greek Manuscripts than any which we now possess, the Epistle to the Hebrews was placed immediately after that to the *Galatians*, and *before* that to the *Ephesians*⁸.

From this testimony of ancient Manuscripts, it is evident that at the time when those Manuscripts were written, the Epistle to the Hebrews was reckoned among those of St. Paul.

Let us now turn to the testimony of the *West*.

S. Clement, Bishop of Rome,—whom St. Paul himself mentions with affection as one of his own *fellow-labourers whose names are in the book of life*⁹,—quotes the Epistle, as has been already observed, but he does not say that it was written by St. Paul.

¹ Euseb. vi. 14.

² In Euseb. vi. 14.

³ In his 9th Canon. See Routh, R. S. iii. 333; and as to Theognostus, ibid. iv. 27, ed. Oxon. 1818.

⁴ See Lardner, ii. p. 302.

⁵ Ibid. ii. p. 400, 401; iii. p. 9.

In the very valuable Ancient Catena lately published for the first time by Dr. Cramer (Oxon. 1844) from Cod. 238 of the Imperial Library at Paris, are numerous Scholia of S. Cyril, S. Athanasius, and others, recognizing the Epistle as St. Paul's.

⁶ Codd. 17. 23. 47. 57. 71. 73, and others. See Tischendorf, N. T. ed. 1858, p. 555.

⁷ And it is so placed in Lachmann's edition, p. 537.

⁸ As appears from the marginal numerals of the sections as they still stand in the Vatican Manuscript. See Cardinal Mai's note, p. 429, and Lachmann, p. 537.

It is placed immediately *before* the Epistle to the Galatians in the most ancient MSS. of the Sahidic Version. See Zoega, in Catal. Codd. Copt. MSS. p. 186. Tischendorf, N. T. p. 555, ed. 1858.

⁹ See Phil. iv. 3.

On the other hand, he does not ascribe it to *any one else*. He does not specify the name of the Author.

This mode of dealing with the Epistle on the part of S. Clement, who doubtless knew the author, does *not* indicate an opinion on his part, as some seem to think, that St. Paul was *not* the Author.

The Author of the Epistle to the Hebrews, whoever he was, had written *anonymously*; and doubtless he had good reasons for doing so. *If* the writer was *St. Paul*, then S. Clement, who was an intimate friend of the Apostle, and wrote soon after his decease, would know and respect those reasons, and would be guided by them. As a fellow-labourer and follower of the inspired Apostle, he might well be inclined to quote the Epistle, in order to show his reverence for it as a part of Canonical Scripture, and to commend it as such to the reverent use of the faithful; and the more so, because the Epistle was anonymous, and could not *commend itself*, as the other Epistles of St. Paul do, by his Apostolic name prefixed to them. But, in his love for the Author, he would not do what the Author himself had not done; he would not betray the secret, and publish his name to the world at large, at that early date, when the reasons for not divulging it were still in force. He would quote the Epistle to the Hebrews as divinely-inspired Scripture, and would leave it to Time to make known the name of the Author.

This is precisely what is done by S. Clement.

The testimony of Tertullian, ascribing it to Barnabas, has been already considered.

It must, however, be noticed again, because it seems to afford some explanation of the manner in which the Epistle was regarded by some in the Roman Church in the age of Tertullian, that is, the second and third centuries.

Tertullian, we have seen, refers to the earlier portion of the *Sixth Chapter* of the Epistle. It is observable, that he does this in one of his Montanistic treatises, in which he is denouncing in no measured terms what he regarded as the lax and dissolute discipline of a branch of the Western Church, most probably the Roman¹.

In this treatise Tertullian ascribes the Epistle to Barnabas.

The Western Church at that time possessed no writers that could be compared with Tertullian in learning. Indeed, with the single exception of Minutius Felix, no *Latin* Christian writer of any note belongs to that period.

Besides, the Latin Church was then harassed by the Montanists from the East, and afterwards by the Novatians from Africa.

Both of these sects found, as they imagined, a strong testimony in behalf of their rigorous penitential discipline in that portion of the Sixth Chapter of the Epistle which had been cited by Tertullian in his Montanistic Treatise, "*de Pudicitia*."

The Roman Church, in the stress of controversy for which she was then little qualified, and in the lack of time for research, and of critical aid and resources, may probably have been so much influenced by Tertullian's bold and peremptory assertion (ascribing the Epistle to Barnabas), together with her own desire to get rid of the inconvenient argument which he and her Montanistic adversaries invoked against her from that Epistle, that she may have not been very reluctant to allow the authorship of the Epistle itself to be regarded as *doubtful*; and some of her controversialists may have thus been led even to accept Tertullian's assertion, and to affirm that it was written by some other Author than St. Paul².

Accordingly we find that one of her champions is signalized as having *omitted* the Epistle to the Hebrews from the catalogue of St. Paul's Epistles.

This was Caius. It is observable that *he* was celebrated for his strenuous efforts *against Montanism*, and it is expressly recorded, that "he mentions only *thirteen* Epistles of St. Paul, not enumerating the Epistle to the Hebrews with the other Epistles," and that he does this in a treatise *against Montanism*³.

It does not follow from this statement, that Caius and his friends actually *denied* that the

¹ *De Pudicitia*, c. 1. Audio edictum esse propositum et quidem peremptorium, Pontifex scilicet Maximus Episcopus Episcoporum dicit, "Ego et moechie et fornicationis delicta penitentia functis dimitto." Cp. *Bp. Kaye on Tertullian*, p. 239.

² It does not indeed appear that Novatian himself laid much stress on that passage of the Epistle to the Hebrews. The Novatians certainly did so; and this circumstance led to its dis-

paragement by some Western writers. See the express testimony of *Philastrius* (Bp. of Brescia A.D. 380), who says (*de Hæresibus*, lxxxix.) that "there are some persons who do not regard the Epistle to the Hebrews as St. Paul's, and that it is not publicly read by them . . . on account of the *Novatians*." He then proceeds to vindicate the sixth chapter (v. 4—6) from the Novatian misconception.

³ *Euseb.* vi. 20.

Epistle was St. Paul's. He may have thought only that it was *doubtful*, whether it was St. Paul's or no, and therefore in enumerating his Epistles, he did not set it down in the list. But it must be carefully borne in mind, in arguments concerning the authorship of books of Scripture, that there is a very wide difference between *doubts* and *denials*.

The same remark may be made on the ancient Latin Canon of Scripture, first published by Muratori, and dating from the second half of the second century¹.

The Epistle to the Hebrews is not mentioned in this Canon; and it says that St. Paul wrote only to *Seven Churches*².

But this document is in a fragmentary condition. It does not mention some Epistles which were generally received as canonical, namely, the first Epistle of St. Peter and St. John. And the *canonicity* of the Epistle to the Hebrews cannot be doubted, whatever may be said of the authorship.

Therefore the authority of this document is not of much weight in the present inquiry.

Thus then, though doubts existed in the Western Church concerning the Pauline origin of the Epistle to the Hebrews, yet we have little evidence of any distinct *assertions* that it was *not* written by the Apostle.

There are two eminent *Greek* writers who lived in the second and third centuries, and who were connected by many associations with the *Latin Church*, whose testimony deserves attention—S. Irenæus, Bishop of Lyons, and his disciple, S. Hippolytus, Bishop of Portus, near Rome.

It is said by some³, that Irenæus and Hippolytus asserted that the Epistle to the Hebrews was not by St. Paul.

As to Irenæus, he knew the Epistle, and quoted it⁴, and if the fragments discovered by Pfaffius are genuine, he ascribed it to *St. Paul*⁵.

With regard to S. Hippolytus, there is no positive testimony on either side in his extant writings; and it is certainly worthy of remark that he does *not quote* the Epistle.

Nor does S. Cyprian quote it in any of his surviving works⁶.

Perhaps both of these writers, especially the latter, were deterred from doing so by the confident assertion of Tertullian, that it was a work of Barnabas, while others ascribed it to St. Paul; and they may have thought it wiser to *suspend their own judgment*, and may therefore have abstained from appealing to it, as being, in their opinion, of doubtful origin.

But this *abstinence*, with regard to this Epistle, seems rather to show that the writers who *abstain* from quoting it, were not qualified to give evidence concerning it.

For, whatever may be thought of its *Authorship*, no one can doubt of its *Inspiration*. And, as an *inspired writing*, it was entitled to be quoted, whoever might be its author; and it was *as much* entitled to be *quoted*, as any book whose author was *known*.

Let it also be supposed, for argument's sake, that Cyprian and others in the *west*, not only entertained *doubts* concerning its authorship, but even *denied* that it was written by St. Paul.

Then we may add, that the judgment of the Western Church *after* their times, more strongly *confirms* the Pauline origin of the Epistle;

Their doubts—for they did doubt,—and their denials—if they did deny—must certainly have led to a *careful examination* of its authorship.

Its claims to be a work of the Apostle St. Paul must have been minutely scrutinized and severely tested.

What, then, was the result?

Did the *doubts* or *denials* of the *Western Church* overrule the *affirmatory* tradition and judgment of the *Eastern Churches*?

Or, did the *assertions* of the East prevail over the *hesitations* and *negations* of the *West*?

The answer to these questions is easy;

¹ See Routh, R. S. iv. p. 26. Westcott on the Canon of N. T., p. 236. 557.

² This assertion, however, on which much stress has been laid by some, does not exclude the Epistle to the Hebrews; for the Hebrews could hardly be said to be a *Church* in the sense that the Romans, Corinthians, and others residing in specific cities, and addressed as such by St. Paul, are *Churches*.

³ By Stephen Gobat, in Phot. Bibl. Cod. 232: 'Ἰππόλυτος καὶ Εἰρηναῖος τῇ τοῦ Εὐβλαίου Ἐπιστολῇ Παύλου οὐκ ἐκείνου

ἐλάλῃ φασιν.

⁴ Euseb. H. E. v. 26. See also Iren. contra Hæreses, ii. 30. 8, '*verbo virtutis suæ*,' which appears to be from Heb. i. 3, and the argument and language in Iren. iii. 6. 5, seems to be from Heb. ii. 15.

⁵ Ed. Lug. Bat. 1743, p. 26, where he quotes Heb. xiii. 16, as written by *St. Paul*. See *ibid.* p. 119.

⁶ Cp. Guericke, Einleitung, p. 436.

The doubts of the West were dispersed in the fourth century, and did not appear again, till they were revived by one or two persons in the sixteenth.

The Epistle to the Hebrews was received as a genuine work of St. Paul by S. Hilary, Bishop of Poitiers (A.D. 368¹), by S. Ambrose, Bishop of Milan, by S. Jerome, and by S. Augustine (not, however, without some hesitation), by Innocent, Bishop of Rome², by Primasius, Isidore, Haymo, Alcuin, and Aquinas³, and by the general consentient voice of the Western Church; and it was accordingly inserted as a genuine Epistle of St. Paul in the Canon of the Councils of Hippo, Carthage, and, lastly, of the Council of Trent⁴; and was received by the Church of England as such in her Authorized Version of Holy Scripture⁵.

All the Churches of Western Christendom agreed with all the Churches of the East in receiving the Epistle to the Hebrews as the work of St. Paul.

This result is the more convincing and satisfactory, even on account of the doubts and denials which the Church had to traverse, and through which she pursued her course, till she arrived at her conclusion.

The doubts and denials of former ages prove that the question was diligently sifted at a time when ample evidence was at hand for settling the question. Doubts existed; therefore the question was examined, and decided; and the doubts disappeared. And so those doubts themselves have been of great service. They are like the doubts of St. Thomas concerning Christ's Resurrection⁶. He doubted, and was convinced; and *we* are convinced by means of his doubts. The result of such doubts is—that we need never doubt.

As to the *internal* evidence afforded by the Epistle itself, it is true that the absence of *St. Paul's* name from its commencement *seems* to present a presumption in the first instance *against* its ascription to him.

But on examination, this circumstance may appear rather to be in favour of its Pauline origin.

The Epistle was written by some inspired person in the Apostolic age. Whoever its author may be, the Epistle itself is a part of Canonical Scripture.

The author, whoever he is, in writing *anonymously*, deviates not only from the usage of *St. Paul*, but from that of *the other* writers of *Epistles* in the New Testament⁷.

The questions therefore arise—

What divinely-inspired person would be *most* likely to *write*, and to write *anonymously*, to the *Hebrews*? Would St. Paul, or would any one else?

The Epistle was designed *primarily* for the *Jewish Christians of Palestine*⁸, who were tempted to relapse into Judaism, and for *other Jewish Christians*, and also for the benefit of *Jewish readers* throughout the world, and lastly for universal use.

It was designed for enemies as well as for friends, for Judaizing Christians, and for unchristianized Jews.

Of all the Apostles or Apostolic men of the primitive age, no person would be better qualified, and no one would be more desirous, to write such an Epistle to such parties as these, than *St. Paul*. He was a Hebrew of the Hebrews⁹, an Israelite of the seed of Abraham¹⁰; he had been brought up at the feet of Gamaliel; he was a Pharisee, the son of Pharisees¹¹; he had been made an instrument in the hands of the Jewish Sanhedrim for persecuting the Church. Therefore he owed to them and to the Church a debt of Christian reparation. He was consumed by a fire of zeal and love for the souls of his brethren, his kinsmen according to the flesh; so that, if it were possible, he could wish himself to be anathema for their sakes¹². He had made collections in Asia and Greece for the

¹ De Trin. iv. 11.

² See the authorities in *Lardner*, iii. 330, 331; and in *Credner*, p. 501—509; and *Guerike*, p. 436; and *Davidson*, 179—185.

³ See *Credner*, p. 510, 511.

⁴ Session iv. A.D. 1546. Labbé, Concilia, xiv. p. 746: "Pauli Apostoli ad Hebræos."

⁵ Also in her Book of Common Prayer, in the Office for the Visitation of the Sick, she thus speaks: "*St. Paul* saith in the twelfth chapter to the Hebrews;" and in her Form for the Solemnization of Matrimony she says, "Marriage is commended of *St. Paul* to be honourable among all men," i. e. in Heb. xiii. 4.

⁶ John xx. 24—29.

⁷ The Epistles of St. John form no exception. The first words of them sufficiently bespeak the Author, though he does not name himself.

⁸ As was the opinion of *Chrysostom*, *Theodoret*, *Jerome*, and the *Alexandrine* Fathers (see *Credner*, p. 562), and has been satisfactorily proved by *Stuart*, in his Introduction, §§ 4. 10.

⁹ Phil. iii. 5.

¹⁰ 2 Cor. xi. 22.

¹¹ Acts xxii. 3; xxiii. 6; xxvi. 5.

¹² Rom. ix. 2, 3; x. 1.

temporal needs of his poor brethren at Jerusalem¹; and his last visit to that city had been paid for the purpose of bringing alms to his nation². How much more desire would he feel to provide spiritual food, such food as is provided in the Epistle to the Hebrews, for their immortal souls!

But if he had prefixed *his name* to the Epistle, he would have run the risk of marring his own labour of love.

The name of *Paul* was obnoxious to Judaizing Christians on account of his uncompromising conduct at Antioch³, and for his bold assertion of the doctrine of Universal Redemption by Christ. And he had been constrained to use stern language, and to utter solemn warnings against *those* of the *concision* in the last Epistle which he wrote in his first imprisonment at Rome, the Epistle to the Philippians⁴. His name was still more offensive to the Jews; he was abhorred by them as a renegade and an apostate. The last time that he had been at Jerusalem, when he declared to them that he had been sent to preach to the *Gentiles*, they cried out, "Away with him, it is not fit that he should live⁵." And more than forty of them banded themselves under an oath, that they would neither eat nor drink till they had killed Paul⁶.

In a word, though as a Hebrew, a Pharisee, and a former persecutor of the Church, and as a divinely-inspired Apostle, St. Paul was specially *competent* to write such an Epistle, yet as he was the Apostle of the *Gentiles*, and the author of such Epistles as those to the *Galatians* and the *Romans*, the name of Paul could not be acceptable to many of those for whom the Epistle to the Hebrews was designed.

Suppose that in writing an Epistle to the Hebrews he had followed his usual practice, and had prefixed *his name* to it. What bitter feelings of rancour would the sight of that name have excited in the minds of many whom he desired to win to Christ! They would have recoiled from it with disdain and execration. The very first word of the Epistle would have deterred many of them from reading it; it would have almost frustrated the purpose for which the Epistle was written, and would have stirred in their hearts those angry passions, which he, who had taught others to put no stumbling-blocks in another's way, and to give no offence to Jews or Greeks, would have been the last to awaken⁷.

The Apostle St. Paul, acting in conformity with the precepts of love, which he himself had delivered, would not expose any to such temptations as these; he would not provoke the jealousy and malignity of any, and so cause them to sin; he would not gratuitously excite the least prejudice against himself, and still less against the Gospel of Christ; he shrank from no necessary avowal of the Truth; he had suffered the loss of all things for the Gospel; and finally he shed his blood in its cause. But in a spirit of holy wisdom and divine charity, which he had learnt from his Master, Christ⁸, he did all in his power to make that Truth lovely and attractive, even to its worst foes.

He would not, indeed, *withhold* his name where it was needed; but he would not *obtrude* it where it would provoke hatred, and repel any from that Gospel which he was sent to preach.

On the whole, then, as to the present point, we may thus conclude:—

The Epistle to the Hebrews was written by some person in the Apostolic age. It is anonymous. It is a part of Canonical Scripture. The divinely-inspired Author, whoever he was, whose consummate wisdom is apparent from the Epistle itself, was guided by God's Spirit, not only in writing the Epistle, but in *not prefixing* his name to it. And if *St. Paul* had written such an Epistle as this, we recognize strong and sufficient reasons why *he* should have been restrained from following his usual practice, and that of other writers of Epistles, and from inserting his own name at its commencement.

But we do *not see* similar reasons of equal force for the suppression of the name of *Apollos*, or *Barnabas*, or *Clement*, or of any other person, to whom the Epistle has been ascribed.

Therefore the *non-appearance* of the Author's name in the Epistle to the Hebrews does not diminish, but rather increases, the probability that its Author was St. Paul⁹.

¹ Rom. xv. 25.

² Acts xxiv. 17.

³ Gal. ii. 11—13.

⁴ Phil. iii. 2.

⁵ Acts xxii. 22.

⁶ Acts xxiii. 12.

⁷ See 1 Cor. x. 32. Rom. xiv. 13.

⁸ See the precepts of Christ, Matt. x. 23, and this example in

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declining the malice of his enemies, Matt. ii. 13; xii. 16. Luke iv. 29, 30. John viii. 59, and St. Paul's own practice, Acts ix. 25; xiv. 6; xvii. 14.

⁹ The above reasons were well urged in early times by *Augustine*, *Exposit. Epist. ad Rom. sect. 11*; and more at length by another African Bishop, *Primarius*, in the sixth century, in his Preface to this Epistle.

But are we, therefore, to imagine that the Epistle was not *known* to be his by his *friends*, to whom it was sent? No; doubtless the bearer of the Epistle communicated to *them* the quarter from which it came. And the Epistle itself, as has been already observed¹, bears evidence that the Author was known to them. He desires their prayers, and promises to visit them². The mention also of the name of our *brother Timothy*, who had been St. Paul's associate from his youth, for many years, and is called "his brother" in several of his Epistles³, would suggest to his friends the name of St. Paul.

Let it also be remembered that there was a special token by which his Epistles were to be discerned by his friends.

Each of the *Thirteen* Epistles, to which St. Paul's name is prefixed, contains near its close his Apostolic Benediction, "*Grace be with you.*" And, in one of the *first* Epistles which he had written, he had announced that this would be the *token* in *every* Epistle, and that *so* he would *write*⁴. And *no other* writer of Scripture uses this token during St. Paul's lifetime⁵. It was reserved to him as his special badge and cognizance.

And this Apostolic Benediction, found at the close of each of the acknowledged Thirteen Epistles of St. Paul, is found also at the close of the Epistle to the Hebrews⁶.

We may now advert to some *objections* that have been made to this conclusion.

1. On the ground of *discrepancy of style* between this and St. Paul's received Epistles.

In his acknowledged Epistles, the Apostle speaks with authority, and rebukes with sternness. But the language of the Epistle to the Hebrews is, for the most part, mild, gentle, and subdued.

The style of his undisputed Epistles is vehement and abrupt, and, as he himself says, he does not use excellency of speech, or enticing words of man's wisdom, but is rude in speech⁷.

But, as *Origen*⁸ and others have observed, the Epistle to the Hebrews has more of a Grecian air in its composition than those *other* Epistles; its periods flow in smoother and more harmonious cadences, its arguments are arranged with systematic exactness, and the Epistle resembles the work of a practised orator.

But these phenomena are not inconsistent with the conclusion already stated.

In the first place, the Epistle to the Hebrews hardly admits of being compared with the received Epistles of St. Paul. It partakes rather of the character of an address *spoken* than *written*; it is rather an *oration* than an *Epistle*. It is like a voice of warning and exhortation uttered by one of God's Ancient Prophets to His Own People. It is the utterance of a Christian Isaiah. Being formed, as it seems, on such a prophetic model, it naturally assumed a different tone and character from an Epistle, and can scarcely be compared with such a composition.

Next, it can scarcely be supposed, that the divinely-inspired Apostle St. Paul *could not* write in *different* styles on *different* occasions, and to *different* persons. Even uninspired men can do this. Great Masters can paint in different manners; and great Authors can write in different styles.

What more different, than S. Cyprian's Epistle to Donatus⁹, and the rest of his works? What more different, than the beautiful lyrical effusions of Aristophanes¹⁰, and his comic raillery? What more different, than the exuberant luxuriance of Lycidas and Comus, and the sober severity of Samson Agonistes and Paradise Regained?

An eminent ancient critic, Longinus¹¹, speaking of the different styles of the Iliad and the Odyssey, has some remarks which are relevant to this question. He compares the genius of Homer, as displayed in the Iliad, to the sea in its full strength; and in the Odyssey, to the same sea gently subsiding in a quiet calm. It is the same Sea in both, but in different states. There are, says he, signs of *old age* in the *Odyssey*, but it is the *old age* of *Homer*.

The mind of the great Apostle must have been in a very different condition when writing the Epistle to the Hebrews (supposing him to have been the Author) from what it was in when he

¹ See p. 355.

² Heb. xiii. 18, 19. 23.

³ 1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1. Cp. *Bp. Pearson*, Opera Postuma, p. 359, where he adverts to this circumstance, and thus expresses his opinion as to the authorship of the Epistle: "Eam Epistolam esse Pauli non video quomodo quisquam negare possit, nisi putet de eâ re semper dubitandum esse de quâ quisquam aliquando dubitaverit."

⁴ See note above, 1 Thess. v. 28.

⁵ It is found only in the Apocalypse, written *after* St. Paul's death.

⁶ See also another consideration deducible from this fact, below, p. 368, note.

⁷ 1 Cor. ii. 1. 4. 13. 2 Cor. xi. 6.

⁸ Ap. *Euseb.* vi. 25.

⁹ As Augustine has observed, De Doct. Christ. iv. 31.

¹⁰ Such as Nubes, 300—312.

¹¹ De Sublimitate, sect. ix.

wrote his earlier Epistles. He was now "Paul the aged¹." This Epistle was the last great effort of his mind. Even, therefore, on the ground of a change of physical temperament, we might expect some change of style.

But, waiving such considerations as these, as being perhaps less applicable to *inspired* writers, we may reflect, whether there were not some *special circumstances* in the condition of the *writer* (supposing him to be St. Paul), and of *those persons* whom he addressed in the Epistle to the Hebrews, which would necessitate such a modification of style, as has been described.

The Author has *purposely* concealed his *name*, and for the same reasons he might be unwilling to discover himself to all by *his style*.

He does not speak in the *same* authoritative *tone* as in his other *Epistles*. No; for he was speaking to a very *different class* of persons.

St. Paul might well speak with authority to the Thessalonians, Galatians, and Corinthians, for they were his spiritual children; and even to the Romans, for he was the Apostle of the Gentiles.

But in writing to the *Hebrews*, especially the Hebrews of *Jerusalem*, he could not forget what he himself was, and what they were.

At Jerusalem he had shed the blood of St. Stephen. He had been a blasphemer and a persecutor, and injurious². He could not write to the Hebrews without feelings of penitential self-humiliation, and compassionate forbearance, which must subdue his spirit, and chasten his style.³ He would write to them as one who would "deal gently with the ignorant, and with those who were out of the way⁴."

Besides, among the Hebrews were some, who were to be regarded by him with dutiful veneration, as the fathers of the Ancient Church of God, the descendants of Abraham, the representatives of Moses and Aaron, and of the august line of Priests and Prophets of the old Dispensation. How could he address such personages as these, except in a reverential tone of quiet reserve, and measured self-control?

Again; he had *deliberately* and *purposely* adopted an energetic and vigorous, a plain and unadorned style, in writing to the *other Churches*, lest any one should allege that he had fascinated them with bewitching words of *man's wisdom*, and had converted them to Christianity by the allurements of an artificial Rhetoric⁵. He had *studiously* done this, in order that their faith might not "stand in the wisdom of men, but in the power of God."

But the *Hebrews* were a different class. They could not be spoilt by the graces of polished language. There was no danger that it should be said, that he had enchanted them by harmonious diction, and charmed them into belief by Grecian eloquence.

And when the Epistle to the *Hebrews* came to be disseminated, as it would be, and as it was, among the *Greeks*, and *Romans*, and *Asiatics*, they would derive great pleasure and profit from the proof which it brought with it, that St. Paul had been *able*, if he had been *willing*, to write with equal beauty and harmony of diction to *them*, and that he had *abstained* from doing so, because he preferred God's glory, and their salvation, to any applause that could accrue to himself, from the splendour of human Eloquence.

It is true, that the Epistle to the Hebrews differs in style from the undisputed Epistles of St. Paul to other Churches. But it is also true, that the Hebrews differed much from them, and that St. Paul's condition in addressing the Hebrews was very different from his position in writing to others. These differences in the condition of the writer and of the parties to whom he writes, seem amply sufficient to account for the difference of style⁶.

Further, as has been shown by others, together with this circumstantial difference of form and expression, there is a substantial similarity of thought and matter⁷, and frequently even of words⁸, between the Epistle to the Hebrews, and the acknowledged Epistles of St. Paul.

¹ Philm. 9.

² 1 Tim. i. 13.

³ Heb. v. 2.

⁴ 1 Cor. ii. 1—6.

⁵ Compare note below, on iv. 5.

⁶ The allegations as to discrepancies and divergences of *teaching*, in this Epistle and the received Epistles of St. Paul, have been so well disposed of by *Stuart*, Introduction, § 27; and by *Davidson*, Introduction, iii. 215—225, that it seems superfluous to repeat them.

As to the objections raised from Heb. ii. 3, "confirmed to

us by those who heard him;" and on ix. 4, as to the *θυμιατήριον*, see notes there.

The objections raised by some upon supposed inaccuracies as to the Temple-worship, proceed from inadvertence to the fact that the writer is speaking of the Levitical *Tabernacle*; and they who urge such objections are impugning not only the *Pauline origin*, but the *Canonicity* of the Epistle, which was universally acknowledged, and is firmly established.

⁷ See the work of the Rev. C. Forster, B.D., On the Apostolical Authority of the Epistle to the Hebrews, London, 1838, sect. i—iv. See also *Stuart*, Introduction, sect. 23. Cp. note below,

2. The use of the *Septuagint Version* in quotations from the Old Testament, has also been adduced as an *objection* to the Pauline origin of the Epistle. *in the Hebrew language*

on Heb. xiii. 5. Some of these verbal resemblances may be noted here.

HEBREW i. 2. δι' οὗ [Ἰησοῦ Χριστοῦ] καὶ τοῦς αἰῶνας [ὁ Θεὸς] ἐποίησε.
i. 3. ὅς ἐστιν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.

i. 3. φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.
i. 4. τοσοῦτον κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφερότερον παρ' αὐτοῦς κεκληρονόμηκεν ὄνομα.

i. 5. υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.
i. 6. τὸν πρωτότοκον . . .

ii. 2. ὁ δι' ἀγγέλων λαλήθεις λόγος.

ii. 4. σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ Πνεύματος ἁγίου μερισμοῖς.

ii. 8. πάντα ὑπέταξας ὑπὸ κάτω τῶν ποδῶν αὐτοῦ.

ii. 10. δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα.

ii. 14. ἵνα . . . καταργήσῃ τὸν τὸ κρῖτος ἔχοντα τοῦ θανάτου, τοῦτ' ἐστὶ, τὸν διὰβολον.

ii. 16. σπέρματος Ἀβραάμ, that is, Christians.

iii. 1. κλήσεως ἐπουρανίου.

iv. 12. ὧν γὰρ ὁ λόγος τοῦ Θεοῦ . . . καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν διστομον.

v. 8. καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.

v. 13. νῆπιος γὰρ ἐστι.

COL. i. 16. τὰ πάντα δι' αὐτοῦ [Ἰ. Χ.] ἐκτίσται.

i. 15. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου.
Phil. ii. 6. ὅς ἐν μορφῇ Θεοῦ ὑπάρχων.
2 Cor. iv. 4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

Col. i. 17. τὰ πάντα ἐν αὐτῷ συνέστηκε.
Eph. i. 21. ὑπεράνω . . . παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.
Phil. ii. 9. ὁ Θεὸς . . . ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων, κ.τ.λ.

Acts xiii. 33. υἱὸς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.
Rom. viii. 29. εἰς τὸ εἶναι αὐτὸν τὸν πρωτότοκον.

Col. i. 15. πρωτότοκος πάσης κτίσεως. 18. πρωτότοκος.
Gal. iii. 19. ὁ νόμος . . . διαταγὴς δι' ἀγγέλων. See Acts vii. 53.

1 Cor. xii. 4. διαρέσεις δὲ χαρισμάτων ἐσὶν, τὸ δὲ αὐτὸ πνεῦμα.

xii. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

Rom. xii. 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ὑμῖν διάφορα.

1 Cor. xv. 27. Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

Eph. i. 22. καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.
Phil. iii. 21. ὑποτάξαι ἑαυτῷ τὰ πάντα.

Rom. xi. 36. ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν πάντα.

Col. i. 16. τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν.

1 Cor. viii. 6. εἰς Θεὸς . . . ἐξ οὗ τὰ πάντα καὶ εἰς Κύριος . . . δι' οὗ τὰ πάντα.

1 Cor. xv. 26. ἐσχάτος ἔχθρὸς καταργεῖται ὁ θάνατος.
2 Tim. i. 10. καταργήσαντος μὲν τὸν θάνατον.

Gal. iii. 29. εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ.

iii. 7. οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.
Phil. iii. 14. τῆς ἁγίας κλήσεως τοῦ Θεοῦ.

Rom. xi. 29. ἡ κλήσις τοῦ Θεοῦ.

Eph. vi. 17. τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ.

Phil. ii. 8. ἐταπεινώσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου.

1 Cor. iii. 1. ὡς νηπίοις ἐν Χριστῷ.
Eph. iv. 14. ἵνα μηκέτι ὦμεν νήπιοι.

Rom. ii. 20. διδάσκαλον νηπίων.

Gal. iv. 3. ὅτε ἦμεν νήπιοι.

HEBREW v. 14. τελείων δὲ ἐστὶν ἢ στερεὰ τροφή.

vi. 1. τελειώματα.

vi. 3. ἐάνπερ ἐπιτρέψῃ ὁ Θεός.

vi. 10. τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

viii. 5. ὅτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.

x. 1. σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων.

viii. 6. κρείττονός ἐστι διαθήκης μεσίτης.

viii. 10. καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς.

ix. 15. θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβασέων.

x. 19. ἔχοντες . . . παθήσας εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ.

x. 28. ἐπὶ δυσὶν ἢ τρισὶν μέρτυσιν ἀποθνήσκει.

x. 30. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

x. 32. ἀλλήλων . . . τῶν παθόντων.

x. 33. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

x. 32. ἀλλήλων . . . τῶν παθόντων.

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x. 32. ἀλλήλων . . . τῶν παθόντων.

x. 30. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

1 Cor. xiv. 20. ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.

Col. iii. 14. σύνδεσμος τῆς τελειότητος.

1 Cor. xvi. 7. ἐάν ὁ Κύριος ἐπιτρέψῃ.

2 Cor. viii. 24. τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν . . . εἰς αὐτοὺς ἐνδείξασθε.

Col. ii. 17. ἃ ἐστὶ σκιὰ τῶν μελλόντων . . .

1 Tim. ii. 5. εἰς μεσίτης . . . Χριστὸς Ἰησοῦς.

Gal. iii. 19, 20. ἐξ χειρὶ μεσίτου. ὁ δὲ μεσίτης ἐνὸς οὐκ ἐστίν.

Rom. ii. 15. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.

2 Cor. iii. 3. ἐγγεγραμμένη . . . ἐν πλατῇ καρδίας σαρκίναις.

Rom. iii. 25. διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων. The efficacy of Christ's atoning blood extends back to past ages.

Rom. v. 2. δι' οὗ τὴν προσαγωγὴν ἐσχέκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην.

Eph. ii. 18. δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν . . . πρὸς τὸν πατέρα.

iii. 12. ἐν ᾧ ἔχομεν τὴν παρήσιν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει.

2 Cor. xiii. 1. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥήμα.

1 Tim. v. 19. ἐπὶ δύο ἢ τριῶν μαρτύρων.

Rom. xii. 19. ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

Phil. i. 30. τὸν αὐτὸν ἀγῶνα οἷον ἔδετε ἐν ἐμοί.

Col. ii. 1. ἡλικὸν ἀγῶνα ἔχω περὶ ὑμῶν.

1 Thess. ii. 2. λαλήσαι . . . τὸ εὐαγγέλιον . . . ἐν πολλῷ ἀγῶνι. Contest in regard to afflictions.

1 Cor. iv. 9. θέατρον ἐγενήθημεν τῷ κόσμῳ, κ.τ.λ.

Phil. iv. 14. συγκοινωνήσαντές μου ἐν τῇ θλίψει.

Rom. i. 17. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Gal. iii. 11. ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.

1 Cor. ix. 24. οὕτως τρέχετε ἵνα καταλάβητε.

Phil. iii. 14. τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ ἐμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκων.

Acts xxiii. 1. ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι, κ.τ.λ.

Rom. xv. 33. ὁ δὲ Θεὸς τῆς εἰρήνης.

1 Thess. v. 25. προσεύχεσθε περὶ ἡμῶν.

Heb. xiii. 25. The Pauline Benediction. See on 1 Thess. v. 28.

v. 28.

v. 28.

This objection seems to be grounded on a misapprehension of the name *Hebrews*, prefixed as a title to the Epistle.

The word *Hebrew* is not there used, as sometimes it is¹, in opposition to *Hellenist*; but it is designed to comprise *all*, of whatever class, who had passed from the Synagogue to the Church, or who still adhered to the religion of the Temple. The word *Jew* had now become offensive, as being opposed to *Christian*².

By what name could they who are here addressed be designated? There was no other so appropriate and attractive as *Hebrew*³.

Doubtless, many of those whom the writer addressed understood Hebrew, and could read the Old Testament in the original tongue. But the great majority could not, but used the Septuagint Version; and the Epistle was designed eventually for the common use of all Christendom.

Even in St. Stephen's speech, spoken at Jerusalem before the Sanhedrim, the quotations from the Old Testament are given in the words of the Septuagint Version⁴. The speech of St. Stephen to the Jewish council, is, as it were, a prelude to the Epistle to the Hebrews; and the form in which that speech is presented in Holy Scripture to the Church and to the World, may serve to explain and illustrate that of the Epistle in this and in other respects.

Besides, it is to be carefully borne in mind, that the Apostle, writing to the *Hebrews*, had special reasons for using the *Septuagint Version*.

That Version had been executed by *Jews*; its execution had been honoured by the Jews with the institution of an annual Festival to celebrate it⁵; it had been received by the Jews, and was publicly read in the Jewish synagogues where the Greek language was spoken. The Septuagint Version was, in a word, the *Authorized Jewish Version* of the Old Testament⁶.

Therefore, the Apostle, in quoting from the Septuagint, in *this* Epistle to the *Jewish Nation*, is quoting from a *Jewish Version* of the *Jewish Scriptures*; he is quoting from a Version, against which the Jews could not make any objection; he is quoting from a Version, which had received the public sanction of their own Hierarchy, and was authorized by their own religious use in all parts of the world.

But *if* the Author, writing to the Hebrews, had substituted some *private Greek* translation of *his own* in the place of this publicly received Version of the Jewish Nation, then the Jews would probably have excepted against *his* interpretations of their own Scriptures, as erroneous; they would have alleged, that he had some private ends and sinister purposes to serve, in this deviation from the public standard; and then all his reasonings, in this Epistle, grounded upon his quotations from the Old Testament, would have fallen idly to the ground.

3. With regard to the hypothesis, that the *matter* of the Epistle is due to St. Paul, but the *diction* to another person, this is tantamount to a theory that the Epistle to the Hebrews is to be ascribed to *two different authors*. This theory is refuted by the Epistle itself, which plainly points to *one person* as its author, in the following passages;—

"Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But *I beseech* you the rather to do this, that *I may be restored* to you the sooner . . . *I beseech* you, brethren, suffer the word of exhortation, for *I have written* a letter unto you in few words. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, *I will see you*."⁷

4. The other supposition of some persons in ancient and modern times, that the Epistle to the Hebrews was written by St. Paul in the vernacular *Hebrew* of his age⁸, and was afterwards translated into the *Greek* form in which it is now extant, by St. Luke or S. Clement, is simply conjectural. No such Hebrew original now exists, or (as far as we know) ever existed.

St. James, the Bishop of Jerusalem, and St. Peter, the Apostle of the Circumcision, wrote their Epistles in *Greek*. St. Paul, it is true, wrote primarily for the Hebrews in Palestine, but he wrote

¹ e. g. in Acts vi. 1.

² The full development of this feeling is seen in the *last Gospel*, where the term "the Jews," or *Ἰουδαῖοι*, occurs in numberless places to designate the *enemies of Christ* (see John v. 16. 18; vi. 41; vii. 1; x. 31; xi. 8), which is *never* the case in the first three Gospels.

³ Similarly the Jews of the dispersion to whom St. Peter addressed his Epistles, are called *Ἑβραῖοι*. *Euseb*

⁴ Cp. Acts vii. 3 Gen. xii. 1.

— vii. 6, 7 — xv. 13, 14.

— vii. 18 Exod.

Acts vii. 27, 28 Exod. ii. 14.

— vii. 32 — iii. 6.

— vii. 34 — iii. 7.

— vii. 40 — xxxii. 1.

— vii. 43 Amos v. 25—27.

— vii. 44 Exod. xxv. 40.

— vii. 49, 50 Isa. lxvi. 1, 2.

⁵ *Bretinger*, Proleg. in LXX, cap. i. prop. iii.

⁶ See above, Introduction to the Acts of the Apostles, p. xviii.

⁷ Heb. xiii. 18, 19. 22, 23.

⁸ Acts xxi. 40.

also for all Jews, and for all men; and the probability seems to be, that he would write in the common language of all in that age,—namely, in Greek.

Besides, it has been rightly argued from external evidence, particularly from the constant use of the Septuagint Version in the Epistle, and the frequency of *paronomasias*¹ in the Epistle,—a figure of speech very common with St. Paul²,—and from *verbal* allusions and arguments³, that the *Greek* form of the Epistle is original, and not a translation⁴.

On the whole, then, after a review of external testimony from the Eastern and Western Churches, and of the internal evidence supplied by the Epistle itself, we arrive at the conclusion, that the Epistle to the Hebrews, both in its substance and its language, is from one and the same person, the Apostle St. Paul.

If this conclusion is sound, then we may determine very nearly the *date* of the *Epistle*.

The Author was then at liberty, for he promises to come to Palestine shortly⁵. He is not any longer at Rome, or he would have specified that city in his salutation, which is, "They of *Italy* salute you⁶."

The Author is expecting Timothy, who had probably been sent by St. Paul to Philippi in Macedonia, according to his promise, immediately on his own release from his two years' imprisonment at Rome⁷, and who, it seems, had himself been *imprisoned*, perhaps as a well-known friend of the Apostle, and therefore obnoxious to the Jews, and had now been *set at liberty*⁸.

The Epistle, therefore, appears to have been written some time after the release of St. Paul from his first imprisonment at Rome, perhaps after his journey to Spain⁹, when he was attended by some friends from *Italy*, and was on his way westward toward Palestine, and for that last missionary circuit by Crete, where he placed Titus as Chief Pastor, to Jerusalem, and to Philippi in Macedonia, in his way to which country he left Timothy at Ephesus¹⁰, and so to Colossæ and Miletus, which terminated with his apprehension, and with his final imprisonment, and martyrdom at Rome.

The Epistle to the Hebrews was therefore probably written A. D. 64.

The *Design* of the Epistle to the *Hebrews* may be regarded as a *confirmation* and *completion* of the argument commenced by St. Paul in the Epistle to the *Galatians*, and continued in that to the *Romans*.

It is observable, that there is the same prophetic key-note in these three Epistles, *The Just shall live by Faith*¹¹; and it is also worthy of remark, that this text is quoted in all three with a variation from the original, and that the variation is the *same* in them all¹². This is a confirmation of the Pauline origin of this Epistle.

In the Epistle to the *Galatians*, he had endeavoured to recover *Gentile Christians*, who had lapsed, or were lapsing, from the foundation of Justification by Faith in Christ to reliance on the *ritual observances* and *ceremonies* of the Levitical Law, as necessary and conducive to salvation¹³.

In the Epistle to the *Romans*, he had taught the *Jewish Christians* that all needed a Redeemer, and that a Redeemer had been provided for all, Gentiles as well as Jews, on equal terms, in Christ, and in Him alone; and that this plan of Universal Redemption, and of Justification by Faith in Him, and not by means of the Mosaic Law, had been preannounced by the Law and the Prophets, and had been designed from Eternity by God¹⁴.

In the *Epistle to the Hebrews* he now completes his work.

He is constrained to write to them by his fervent love, and ardent zeal for God's glory; feelings which derived additional earnestness and intensity from his foreboding, that the period of the probation allowed to Jerusalem was now drawing near to its close.

The Apostle, therefore, comes forward to rescue the Jewish Christians from the impending

¹ See Heb. i. 1; ii. 8; v. 8. 14; vii. 3. 19. 22—24; viii. 7, 8; ix. 10. 28; x. 29. 34. 38, 39; xi. 27. 37; xiii. 14 (*Credner*). Cp. *Davidson*, p. 240.

² See on 1 Thess. iii. 11.

³ vii. 1; ix. 15.

⁴ Cp. *Credner*, p. 534.

⁵ Heb. xiii. 23.

⁶ xiii. 24, where see note. See Phil. ii. 19—23.

⁷ Heb. xiii. 23.

⁸ Rom. xv. 24. 28.

⁹ 1 Tim. i. 3. See below, Introduction to the Epistles to Timothy.

¹⁰ On which see note above, Gal. vi. 11, p. 70.

¹¹ Gal. iii. 11. Rom. i. 17. Heb. x. 38.

¹² See above, Introduction to that Epistle, p. 41.

¹³ See above, Introduction to the Epistle to the Romans, p. 183—193.

doom. He is like the Angels sent from heaven to Sodom with a message from God to the Patriarch, "Arise; escape for thy life, lest thou be consumed in the iniquity of this city¹."

The Christian Jews of Jerusalem were subject to severe trials; they had lately lost their Chief Pastor, their Apostle and Bishop, St. James, by a violent and cruel death², who had been seized by the Jews, in their vindictive fury and exasperation, on account of the rescue of St. Paul from their hands.

St. Paul, therefore, might well desire to pay to the flock of the Apostolic Martyr, and to his blessed memory, a debt of pastoral solicitude and affection. Their Jewish persecutors, hardened by sin, given over to a reprobate mind, like Pharaoh, had become more reckless and ruthless in their resentful rage against the Church, in proportion as their own destruction approached.

Some of the Christians of Judæa, perplexed by doubt, appalled by fear, and wearied out by affliction, taunted by their insulting adversaries with the scandal of the Cross, and with the ignominy of a suffering Messiah, and with the reproach of worshipping a dead Man, who had perished by a death which their Law had pronounced to be accursed³, and with disparaging the majesty of Jehovah, the Living God; and perhaps disappointed by the frustration of their hopes of a speedy re-appearance of Christ to Judgment, had been tempted to forsake public worship⁴, and even to renounce their Baptism, and to apostatize from Christ, and to relapse into Judaism⁵; which specially commended itself to them at Jerusalem, by the still unimpaired magnificence of its august Temple, and by the stately pomp and dazzling splendour of its solemn Ritual; and by the awful traditions of the Levitical Dispensation delivered by God from Mount Sinai by the ministry of Angels, amid thunderings and lightnings, and by the miraculous agency of Moses, and by the voices of Patriarchs and Prophets sounding from a remote antiquity of two thousand years. How could they resist the torrent of such influences as these?

Here the Apostle comes forth, to remind them that the same God, Who had spoken in times past in divers portions, and divers manners, to the fathers of the Hebrew race, had now spoken in these last days, in the Gospel, to themselves "by His own Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds, Who, being the brightness of His Father's glory, and the express Image of His Person, and upholding all things by the word of His Power, after He had Himself purged our sins, sat down at the Right Hand of the Majesty on High⁶."

He thus proclaimed, that the *Gospel* is *not at variance* with the *Levitical Law*, as the Jews alleged, but that they are both from the same God; and that the Gospel is the consummation of the Law. And he prepares the way for the demonstration, that Christ, Who preached the Gospel, and Who purged away our sins by His own blood, is far higher than the Angels, by whose ministry the Law was given; and is no other than God, and is far greater than Moses, who was His servant; and that therefore disobedience to Christ, and to His Gospel, will be attended with far worse punishment than was ever inflicted on those who rebelled against Moses in the wilderness, and who were excluded from the Promised Land—the type of heaven—for their rebellion⁷.

He thus disposes of the objections which might be alleged to the disparagement of the Person of Christ, from the consideration of His *suffering Humanity*; and shows the necessity of that Humanity, and of those sufferings, to constitute Christ, what He is, a merciful and compassionate, as well as an Everlasting and All-prevailing *High Priest*; and to qualify Him for that place of Glory and Power at God's Right Hand, within the Veil of the Heavenly Holy of Holies, into which He is entered with the pure and spotless sacrifice of His own blood, shed once for all on the Cross for the sins of the whole world; and where He ever pleads the meritorious efficacy of that blood, and where He ever liveth to make intercession for us.

Let them not be staggered and perplexed by the Manhood and Death, and sacrificial blood-shedding of Christ. For all the ritual ceremonies of their own Levitical Law, and all the solemn services of the Tabernacle and Temple, proclaim with one voice, that "without shedding of blood there is no remission" of sins⁸.

He shows, that the Gospel of Christ is far more excellent than the Law, not only because

¹ Gen. xix. 15—17.

² A.D. 62, at the Passover. *Euseb.* ii. 23. See above, Introduction to the Acts of the Apostles, p. xxxvii.

³ See on Gal. iii. 13.

⁴ Heb. x. 25.

⁵ Heb. vi. 4—6.

⁶ i. 1—3.

⁷ i. 8; ii. 2, 3.

⁸ ix. 22.

Christ is far greater than Moses, but also because His Priesthood, in which He offered Himself, is far more excellent than the Priesthood of Aaron, and of all his successors, whose ministrations, which so dazzled by their splendour the Jewish Christians of Jerusalem, were only faint figurative shadows of the transcendent glory of the Priesthood of Christ, and were preparatory to His Sacrifice.

He proves this from the Hebrew Scriptures themselves, in which the Holy Ghost describes Christ as a Priest solemnly consecrated with the intervention of an oath of God, and consecrated to be a Priest *for ever*; a Priest not after the order of Aaron, but after the order of *Melchizedek*¹, who gave a priestly benediction to Abraham himself, and so was greater than Abraham, and to whom Abraham paid tithes; and who was therefore greater than all the Priests of the Levitical dispensation, who came from Abraham².

If Melchizedek, the type of this future Priest, who is to remain for ever, and therefore to supersede the Levitical Priests, was so great, how great must be the Antitype! Thus, therefore, the majesty of Christ appears even from His office in that Human Nature, which qualified Him to be a Priest, and to offer a sacrifice once for all, for the sins of all mankind, on the Cross.

Nor let it be imagined, argues the Apostle, that we preach a new religion. Christianity is the religion of the Law. It is the religion of all the Worthies of old; of all the holy men who lived under the Law, and before the Law. They all looked *forward* with *Faith* to what *we now see*. They saluted our blessings from afar, like mariners greeting a wished-for shore. They suffered affliction gladly for the sake of what they believed. They are our forefathers in the faith; they are our examples in patient endurance, and in valiant conflicts, and in glorious victories.

Wherefore, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us, looking unto JESUS, the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds³."

The Author, according to the manner of St. Paul, follows up his sublime statement of doctrinal verities with the sober inculcation of moral duties.

At the conclusion of the Epistle to the *Hebrews* the same thing is done, as is done at the close of the great dogmatic Epistle to the Jewish Christians, the Epistle to the *Romans*.

If we may venture so to speak, the Writer, having presented to the eye of his readers the form of *Faith* fashioned by his heavenly art, like a beautiful statue chiselled by the hand of some skilful sculptor, weaves a graceful garland of Christian Proverbs, and crowns that divine form with a fair chaplet of Christian virtues.

He then concludes the whole, with some personal greetings, as was also usual with the Apostle St. Paul. He assures the Hebrews, that he bears no ill-will to the inhabitants of the Holy City, although he had been violently assaulted and arrested there by them in the Temple, and was in danger of death at their hands. He expresses an earnest desire to visit it again; and he asks their prayers, that he may be enabled to do so the sooner, and he speaks of that wished-for visit under the affectionate and endearing terms of a "*restoration*" to his own home⁴.

He assures the Hebrews of his own love and the love of his friends, especially those "of Italy," whose salutations he sends to them. And, finally, he concludes the Epistle with the *Apostolic benediction* of St. Paul⁵.

On the whole, we may regard these Three Epistles, to the Galatians, the Romans, and the Hebrews, as an Apostolic Trilogy from the hand of the same writer, and composed on one plan.

There is the same Divine Personage, the central figure of them all, Jesus Christ, the same yesterday, and to-day, and for ever⁶. Justification by faith in Him is declared to be the only method of salvation provided by God; that plan of salvation was conceived in the divine mind from eternity, and it extends to all nations, countries, and ages of the world. The Levitical dispensation

¹ Heb. v. 10; vii.

² vii. 7—9.

³ xii. 1—3.

⁴ xiii. 19.

⁵ On the principle stated by the author himself, that "without contradiction, the *less* is *blessed* by the *greater*" (Heb. vii. 7),

the adoption of this Benediction seems itself to imply, that the Author was *greater* than those whom he addressed; that is, was an Apostle, not a mere Presbyter or Evangelist, and therefore it *excludes* the names of *Apollos*, *Luke*, or *Clement* from a claim to the authorship of the Epistle to the Hebrews.

⁶ Heb. xiii. 8.

delivered by God from Mount Sinai through the ministry of Angels, and by the hand of Moses, was subordinate and ministerial to that plan, which is now at length fully revealed by the same God to all in the Gospel, which is the final consummation of all other dispensations, and which seals, and sanctifies them all "by the blood of the everlasting covenant"¹.

This doctrine of Justification by Faith in Christ is cleared from all difficulties and objections alleged by the Jews,—arguing for the dignity of their own Law, and from the Humanity and Crucifixion of Christ,—by the Apostolic demonstration in this Epistle, that Christ, Whom he had presented to the Jews in the two former Epistles, to the Galatians and the Romans, as the object of Faith, and as procuring and bestowing Justification freely on all by His Death, is far greater than Moses and the Angels; that He is the Creator of the World, as well as its Redeemer; that He is co-equal and co-eternal with Jehovah; that He is God as well as Man; and that, while by becoming man, He was able to suffer, He is also, as God, ever able and ever ready to save.

Thus the Apostle completes his labours for the salvation of "his brethren, his kinsmen, according to the flesh"².

He who had once persecuted Christ in his zeal for the Law, endeavours to win them to Christ, Who is the "end of the Law." He endeavours to reclaim the erring, to uphold the falling, and to confirm the strong. He has provided for the Church Universal of every age and country a divine safeguard against all the attacks of her ghostly Enemy assaulting the Gospel by means of Marcionite or Manichæan objections to the Gospel as if it were at variance with the Law; or by Arian and Socinian allegations, disparaging the Divinity, or denying the Atonement of Christ. He has provided in this Epistle an exhaustless supply of hope, comfort, peace, and joy, for every Christian soul, looking to the Cross of Christ, and thence raising its eyes to heaven, and beholding Him seated as our King at God's right hand, ever living as our Priest to make intercession for us, and coming hereafter in His glorious Majesty to judge the quick and dead, and to put all enemies under His feet, and to reward all true Israelites, who believe in Him, obey Him, and suffer for Him, and who regard Him with the eye of faith as no other than God of God, Light of Light, Very God of Very God, of one substance with the Father, existing before the worlds, creating and sustaining all things with His power; and to welcome them to the everlasting mansions of the only continuing City, the heavenly Jerusalem, whose builder and maker is God³.

¹ Heb. xiii. 20.

² Rom. ix. 3.

³ Heb. xi. 8. 10. 16; xiii. 14.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

a Num. 12. 6, 8.
Joel 2. 28.
b Ps. 2. 8.
Matt. 21. 38.
John 1. 3.
Eph. 1. 10.
& 3. 9.
Gal. 4. 4. Col. 1. 16.
4. 11. ch. 7. 27.

I. ¹ ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Τίῳ, ² ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, ³ ὃς ὢν ἀπαύγασμα

Πρὸς Ἑβραίους] So A, B, D, K.

On the argument of this chapter, and of the Epistle generally, it may be observed, that the Jewish Christians were specially exposed to afflictions and temptations (1 Thess. ii. 14. Heb. x. 34); that they were denounced by their fellow-countrymen as apostates from Jehovah and from Moses, as traitors to their own Polity, and renegades from the Law and from the Traditions of their Forefathers, and were charged with having deserted the religion of the Living God for the worship of a dead man. Hence the Apostle takes occasion to show in the beginning of the Epistle, that Christ is greater than the Prophets,—that He is co-eternal with the Father and Creator of the world. He then compares Him with *Angels*, and proves from the Jewish Scriptures that He is the Son, and God, and that they are His creatures and servants. Next he shows that the blessings which Christ bestows are greater than what Moses gave. He then compares the Levitical Priesthood with that of Christ, and shows the superior excellency of the latter; and, finally, he proves that all the holy men *under the Law and before the Law*, were cheered to do and to suffer what they did and suffered, by *Faith in Christ*. Thus he encourages the Hebrews to remain steadfast in their profession unto the end. *Theodoret*.

See above, Introduction to the Epistle, p. 366—9.

CH. I. 1.] All the *other* Epistles of St. Paul begin with his name, *Paul*; and to most of them he presents himself as Paul the Apostle of Jesus Christ. Why does he not commence *this* Epistle in the same way?

Because he was writing to *Hebrews*, and because he knew that his *name* was obnoxious to many of them, and would deter them from reading what bore it; and because he was not *their* Apostle, but the Apostle of the *Gentiles*. Gal. ii. 8. (*Augustine, Primasius*.) See above, Introduction to this Epistle, p. 360—2.

— Πολυμερῶς καὶ πολυτρόπως] *In many parts and in many manners*; or, *in many pieces or parcels*, and *in many fashions*. (*Bp. Andrewes*, i. 103, 104.) Πολυμερῆς is that which is not displayed fully and entirely at once, but is divided into *many portions* (*Hevyeh*), and πολύτροπος is that which is presented in *various forms*; as in the Jewish dispensation, by types, sacrifices, prophecies, Urim and Thummim; and so both words are distinguished from what is ἀπλοῦν. *Maxim. Tyr.* xviii. 7. *Valek.* p. 356.

The Apostle vindicates God from the charge of leaving Himself without a witness. He did not confound the Israelites by one great manifestation of Himself, but taught them as children gradually, with line upon line and precept upon precept, here a little and there a little (Isa. xxviii. 10), “as they were able to bear it,” and He also instructed them in *various ways*. I have spoken by Prophets, and multiplied visions, and used similitudes, Hosea xii. 10 (*Theophylact*), and He thus led them up, by a course of gradual preparatory training, to Christ.

St. Paul thus marks the transcendent excellence and pre-eminent privileges of the *Christian Dispensation*, by contrasting it with all preceding ones;

To the *Fathers* of the Jewish Nation God spake

(1) πολυμερῶς, ‘by many pieces;’ but to *us* He speaks entirely and fully, at once.

(2) To them He spake πολυτρόπως, ‘after sundry fashions;’ but to *us* uniformly, in the same Church, and Word, and Sacraments, and Ministry, for all.

(3) Lastly, to the *Fathers* He spake by His *servants*, but to *us* by His *Son*.

The *Paronomasia* in πολυμερῶς and πολυτρόπως, and in v. 8, ἐμαθεν ὡς ὃν ἔπαθεν, seem to show that this Epistle is not a translation from Hebrew (as some have supposed), but that the Greek form of it in our hands is the *Original*. See above, p. 366.

— ἐπ' ἐσχάτου] *at the end*. So A, B, D, E, I, K, M, and *Griesb., Scholz., Lachm., Tisch., Lünemann.*—*Elz.* has ἐπ' ἐρχάτων.

God speaks to the world *at the end of these days*,—that is, at the end of *this world's* existence, as distinguished from the *world to come*. The Gospel is the final revelation of God to man, and the days of the Gospel are the *Last Days*. See Acts ii. 17. 1 Pet. i. 20. 1 John ii. 18.

The term ‘*last days*’ was commonly used by the Rabbinical writers to describe ‘the Days of the Messiah.’ *R. Nachman* on Gen. xlix. 1. *Stuart*, p. 15.

— ἐν Τίῳ] *His Son, or the Son, not a Son*. Cp. *Winer*, § 19, p. 109 and 114.

The ancient author of *The Shepherd*, *Hermas*, who wrote in the middle of the second century, appears to refer to this passage in the following remarkable words;

“*Petra vetus est, Porta autem nova; quia Filius Dei omni creaturā antiquior est, ita ut in consilio Patri adfuerit ad condendum creaturam* (cp. Coloss. i. 15). *Porta autem propterea nova est, quia in consummatione novissimis diebus* (ἐπ' ἐσχάτου τῶν ἡμερῶν) *apparebit, ut qui assecuturi sunt salutem per eam intrent in regnum Dei.*” *Hermas* (Pastor. lib. iii. Similitud. ix. xii. p. 540, ed. *Dressel*).

2. τοὺς αἰῶνας] *the universe* (see xi. 3), all things that were created in *time*,—a sense of the word αἰῶνες equivalent to the later meaning of the Hebrew עֲוֹלָמִים (*olamim*). *Delitzsch*, p. 4. As to the sense, cp. Col. i. 15—19. John i. 3. 10. *Athanas.* i. p. 181—3. *Bp. Pearson*, Art. ii. p. 212, and *Stuart* and *Lünemann* here.

The Apostle here, refuting the common opinion of the *Jews*, makes three assertions;

(1) That the *same* God Who had spoken of old by the Prophets, *has now* spoken to us by *His Son*.

(2) That this Son is the Creator of the World; and he affirms,

(3) That Jesus Christ, by Whom He has spoken, is God as well as Man.

3. ὢν] *existing* from everlasting; a declaration of the *Eternity* of Christ, which is coupled in v. 4 with His Humanity, by means of the word γενόμενος, *having become*. Cp. Rom. ix. 5.

It must be borne in mind, that in the common opinion of the *Jews* of the Apostolic age, the Messiah, or Christ, was re-

τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι
τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἁμαρτιῶν ἐκάθισεν
ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, ⁴ τοσοῦτ' κρείττων γενόμενος τῶν
ἀγγέλων, ὅσ' διαφωρότερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

⁵ Τῷ γὰρ εἶπε ποτὲ τῶν ἀγγέλων, Τίός μου εἶ σὺ, ἐγὼ σήμερον γε-
γέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς

d Eph. 1. 20—22.
Phil. 2. 9, 10.
e 2 Sam. 7. 14.
1 Chron. 22. 10.
28. 6.
Ps. 2. 7.
Acts 13. 33.
ch. 5. 5.

garded as a great King and Conqueror, but not as a Divine Person Co-equal, and Consubstantial with God. Also, that in their opinion the Messiah was to be a human Person, but not subject to human sufferings; a Redeemer from captivity by conquest, but not by the sacrifice of Himself.

The introductory verses of this chapter are a Christian Apology against the Jews in these two particulars; and in confuting them, the Apostle has supplied convincing arguments against the Arians and Socinians, who in many respects symbolize with the Jews. See on Acts ii. 36.

— ἀπαύγασμα τῆς δόξης] the splendour of His glory. 'Απαύγασμα is light flowing from a luminous body (ἐκλαμψίς). Wisdom is described as ἀπαύγασμα φωτός αἰθέρος in the Book of Wisdom, vii. 26; and Man is described by Philo (de Mundi Opif. i. p. 36) as κατὰ τὴν δίδωσαν φεικωμένους ΘΕΙΩΝ ΛΟΓΩΝ, ἀπαύγασμα γεγονώς.

This word is interpreted as equivalent to the expression "Light of Light" of the Nicene Creed, by Chrys., Theophyl.; and, as Theodoret observes, it affirms the co-eternity of the Son with the Father; and asserts, that He is "the everlasting Son of the Father, as the ray of light from the sun is coetaneous with the sun, from whence it flows by a natural process." Tertullian. Cp. Clemens Rom. ad Cor. 36, who adopts St. Paul's argument and language,—ὅς ἦν ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ τοσοῦτ' μείζων ἐστὶν ἀγγέλων, ὅσ' διαφωρότερον ὄνομα κεκληρονόμηκεν,—and who admirably describes the effect of this Light of God in Christ upon us. See above on 2 Cor. iii. 18.

The use made of the Epistle to the Hebrews by S. Clement, St. Paul's fellow-labourer, whose name is in the book of life (Phil. iv. 3), is a circumstance of great importance in regard to the authorship and authenticity of this Epistle, and was noticed accordingly by early writers. "Clement wrote a very useful Epistle to the Corinthians in the name of the Church of Rome (of which he was Bishop). That Epistle bears a great resemblance, both in thought and language, to the Epistle, which bears St. Paul's name, to the Hebrews." Jerome (Scr. Eccl. 15).

— δόξα] = γὰρ (cabod), 'glory.' Luke ii. 9; ix. 31. Acts vii. 55.

— χαρακτήρ τῆς ὑποστάσεως] the image of His essence. χαρακτήρ is effigies, figura,—as the impression of a seal, or figure formed in a mould, or an effigy engraved or stamped upon a coin. Cp. Philo (i. p. 332), ἡ λογικὴ ψυχὴ τυπωθεῖσα σφραγίδι Θεοῦ, ἥ ἐστὶν ὁ χαρακτήρ ἐστὶν αἰθέριος λόγος.

ὑπόστασις does not here mean Person (which is a post-Nicene sense of the word), but Essence. So the Vulgate and Syriac Versions, and cp. Delitzsch, p. 11.

In these two phrases, the Son is characterized as the Effluence of His Father's Glory and the Image of His Essence, which is eternal, invisible, and divine.

The Apostle thus declares τὸ συναΐδιον καὶ τὸ ὁμοούσιον αὐτοῦ—the co-eternity and consubstantiality of the Son. Theodoret.

God the Father hath communicated to the Eternal Word the same divine essence by which He is God; and consequently, the Word is of the same nature with the Father, and thereby He is the perfect image and similitude of Him, and therefore He is His proper Son . . . whence Christ is called the Image of God, the brightness of His Glory, and the express Image of His Substance. Cp. Primasius here, and Bp. Pearson on the Creed, Art. ii. p. 258; and see notes above on Col. i. 15, and Phil. ii. 6.

— φέρων] φέρω = ἵστη (nasa), Isa. xlv. 3; lxvi. 12, upholding, supporting, maintaining; κυβερνῶν, συγκρατῶν. Chrys. Christ not only created the world, but He also ever upholds it. Cp. Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν.

— τῷ ῥήματι τῆς δυνάμεως αὐτοῦ] by the word of His power. The phrase is more emphatic than 'His powerful word'; it means that His Power works by His word, and therefore it is a declaration of the divine manner of His working. Cp. Eph. vi. 10, τῷ ῥήματι τῆς ἰσχύος.

This expression is remarkable, as being apparently quoted by Ireneus (ii. 30. 9), "verbo virtutis suae." See above, Introduction, p. 359.

The Apostle declares the Divinity of the Son, by saying that

His word is sufficient for the creation and government of the universe. Theodoret.

— δι' ἑαυτοῦ] through Himself; by His own act, in voluntarily taking our nature, and laying down His life for us. See on Phil. ii. 7.

These two words are cancelled by Bleek, De Wette, Lachm., and are not found in A, B, D***, and some Cursives, and in Vulg. and some Fathers; but they are in D*, E, K, L, M; and this reading is confirmed by the Syriac and Arabic Versions, and by the Coptic and Ethiopic, and the majority of Cursives and Fathers; and Theodoret has δι' αὐτοῦ, and they are retained by Griesb., Matth., Scholz., Bloomf., and are restored by Tisch. in his last edition, 1858.

In this verse the Apostle affirms the union of the Human Nature with the Divine in the One Person of Christ, and then proceeds, in a natural order, to speak of His exaltation and Session in Glory in that Nature. The Son of God, being God most High, humbled Himself and became Man; and as Man He received that glory which He had ever possessed as God. (John xvii. 5.) Theodoret.

— καθαρισμόν] cleansing. He is speaking here, not of the λούτρον, but the λουτήριον of our sins by Christ's blood. See Rev. i. 6. For a full and excellent exposition of these three introductory verses, see Bp. Andrewes (Sermons, i. 102—117).

4. τοσοῦτ' κρείττων γενόμενος] having become, in His human nature, so much greater than the Angels; for, in His Divine Nature, He always was greater than the Angels, from Eternity. See v. 3; and cp. Eph. ii. 6, where it is shown, that by Christ's exaltation and Session in glory in our human Nature, that Nature has been raised above the Nature of the Angels. Cp. Phil. ii. 9—11.

This assertion is apologetic.

The Apostle, in affirming the superiority of Jesus to Angels, refutes two errors common among the Jews;

- (1) That the world was created by the aid of Angels.
- (2) That Angels are entitled to worship from men.

The prevalence of these errors among the Jews may be shown from the Rabbinical writings quoted by Schöttgen (Hor. Hebr. p. 906). See on Col. ii. 8. 18.

Clemens Romanus (i. 36) shows from this passage, which he quotes, that by Christ's Incarnation, we men have been made capable of seeing the glory of God.

— διαφωρότερον—ὄνομα] He has inherited a far more excellent name than they; the title, namely, of 'Son of God,'—a title acquired by Him at His Incarnation, v. 6, at His Resurrection, v. 4.

The Apostle is here proving the glory acquired by Christ as God-Man; and not the glory which He always possessed as the Everlasting Word. See v. 3, ἐκδόσις, and v. 4, γενόμενος,—neither of which could be predicated simply of the divine Logos.

5. σήμερον γεγέννηκά σε] to-day have I begotten Thee. Ps. ii. 7, where the words are spoken by Jehovah to Christ, as Man, after His Passion and Resurrection; and this text is applied to the Resurrection of Christ, as the First-begotten of the dead, by St. Paul. Acts xiii. 33, where see note.

It is allowed by the Jewish Rabbis that this Psalm relates to the Messiah. See Surenhus. p. 592.

— Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα] I will be to Him for a Father. 2 Sam. vii. 14, LXX.

These words were spoken by God primarily concerning Solomon, the Son of David, and builder of that Temple which David desired to build, but was not permitted by God; and were spoken by God, in reference to that desire. See 2 Sam. vii. 5. 1 Chron. xvii. 1.

But the words were spoken in a secondary sense concerning Christ, the promised Son of David, the builder of the Christian Church.

This is clear from the inapplicability of some portions of the promise to Solomon, especially that portion which assures to him an everlasting kingdom.

The Apostle, inspired by the Holy Ghost, teaches us to make this transfer from the type to the antitype.

And such a transfer was commonly regarded by the Jewish Rabbis as a legitimate one. See Surenhus. pp. 592, 593. It is well observed by Stuart (p. 26) that the Apostle in applying

f Ps. 97. 7.
Rom. 8. 29.
Col. 1. 18.

g Ps. 104. 4.

h Ps. 45. 6, 7.

ἔσται μοι εἰς υἱόν; ⁶ Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

⁷ Καὶ πρὸς μὲν τοὺς ἄγγέλους λέγει, Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· ⁸ πρὸς δὲ τὸν Τῖόν, Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος ῥάβδος εὐ-

these quotations to the Messiah, must have supposed, that they whom he addressed, would readily admit the propriety of the application; otherwise he would not have ventured to make it.

We derive also this benefit from the Apostle's words. We are assured, on his authority, that we are right in regarding Solomon as a type of Christ. And thus we have a clue to the right understanding of a book of the Old Testament, viz. the Book of Canticles, or the Song of Solomon, as representing the love and espousals of Christ and His Church.

6. Ὅταν δὲ πάλιν] And, in another place, when He shall have brought the only-Begotten into the World, He says, And let all the Angels of God worship Him.

Πάλιν is used here, as commonly in this Epistle (see ii. 13; iv. 5; x. 30), and in the previous clause, to introduce a new quotation.

As to the position of πάλιν, see similar examples of translations in Winer, p. 488. Cp. 2 Cor. ii. 1.

There is a climax in the Apostle's argument.

Even at Christ's Incarnation, when Christ was humbling Himself, and condescending to become a little Child, even then Jehovah declared His glory; He proclaimed even then the supremacy of the First-Begotten (Col. i. 15) over the Angels of God. For even then, when He introduced Him into this lower world (οἰκουμένην, cp. Luke ii. 1), He gave a command to the Angels of Heaven to worship Him.

Ὅταν εἰσαγάγῃ = cum induxerit; literally, 'when He shall have introduced.' The ὅταν with conj. aorist is equivalent to cum with the futurum exactum in Latin. See Winer, § 42, p. 275.

This mode of speech is to be accounted for here by the consideration that the writer puts himself in the place of a Prophet contemplating the pre-existence of Christ, and considering the event of the Incarnation as future.

The introduction into the habitable world (οἰκουμένην) was at the Incarnation, ὅτε ἐσαρκώθη. Greg. Nyssen, Cyril, Chrys., Theodoret, Theophyl., and so Primasius, and Bp. Fell, and others. Cp. below, x. 5, εἰσερχόμενος εἰς τὸν κόσμον, which is said of the Incarnation.

This Exposition seems preferable to the recent Expositions, which refer this introduction of the Son, to His Resurrection, or to His Second Advent, as Böhme, Tholuck, De Wette, Lünemann, Delitzsch, p. 24.

— προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ] let all the Angels of God worship Him. Probably a quotation from Ps. xcvi. 7, where the LXX have προσκυνήσατε αὐτῷ (Cod. Alex.); whence the LXX seem to have adopted, in Deut. xxxii. 43, προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

In both these cases there seems to be a plurality of Persons; the Angels are introduced as the Angels of One Person, and they are commanded by Him to worship another Person; and that Person must also be God; for Divine Worship can be paid only to God.

The Angels of God are commanded by the Holy Spirit, speaking by the Psalmist, to worship some other Person, who manifests the glory of God to all people (see v. 6), and of Whom it is said, that a "Light is sprung up to the righteous," v. 11 (φῶς ἀνέτειλε τῷ δικαίῳ), and that "Sion heard and rejoiced thereat" (v. 8), and that "the multitude of the Isles is glad" at His appearance (v. 1), and that "He hath declared His Salvation, and His Righteousness hath He openly showed in the sight of the Heathen, and hath remembered His Mercy and Truth toward the house of Israel, and all the ends of the world have seen the salvation of God" (Ps. xcvi. 1—4).

The Song of Zacharias, the Father of the Baptist, who is said in the Gospel to be "filled with the Holy Ghost," takes up the language of these Psalms, and associates them with the Incarnation of Christ. See Luke i. 67—79.

The ninety-seventh Psalm begins with a declaration that "The Lord reigneth;" and the same affirmation is repeated in this Group of Psalms, which, as the Jewish Rabbis allow, relate to "Messiah the King," and to the beginning of His Monarchy, the last Monarchy of Daniel. (Dan. ii. 44; iv. 3. 34; vii. 14. 27. Cp. Rev. xi. 17.) Ps. xciii.—ci., or, according to LXX, xciii.—c. See Ps. xciii. 1; xciv. 3; xcvi. 10; xcvi. 7.

The hopes expressed in this Psalm are Messianic. The appearance of Christ was of the nature of a Judgment . . . and the

Grace which He revealed is brought forth in the preceding Psalm.

The exclamation, "The Lord reigneth," the theme of these psalms, began to be fulfilled at the Incarnation and First Advent, and will reach its full consummation when all the Kingdoms of this World shall have become the Kingdom of the Lord and of His Christ. See Hengstenberg in Ps. xcvi.

We, who are Christians, shall thankfully receive through St. Paul such an exposition from the Holy Spirit, Who inspired the Psalmist, and Who guides us, by the hand of St. Paul, to see in this, and the other Psalms with which it is combined, and which illustrate its meaning (viz. the ninety-third to the one hundredth Psalms), a prophecy concerning the Judgment and Mercy, the Glory and Grace, of God, manifested to all the world in the Incarnation. And we may rest satisfied, that St. Paul would not have treated this psalm as prophetic of the First Advent of Messiah, unless the Holy Ghost had designed it so to be, and the Ancient Church of God had rightly regarded it as such.

Happily for the Christian Church, the Septuagint Version, which the Apostle quotes, was made by Jews, and was read in Jewish Synagogues; it is in fact the Hellenistic Targum of the Old Testament, and its interpretations may be regarded as exponents of the sense of the most learned of the Jewish Nation before the coming of Christ.

No exception therefore could be made by the Jews against the Apostle's quotations from the Septuagint Version; and he is therefore careful to follow as closely as possible the language of that Version in this Epistle, and not to substitute for it any private Interpretation of his own, against which the Jews might have excepted as incorrect. See above, Introduction to the Acts of the Apostles, p. xviii.; and also, Introduction to this Epistle, p. 364—6.

Thus, if any should object that ἄγγελοι here is not a correct rendering of the Hebrew עֲלֵהִים (elohim), it was enough for the Apostle to answer, that it had been so rendered by Jews themselves in the Septuagint Version, here, and in Ps. viii. 6; cxxxvii. 1.

Here is clear evidence of Christ's Divinity. Jehovah (as the Apostle expounds the words) commands the Angels to worship Christ. See Waterland, Vol. iv. p. 360, "On the Divinity of Christ proved from His claim to be worshipped."

7. πρὸς] in regard to; the Hebrew י or ה. Luke xi. 19. Acts xii. 21. Rom. x. 21. Lünemann.

— Ὁ ποιῶν—φλόγα] Ps. civ. 4, LXX. Cod. Alex. The sense is not "Who maketh His Angels Spirits," nor is it "Who maketh the Winds His Angels," but it is "Who maketh His Angels to be Winds (ῥύγχη, rucha), and His Ministers to be a flaming fire;" that is, who employs His Angels in the government of the natural world and in the visible phenomena of the Universe. Cp. Stuart, p. 30. The Angels are His Ambassadors and Servants in the material world which is inhabited by man. This view was familiar to the ancient Jewish Church. See the quotations from the Rabbinical writers (in Welstein and Schöttgen), who use the same words as the Apostle, "facis Angelos Tuos Ventos, aliquando Ignem;" and their report of the answer of the Angel to Manoah, "nonnunquam Deus facit nos ignem, aliàs ventum."

This text opens to us a sublime and magnificent revelation of the invisible agency employed by Almighty God in the operations of Nature. Angels are employed by Him as servants in them; but the Son is Creator and Lord of all.

From this Apostolic citation we learn therefore—

To interpret Nature aright; and

To interpret this Psalm aright.

S. Clement of Rome adopts St. Paul's argument upon it (ad Corinth. i. 36).

8, 9. Ὁ θρόνος σου, ὁ Θεός—μετόχους σου] From Ps. xlv. 6, 7, almost verbatim from the LXX.

Thy throne, O God, is for ever and ever! Christ is here invoked as God.

The words ὁ Θεός, used here by the LXX, are employed as a vocative commonly in that Version. See Ps. iii. 7; iv. 1; v. 10; vii. 1.

This use is the best illustration of the words of St. Thomas to our Lord, who is addressed by him as God, "My Lord, and

θύτης ἡ ράβδος τῆς βασιλείας σου, ⁹ ἡγάπησας δικαιοσύνην, ¹ καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. ¹⁰ Καὶ, Σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. ¹¹ αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις καὶ πάν- ¹ τες ὡς ἱμάτιον παλαιωθήσονται, ¹² καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς, καὶ ἀλλαγήσονται σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

¹³ Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; ¹⁴ Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

II. ¹ Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθείσι, μή ποτε παραρῥυώμεν. ² Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθαποδοσίαν, ³ πῶς ἡμεῖς

my God," Θεός μου. John xx. 28. Cp. Luke xviii. 11. 13. Mark xv. 34. Winer, pp. 59. 164.

This Psalm is entitled by the LXX "a Song for the Beloved One," ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ, and it has generally been understood by the best Jewish Expositors (as *Aben Ezra*, *Kimchi*, and others), and by all the ancient Christian Interpreters, to refer to the Messiah as King, and Head, and Husband of His Church.

The use here made of it by St. Paul may suffice to assure us of the correctness of that application by the Church in her services for Christmas Day, when St. Paul's words expounding the Psalm are appointed to be used as the Epistle.

9. Ἐχρίσέ σε ὁ Θεός] Some expositors regard ὁ Θεός here also as a *vocative*. So *Primasius*, *Theophyl.*, and even *Symmachus*, who renders the word here (which is *Elohim*) by *θεέ*. A remarkable confession from him. And so *Lünemann*.

It appears that the LXX and St. Paul rather intended it as a *nominalive*; and so the *Syriac*, *Arabic*, and *Aethiopic* Versions, and our English Translators, who have, however, placed "O God" in the margin.

— Ἐχρίσέ σε—ἔλαιον] On the double accusative, see Rev. iii. 8.

This Uction is predicated of the Son as *Man* in His three-fold character of Prophet, Priest, and King, and Who is thus the Messiah Christ, or Anointed of God. See *Theodoret* here, and *Bp. Pearson*, Art. ii. pp. 150. 179, and above on Matt. i. 1.

10—12. Σὺ κατ' ἀρχάς—ἐκλείψουσι] Ps. cii. 25—27. Almost verbatim from LXX.

12. Ἐλίξεις] *Thou shalt fold or roll them up*. The Hebrew word here signifies 'thou shalt change'; whence, in the Alexandrine MS. of the LXX, we have ἀλλάξεις here. The heavens are called in Hebrew *rakia*, an expanse (Gen. i. 6, 7, and passim), whence the figure. Cp. Isa. xxxiv. 4; li. 6. 2 Pet. iii. 10. *Stuart*, p. 34.

— αὐτοὺς] *Lach.* adds ὡς ἱμάτιον, with A, B, D*; but this is probably only a marginal gloss, for ὡς περιβόλαιον, imported into the text.

13. Κάθου ἐκ δεξιῶν] *Sit thou on My Right Hand*. Ps. cx. 1, LXX; a Psalm applied by Christ to Himself as God and Man. See Matt. xxii. 44. Cp. Acts ii. 34, and St. Paul's reasoning on this text, 1 Cor. xv. 25—28.

14. Οὐχὶ πάντες ε. λειτουργικὰ πνεύματα κ.τ.λ.] *Are they not all ministering Spirits?* The Angels are πνεύματα λειτουργικὰ, Spirits ministering to God in His Heavenly Sanctuary, as the Cherubim in the earthly λειτουργία, or *divine-service*, of the Holy of Holies. On this sense of λειτουργικός, see viii. 6; ix. 21. Num. iv. 12, LXX. Angels are God's λειτουργοί, and man's δῆκονοι.

In the argument of this Chapter concerning the nature of Angels and their subordination to Christ, and as doing service to man, the Apostle had doubtless before his eye that erroneous tenet of Judaistic Gnosticism, which he had encountered in his Epistle to the Colossians, and which represented the Angels as co-operating with God in Creation, and as Mediators between God and Man, and as entitled to receive worship from man, and which thus undermined the dignity, and contravened the worship, of Christ. See above on Col. ii. 18. Cp. Eph. i. 21.

The argument is followed up by St. Paul's contemporary, *Clement of Rome*, in his Epistle to the Corinthians, c. 36.

On the existence of the Holy Angels, and their office of

ministering to the faithful, see *Bp. Bull's* two admirable Sermons, xi. and xii. Vol. i. p. 260—325.

Observe that this chapter, designed as an argument in the first instance against the errors of Judaism, is a storehouse of authorities against the Marcionite, Arian, Sabellian, and other Heresies, which impugn the truth concerning the two Natures, and the One Person, of Christ; as has been shown by the ancient expositors upon it, *Chrys.*, *Theodoret*, *Primasius*, *Theophyl.*, and others, cited in the valuable Catena from Cod. Paris. 238, ed. *Cramer*, p. 279—381.

CH. II. 1. Διὰ τοῦτο] Because the Gospel is delivered to us by Christ Himself in person; Who is so much greater than the Angels, through whom men received the Law; therefore, we ought to give more diligent heed to it.

— μή ποτε παραρῥυώμεν] *lest we fail*; 'ne forte pereffluamus,' *Vulg.* Παραρῥυώμεν is the 2 aor. conj. passive from παραρῥεῖν, Matt. G. G. § 248. *Kühner*, § 176, § 196, § 230.

The metaphor is from a stream—and a beautiful and appropriate one it is, especially in an address to the dwellers in Palestine, a land of temporary torrents. The nature of a stream is to flow by, and therefore the sense cannot be, *lest we flow by*, that is, *continue to flow*; but the meaning is, 'ne delabamur, ne deficiamus,' *lest we be dried up by the scorching rays of the sun, in the heat of trial and affliction, like a brook which glides away and disappears in the drought of summer, when it is most needed*. See Job vi. 15. Jer. xv. 18.

The word is derived from the LXX, Prov. iii. 21, where it corresponds to the Hebrew נָחַ (nāḥ), to depart, rendered ἐκλείπειν, to fail, as water does (Prov. iv. 21), and the word is rightly explained by μή ἐκπίσωμεν, by *Chrys.*, and by 'ne forte evanescamus,' by *Primasius*. (John vii. 38. Prov. xviii. 4.)

The Apostle exhorts them not to suffer themselves to be dried up by the heat of persecution, and to flow away, through fear, and apostatize from Christ, and so be utterly lost; but to hold fast to the words of Him Who is the fountain of Living Waters; and to be like perennial streams flowing from Him Who will be to them a never-failing Well of Water springing up to Everlasting Life. (John iv. 14.)

2. δι' ἀγγέλων] On the giving of the Law from Mount Sinai by the Ministry of Angels, see above on Acts vii. 53. Gal. iii. 19. *Augustine*, Sermon 7, and *Delitzsch* here, p. 49.

There is no express mention of the intervention of Angels in the Mosaic account of the Delivery of the Law on Mount Sinai. But the words in Deut. xxxiii. 2. Ps. lxxviii. 17, combined with the declarations above cited in Acts vii. 53, and Gal. iii. 19, and with the assertion in the preceding chapter (i. 7), that God "maketh His Angels winds, and His Ministers a flaming fire," suggest a belief that the Thunderings and the Lightnings, and the Cloud, and the Voice of the Thunder, exceeding loud (Exod. xix. 16), which accompanied the delivery of the Law on Mount Sinai, were *Angelic Ministrations* to God in His Temple of the Universe.

— ἐγένετο βέβαιος] *became*, and was proved to be, *steadfast and inviolable*, by the infliction of penalties for its infraction or neglect.

— παράβασις καὶ παρακοή] *transgression and disobedience*; that is, every sin of commission, and every sin of omission also.

ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, ⁴ ^c συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν ;

⁵ ^d Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν ⁶ ^e διεμαρτύρατο δέ που τὶς λέγων, Τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἡ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτοῦ ; ⁷ Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου ⁸ ^f πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

Ἐν τῷ γὰρ ὑποτάξει αὐτῷ τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὐπω ὁρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. ⁹ ^g Τὸν δὲ βραχύ τι παρ' ἀγγέ-

3. ἡμεῖς] *we* Christians : "jungit personam suam illis Paulus, more suo." *Primasius*.

— σωτηρίας] *salvation*—an argument from the *grace* of the Gospel, as distinguished from the terrors of the Law. Cp. Jude 3.

— ἀρχὴν λαβοῦσα λαλεῖσθαι] *which having received the beginning of its utterance through Him who is the Lord Jehovah Himself; and not like the Law which came to the Jews through a Mediator and by Angels.* See on Gal. iii. 19.

It is observable, that the writer of this Epistle uses the word *Kyrios* thus, as an appellation for *Christ*, here and in vii. 14, and this has been alleged by some as inconsistent with St. Paul's usage, and as an argument against the Pauline origin of the Epistle. *Davidson*, p. 244.

But St. Paul also employs *Kyrios* in this manner in his received Epistles, 1 Thess. iv. 15, 16. 2 Thess. ii. 1. 2 Tim. iv. 18. And this expression was very appropriate in an Epistle to the Hebrews, as reminding them that the *Jesus* of the Gospel is no other than the *Jehovah* of the Old Testament. See Luke ii. 9.

The same may be said concerning the objection raised by some on the fact that the words *Ἰησοῦς* and *Χριστός* are often used absolutely, and not often in combination (though sometimes, as x. 10; xiii. 8. 21) in this Epistle. The Writer of it is professedly and specially treating of Our Lord's *Humanity* as *Jesus*, and of His *Priesthood* as *Christ*.

— εἰς ἡμᾶς ἐβεβαιώθη] *was conveyed steadfastly to us* (*Theophyl.*), so that we were assured of its truth. On the use of *eis*, see 1 Thess. i. 5. 2 Cor. viii. 6. Col. i. 25. 1 Pet. i. 25, and on this sense of *βεβαιῶν*, see 1 Cor. i. 7.

No argument can be hence deduced against the *Pauline* origin of this Epistle, as if this statement were at variance with Gal. i. 12, where he speaks of direct revelations from *God*, and *not* from *man*, to himself. It is usual with the Apostle, in his condescension and charity, to *divest* himself of his own *personal individuality*, and to identify himself with those whom he addresses, and indeed with classes of persons generally to whom he does not personally belong. See on Rom. vii. 7, and *Stuart*, *Introd.* § 27 (17), and above, v. 3.

4. Πνεύματος ἁγίου μερισμοῖς] Gifts which the Holy Ghost distributed (*μερίσσει*). See 1 Cor. vii. 17; xii. 11, and 2 Cor. x. 13, and Rom. xii. 3.

This interpretation seems preferable on the whole to that which regards the Holy Spirit as *μερίζμενον*, and not as the *Agent* in the distribution of His own Gifts.

The argument of the Apostle appears to be enforced by an appeal to all the *Three Persons of the Trinity*, as co-operating in the preaching of the Gospel.

— κατὰ τὴν αὐτοῦ θέλησιν] *according to His own Will*, the will of the Spirit Himself. See on 1 Cor. xii. 11, and so *Primasius* and *Æcumenius*.

5. Οὐ γὰρ ἀγγέλοις] *For not to Angels* (emphatic) *did He subject* (*aorist*) *the future world of which we are speaking*.

An answer to the Judaistic objection, that *Jesus*, being *Man*, is inferior to the *Angels*, the Mediators of the Law.

The Manhood of *Jesus* is acknowledged by the Apostle (vv. 6—18), and it is shown that the Jewish Scriptures testify to the elevation of *Human Nature* above the *Angels*, and that those Scriptures are fulfilled in *Christ*, Who is *God* from *Everlasting*, but was made *Man*, and suffered death as *Man*, in order to fulfil those Scriptures, and to reconcile *God* to *Man*, and to exalt *Human Nature* above the Nature of *Angels*, even to the Right Hand of *God*.

— τὴν οἰκουμένην τὴν μέλλουσαν] *the future world*, the world which was looked for by the Jews, as the Time of the

Messiah, and by them called *αἰὼν ὁ μέλλων*, κατὰ τὴν *olam haba*, and the Messiah was thence called by them *πατὴρ μέλλοντος αἰῶνος*, the *father* of the world to come. Cp. below, vi. 5, *δυνάμεις μέλλοντος αἰῶνος*, and 1 Cor. xv. 26. Rom. viii. 21. 2 Pet. iii. 13.

This assertion of the Apostle is designed to meet the objection of the Jews, derived from the Old Testament, that *God* has subjected the World to *Angels*, Whom He made to be Rulers of Provinces. See the passages in Dan. x. 13. 20, 21.

Be it so, replies the Apostle; but these are only particular lordships of this *present world*, which will soon have an end, with all its kingdoms and dominions, to be succeeded by One Universal Kingdom, that of *Christ*, which (as the same Prophet testifies, Dan. ii. 44; iv. 34; vi. 26; vii. 14. 27) will consume all other kingdoms, and never be destroyed.

6. τὶς] *some one*—of great dignity and authority, whom you know and revere, and to whose words you will defer. On the accent, see *Tisch.* p. 559.

6—8. τί ἐστιν—ποδῶν αὐτοῦ] Verbatim from the Septuagint Version of Ps. viii. 5—7, already applied by St. Paul to the Messiah, 1 Cor. xv. 27.

The words *καὶ κατέστησας—σου* are omitted by B, D***, I, K, and many Cursives, and *Griesb., Scholz., Tisch., Bleek, De Wette, Lünemann, Delitzsch*; they are found in A, C, D*, E*, M, and *Vulg.*, and *Syriac, Arabic, and Æthiopic* Versions; and are admitted into the text, in brackets, by *Lachmann*.

7. Ἠλάττωσας αὐτὸν βραχύ τι] *Thou madest man to be only a little* (εἴς, *meat*) *lower than the Angels* (*Elohim*, see i. 6). That is, although the heavens are so glorious, yet Thou didst make man to be *more* glorious still. That this is the meaning of the text, is evident from the Hebrew original. Cp. Gen. i. 26—29.

The word *Elohim*, in this Psalm, is rendered by *Angels* in the Chaldee Paraphrase of the Psalms, as well as in the Septuagint Version—both of unquestionable authority with St. Paul's readers.

8. πάντα ὑπέταξας] *Thou didst put all things* without exception in subjection to *Man*. This prophecy, says the Apostle, finds its fulfilment in the *Man Christ Jesus*, and in Him alone. Cp. 1 Cor. xv. 27.

8, 9. Νῦν δὲ οὐπω ὁρώμεν κ.τ.λ.] *But at present we do not yet see all things made subject to Man—οὐπω ὁρώμεν*, we do not yet see this with our *bodily* eyes. But we βλέπομεν *Ἰησοῦν*, with the eye of faith we do look up to and do contemplate *Jesus* (the *Man* so called as being our *Saviour*), *Who had been made a little inferior to Angels, now having been crowned* (ἐστεφανωμένον) *with glory and honour on account of the suffering of the death which He endured, in order that by the free favour of God, and not by any merits of ours, He might taste death in behalf of every man.* On this sentence it is to be observed that ὁρώμεν is contrasted with βλέπομεν, which expresses a more intent, earnest, spiritual contemplation than ὁρώμεν. Cp. Acts iii. 4. 1 Cor. i. 26; iii. 10; viii. 9. Heb. x. 25. The words *διὰ τὸ πάθημα ἐστεφανωμένον*, 'crowned on account of suffering,' are explained in the following verse by *διὰ παθημάτων τελειῶσαι, to make perfect by means of suffering*; and the argument is more fully expounded by the Apostle in Phil. ii. 5—7, which is the best comment on this passage. Cp. *Winer*, § 49, p. 355.

This assertion is designed by St. Paul to be a reply to the Jewish objection, that the Messiah was to be a *Conqueror*, and not to be a *sufferer*; and to refute their allegation, that those Hebrews who had passed from Judaism to Christianity, had deserted the worship of the *Living God*, for the religion of a *Man* who had died an accursed death.

He shows that the *sufferings* of *Christ* were purposely

λους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ^h Luke 24. 26, 46.
 ἔστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θάνατον¹⁰ ἔπρεπε^h John 19. 30.
 γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγα-^h Acts 3. 15.
 γόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.¹¹ Ὁ τε^h 5. 31.
 γὰρ ἀγιαζῶν καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες δι' ἣν αἰτίαν οὐκ ἐπαισχύνεταιⁱ Rom. 11. 36.
 Phil. 2. 9.
 ch. 5. 9.
 & 12. 2.
 i Acts 17. 36.
 ch. 10. 10, 14.

designed by God to be His path to Victory. The Cross of Christ was like the Car of Triumph and Royal Throne of His Exaltation; and it is that by which He saved and exalted our Nature; and when we look up to Jesus with the eye of faith, sitting at the Right Hand of God, we see ourselves, His members, crowned with honour and glory in Him our Head. See above on Eph. ii. 6. Col. ii. 13—15, and Chrys. and Primasius here, and the Vulgate, Arabic, and Ethiopic Versions, which render this passage correctly.

9. ὅπως—γεύσεται] in order that He might taste of death. Cp. Winer, § 53, p. 410.

The phrase 'taste of death,' means more than to die; it signifies to taste the bitterness of death. See on Matt. xvi. 28. John viii. 52, which explain the sense here; which is, that Christ tasted the bitterness of death for every one individually, and not only for all collectively, in order that no one who believes in Him might taste it.

But on what word does ὅπως depend?

By some Expositors it has been made to depend on ἡλαττωμένον (Aug., A. Lapide, and Craik). By others, on διὰ τὸ πάθημα τοῦ θανάτου.

And this seems to be the true construction. Christ submitted to the suffering of death (τὸ πάθημα τοῦ θανάτου) in order that by the grace of God He might taste death for every man.

The Apostle is replying to the objections of those who would not accept the doctrine of a suffering and dying Messiah. In their opinion, the Messiah was to be a Conqueror, and one who was not to die, but to 'abide for ever.' See John xii. 34.

St. Paul states the reasons and the results of Christ's death. He suffered death in order that by the free grace and gift of God (cp. Rom. v. 15—20), and by no merit of men, He might taste death for every individual man; and in order that every one who believes on Him might never taste of death. See John viii. 51, 52. Cp. John v. 24; vi. 40; xi. 26, and note above on Matt. x. 28. Luke ix. 27.

The sufferings of Christ, therefore, so far from being a stumbling-block to you Hebrews, ought to be regarded as a reason for great gratitude, for His wonderful grace and favour to you, in freely providing a Deliverer for you from the bitter pains of that Death to which all of you were subject on account of sin; and of thankfulness and love to Christ, Who condescended to endure such shame and anguish for you, and to die upon the Cross, in order that you might live for evermore.

But do not imagine, therefore, that Christ is not a Conqueror, or that He does not abide for ever. Behold Him crowned with the Crown of Victory (ἔστεφανωμένον στεφάνῳ, not διαδύμῳ: see on Rev. vi. 2; xix. 12), in that Nature of yours in which He suffered for you on the Cross. Behold Him crowned as Conqueror on account of (διὰ) those very sufferings, which He endured there, and by which He has procured peace and pardon, liberty and joy eternal for you. He conquers by the Cross, and enables you to conquer by it.

Thus, then, His sufferings (against which some of you make an objection) are seen to redound to His everlasting glory, and to the eternal happiness of every child of man.

See Chrysostom's excellent comment here.

This divine declaration affords a complete refutation of all partial and exclusive notions concerning the efficacy of Christ's death;

The Apostle says that Christ tasted death for every one; for each individual man, ὑπὲρ παντός. He died (says Chrys. here) not only for those who believe, but for all the world. What, although some do not believe? Yet Christ has done His part. And so another ancient Expositor here. Christ is like a Physician who offers health to every one that will accept His spiritual medicines. They who hearken to Him receive them, and are saved. He proffers them to all, but the medicines profit those only who accept them. "Ita et Christus quantum pro se fuit, pro omnibus mortuus est, quanquam non prosit Ejus Passio nisi solummodò iis, qui in eam credere volunt." Primasius. On this doctrine of the Universality of the Redemption by Christ, see above on Rom. viii. 30.

Instead of χάριτι Θεοῦ, which is the reading of A, B, C, D, E, K, L, and most Cursive Manuscripts, some copies mentioned

by Origen, and some Fathers, read χωρὶς Θεοῦ (apart from God), a reading which was employed by the Nestorians in favour of their tenet of a double personality in Christ. See Ecumen. Caten. p. 395. Tisch. p. 559. Delitzsch, p. 65, 66. That reading is probably only a marginal Gloss on ἐπαρξάμην αὐτῷ τὰ πάντα, to harmonize it with 1 Cor. xv. 27, and was afterwards imported from the Margin into the Text.

10. ἔπρεπε—αὐτῷ] it was seemly for Him. πρέπει τῷ Θεῷ φανεῖν ἐν ψυχῇ τὰς ἀρετὰς. Philo i. p. 48.

—δι' οὗ] through Whom—God the Father Almighty. "Propter Patrem vivit Filius quod ex Patre Filius est; fons Pater Filii, radix Pater Filii est." Ambrose (de Fide iv. 5). "Pater de nullo Patre, Filius de Deo Patre Filius; et quod Filius est, propter Patrem est, et quod est, à Patre est." Augustine in Joann. Tract. 19. Bp. Pearson on the Creed, Art. i. p. 66.

This text, in which διὰ is applied to God the Father, is a refutation of the heretical notion, derived by some from its application to the Son, in such passages as i. 2, that it argues inferiority in Him. See Basil, in Caten. p. 397.

—ἀγαγόντα—τελειῶσαι] having brought, not 'bringing.' See Winer, § 45, p. 307.

The sense of the word τελειῶσαι, to make perfect, extends forward even to the future, full, and final accomplishment of the number of the Elect. See the use of the verb in xi. 40. Christ is indeed already perfected in His own Person (v. 9), but His members are not yet perfected (xi. 40). When the whole Number of the Elect shall be perfected, who, as Members of Christ, derive their τελείωσις from the sufferings of Him Who is the Leader and Author of their salvation; and when they are all brought to glory, then their Head will be perfected in them.

His sufferings are effectually applied to the glorification of every member of His mystical Body, at the dissolution of every one who falls asleep in Jesus; and they will be effectual toward the perfection of His own Mystical Body, even to the final consummation of all things in the universal triumph of the Church glorified, which is His Spouse and Body.

Hence, therefore, the verse may be rendered thus:—

It was seemly for God, for Whom and through Whom are all things, having brought many sons to glory (by means of the Only-Begotten Son), to make the Leader of their salvation perfect through sufferings.

11. Ὁ τε γὰρ ἀγιάζων] For He that sanctifieth, and they that are being sanctified (present tense), are all from One, God.

The Apostle here obviates a Jewish objection. They alleged that the Messiah would never die, but abide for ever. (John xii. 34.) The Apostle replies here, Do not be staggered by what I have said, that God should show such favour (χάρις, see v. 9) to men as to give up His own Son to die, even by the death of the Cross, for every man, and that the way He appointed for His and their perfection was by suffering. The reason of this is, that man, for whom Christ suffered, is also a son of God. God is our Father, and loves us as His Children, and desires that we should be sanctified in order that we may be glorified.

We are all sons of God by nature, and God sends His Son to take our nature, and suffer in it, in order that we may become sons also by adoption and grace, heirs of God, and joint heirs with Christ, that He may be the First-born among many brethren. See Gal. iv. 4—7. Rom. viii. 29. For both He that sanctifieth, and they who are being sanctified, are all of one Father—God. Chrys., Theodoret, Theophyl. Bp. Pearson, Art. i. p. 55.

The words ἐνός, from one, are to be explained from the preceding υἱός, sons. It was fitting that God, the universal Father, Who brought many sons to glory, should make their Leader,—their Elder Brother, His only beloved Son,—perfect through suffering.

He Who makes us holy, and they who are being made holy, are all sons of one and the same Father, and therefore are brethren; and He Who is holy must take their nature, which, by the Fall of the first Adam, was tainted by sin, in order that it may be consecrated to God, and so be glorified.

The word ἀγιάζω, as used here, is best explained by our Lord's own language in John xvii. 17—19; and see S. Cyril here in Catenā, p. 401.

—δι' ἣν αἰτίαν—καλεῖν] He that sanctifieth, that is Christ, and they who are being sanctified, that is faithful Christians, are

κ Ps. 22, 23, 26. ἀδελφούς αὐτοὺς καλεῖν ¹² λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε καὶ πάλιν, Ἐγὼ ἔσομαι πεποιοῦς ἐπ' αὐτῷ ¹³ καὶ πάλιν, Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

¹⁴ Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκὸς, καὶ αὐτοὺς παρὰ πλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον, ¹⁵ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

¹⁶ Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ¹⁷ Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων

all of one, the same *Father*, God; for which cause Christ is not ashamed to call them *brethren*. But they are not all sons of God in the same manner as He is. The many sons are not on an equality with the Captain of their salvation. But Christ is the Beloved, the First-Born, the Only-Begotten Son; the many sons exist in a relation of dependence on His Sonship, as given unto Him, and as being sons of faith in Him; for we are all the children of God by faith in Christ Jesus (Gal. iii. 26), and we receive the right of Sonship from Him, for as many as received Him, to them gave He power to become the sons of God (John i. 12). Cp. Gregory Nyssen here (in Catenā, p. 406).

¹² Ἀπαγγελῶ—σε] From Ps. xxii. 22, LXX. The Twenty-second Psalm is referred to the Messiah by some Jewish Expositors (see Stuart, p. 59; Wetstein, p. 392; Schöttgen, p. 933), and by the whole Christian Church in ancient times, following the teaching of Christ, Who adopted the first words of it on the Cross. (Matt. xxvii. 46. Mark xv. 34.) Cp. Justin Martyr, Dialog. c. Tryph. c. 106, showing how this prophecy was fulfilled by Christ in the Gospel; and Hengstenberg on the Psalms, i. p. 362.

¹³ ἐγὼ—ὁ Θεός] From Isa. viii. 17, 18. The Messiah is introduced as speaking, and saying that He will put His trust in the Lord; and this is an evidence of His Manhood. And He adds, that He and the Children, whom the Lord hath given Him, are for signs and wonders in Israel. And thus He speaks of a seed given to Him by God.

This progeny of Christ, made man, is said by Him to be "a sign and wonder in Israel," because the Jews were staggered by the manner of its generation, which was by the Incarnation and Passion of Christ, from Whose side, pierced on the cross, the Church was formed, as Eve was from Adam sleeping in Paradise, and thus He is able to say, "Behold I and the Children which the Lord hath given Me."

¹⁴ κεκοινώνηκε—μετέσχε] Observe the change of tense. Since the children have communicated, and do communicate, in the same blood and flesh, He, therefore, at the time of His Incarnation, and by it, took part in the same. Cp. Winer, § 40, p. 243.

Elz. has σαρκὸς καὶ αἵματος, but the reading in the text is authorized by A, B, C, D, E, M, and received by Griesb., Lachm., Bengel, Tisch., Lünemann. Perhaps the Apostle studiously placed αἵματος first, with reference to the blood-shedding of Christ, the true Paschal Lamb, upon the cross, the Victim typified by all the sacrifices of the Law.

—παρὰ πλησίον] Not in appearance and figure, but in truth. Chrys. "Modo simillimo." Valck.

The Angels are like men, and appear in human form (see Acts i. 10); but Christ took really and substantially our human flesh and blood; and by our union with the Divine Logos we are become heritors of Immortality. Cp. S. Cyril and S. Athanasius here, p. 408—413.

¹⁵ ἔνοχοι—δουλείας] captives of bondage; held by its grasp. There is a paronomasia between μετέσχε and ἔνοχοι. He became μέτοχος, that we might cease to be ἔνοχοι. See on 1 Cor. xi. 27, and Gal. v. 1, μὴ (υγὼ δουλείας ἐνέχεσθε.

¹⁶ Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται] For, I trow, He is not laying hold of Angels, in order to raise up and help them by His death. No; they are not subject to bondage, they are not under the dominion of the Devil, but man was. They have no weaknesses and passions as man has. Christ takes hold of us in our frailties, and He is made like to us in our weakness, in order that He may feel with us, and save us.

See the full exposition in Bp. Andrewes' Sermons, i. p. 1—17. Δήπου, only found here in New Testament, and never in LXX. I wot, and you allow, equivalent to Latin 'opinor.' See Hartung, i. p. 285. Lünemann, p. 87. Delitz. p. 87. Also, δήπου is used only once in N. T. John v. 4.

—ἀλλὰ—ἐπιλαμβάνεται] but he is laying hold of mankind by the hand, in order to lift it up from the ground, and to raise it from a state of bondage and death to life and glory.

The word ἐπιλαμβάνεται is best explained by its use below in chap. viii. 9, ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, derived from the Septuagint, Jer. xxxi. 32, cp. Sirac. iv. 2, and by its use in the Gospels, where it is employed to express the action of our Lord in stretching out His Hand to heal the sick and blind. Matt. xiv. 31. Mark viii. 23; ix. 36. Luke xiv. 4.

So Christ comes, and is taking hold of Human Nature, as it were, by the hand, and delivers it out of the grasp of the Devil, and assists and raises it up from bondage, blindness, disease, and death. See Isa. xlii. 6, 7; and below on iii. 5.

This sense of ἐπιλαμβάνεται is most in harmony with the reasoning of the Apostle. Christ is not taking hold of Angels, in order to succour them, but He is ever taking hold (present tense) of men; and in order that He may do this, it was requisite that He should be made like to them in all things.

There is also another cognate and derivative meaning in ἐπιλαμβάνομαι, which was probably in the mind of the Apostle.

This word represents the office and act of the Goël, or next of kin (ἀγχιστεὺς, Ruth iii. 12), who, by taking hold of a family by proximity of relationship ('attingens consanguinitate'), did the work of a Redeemer of property for the maintenance of its inheritance. See Ruth iv. 14.

Christ is our Goël, Redeemer, by becoming next of kin to us all by His Incarnation.

A Jewish Commentator, in expounding Ps. lx. 9, says, "Here is meant that mighty Goël Who is to come of the seed of David." Schöttgen.

—σπέρματος Ἀβραάμ] the seed of Abraham. A double act of Christ's love is thus implied,—

(1) That He was made Man, (2) That He was made under the Law, and so redeemed us from the curse of the Law. See this explained, Gal. iv. 4, where he observes in the same way, that Christ was made man, and also made under the Law; i. e. that He takes hold of the seed of Abraham, both in its human infirmity and legal obligations, in order to assist and deliver it from both.

Besides this, doubtless, the Apostle, in using the word Abraham, refers to the promise of God to Abraham, that in him all Nations should be blessed. (Gen. xxii. 18.)

St. Paul says, He takes hold of the seed of Abraham rather than the seed of man, in order to remind them of the promise made to Abraham. (Theodoret.)

Thus these words have also a large and comprehensive sense. Christ takes hold of all who take hold of the promise by faith. And thus St. Paul himself expounds the words Abraham's seed, for he says "to the Galatians, so doing, that though they were heathen men, as we be, yet that they are Abraham's seed, and should be blessed together with him." See Bp. Andrewes' Sermons, i. p. 31.

The seed of Abraham. St. Paul does not determine whether he uses this term here in a spiritual or a literal sense. Either sense will suit his purpose. He leaves it to the readers to choose. The present tense (ἐπιλαμβάνεται) confirms the spiritual sense; and the Christian reader will interpret the words 'seed of Abraham' to mean, all those of every Nation who are Children of Abraham's faith. See Gal. iii. 7—9. 29. Rom. iv. 12—18; xi. 16. Christ is ever helping them all.

St. Paul's Jewish readers would understand 'seed of Abraham' in a literal sense; but since Abraham and his seed are members of the human family, this sense would not weaken the force of the Apostle's argument.

It is a groundless supposition of some, that this expression must be limited to the literal Israel; and that therefore this Epistle could not have been written by St. Paul.

γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ¹⁸ ^p Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι. p ch. 4. 15, 16.

III. ¹ ^a Ὁθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Ἰησοῦν, ² ^b πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. ³ ^c Πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. ⁴ ^d πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινός· ὁ δὲ πάντα κατασκευάσας, Θεός.

a Rom. 15. 8. Phil. 3. 14. ch. 4. 14, 15. & 6. 20. & 8. 1. & 9. 11. & 10. 21. b Num. 12. 7. ver. 5. c Zech. 6. 12. Matt. 16. 18. 2 Cor. 5. 17. d Eph. 2. 10.

17. *ὁμοιωθῆναι*] *to be made like*, not only in His humanity, but in its weaknesses and sorrows,—poverty, pain, hunger, thirst, tears, and death. An answer to the Jews, who objected to the sufferings of Jesus as inconsistent with the office of the Messiah.

— *πιστὸς ἀρχιερεὺς*] *a faithful High Priest*. See *Clem. Rom.* i. 58, διὰ τοῦ προστάτου καὶ ἀρχιερέως ἡμῶν Ἰησοῦ Χριστοῦ.

— *ἰλάσκεσθαι τὰς ἁμαρτίας*] *to cover the sins*. Cp. *Dan.* ix. 24. 1 Sam. iii. 14. *Sirach* iii. 3. 29; xx. 28; xxviii. 5; xxxiv. 21, LXX.

This use of the word *ἰλάσκεσθαι* is derived from the Septuagint, where it is equivalent to the Hebrew *כִּפֶּר* (*kippēr*), 'to cover.' See *Exod.* xxxii. 29. *Levit.* iv. 20.

In *Classical* Writers the word *ἰλάσκεσθαι* signifies, 'to propitiate a person.' But it is remarkable, that the writers of *Holy Scripture* never use this word in that sense, as applied to God. Neither in the Septuagint, nor in the New Testament, do we find the expression *ἰλάσκεσθαι Θεόν*, *to propitiate God*, or *ἰλάσκεσθαι ὁργὴν Θεοῦ*. See *Delitzsch*, p. 94.

This reserve of Scripture as to the use of this word *ἰλάσκεσθαι* may, perhaps, be designed to be a silent refutation of the notion of Heathens, and of some among the Jews, that they were able to propitiate God by expiatory sacrifices offered by themselves; a notion expressly contradicted in Scripture. (*Ps.* xlix. 7, 8. *Heb.* x. 4, 5.) And it may be intended to be instrumental in teaching the true doctrine, that it is not man who can propitiate God, but it is God Himself Who provides an offering for the appeasing of His own wrath. It is 'God in Christ' Who reconciles the World to Himself. See 2 Cor. v. 18, 19. It was God Who set forth for Himself (προέθετο) an *ἱλαστήριον* in Christ. *Rom.* iii. 25. *Cp.* Col. i. 20. *Eph.* ii. 16.

God is said in Scripture (*ἰλασθῆναι*) to be merciful to man (see *Luke* xviii. 13); and Christ is called an *ἱλαστήριον*, and an *ἱλασμὸς περὶ ἁμαρτιῶν* (1 John ii. 2; iv. 10); and Christ, as our High Priest, is said *ἰλάσκεσθαι ἁμαρτίας* here; but it is of God's own free grace and mere mercy towards us, that He is propitious to us; and it is of His infinite love, that He has provided a propitiation for Himself, that He reconciles the World to Himself in Christ, His only-begotten Son, in Whom He is well pleased. See x. 4, 5.

CH. III. 1. ἀδελφοὶ ἅγιοι] *Holy brethren*. An address never used by St. Paul in any of his Epistles. But it would be unreasonable to allege this as an argument against the *Pauline* origin of this Epistle. It is rather an evidence in confirmation of the opinion that this Epistle is addressed to a peculiar class, viz. those who dwell in the *Holy City* (*Matt.* iv. 5; xxvii. 53), and came of the holy seed (*Rom.* xi. 16), separated from ancient times by special consecration as a holy people to God. *Cp.* 1 Pet. ii. 5, 9.

St. Paul himself calls those of *Jerusalem ἅγιοις*, κατ' ἐξοχὴν in 1 Cor. xvi. 1. 15. 2 Cor. viii. 4; ix. 1. *Rom.* xv. 31. So that this expression is quite in harmony with his language.

— *κλήσεως ἐπουρανίου μέτοχοι*] *partakers of the heavenly calling*; uttered by God to our Fathers by the Prophets, and now to us by His own Son. See i. 1. It is one and the same calling, from the same God, speaking from Heaven, and inviting us to Heaven.

— *τὸν ἀπόστολον*] *the Apostle*, being sent of God as Moses was. (*Exod.* iii. 10—15.) Christ is called an *Apostle*, because the Father sent Him; and as the Father sent Him, so sent He the Twelve. (*John* xx. 21.) The Heavenly Householder first sent His *Servants* the Prophets, but last of all He sent His own Son. (*Matt.* xxi. 33.) *Cp.* *John* iii. 34; v. 36; vi. 29, 57; vii. 29. 1 John iv. 10. *Bp. Pearson* on the Creed, Art. i. p. 66.

Cp. Justin Martyr, *Apol.* i. 12, ὁ ἡμέτερος διδάσκαλος καὶ τοῦ πατρὸς πάντων καὶ δεσπότου υἱὸς καὶ ἀπόστολος Ἰησοῦς Χριστός.

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Justin Martyr says also, *Apol.* i. 63, "The Word of God is His Son, and He is also called an *Angel* or *Messenger* (ἄγγελος), or *Apostle*, for He announces (ἀπαγγέλλει) whatever we need to know; and He is sent (ἀποστέλλεται) to declare whatsoever things are announced, as He Himself says (to His Apostles), He that heareth Me, heareth Him that sent Me (*Luke* x. 16)."

Christ is the Son of God, and His Apostle. He was sent as God's Apostle, but He pre-existed as the First-begotten Logos of God, and as God, λόγος πρωτότοκος ὁν τοῦ Θεοῦ, καὶ Θεὸς ὁπάρχει.

— *ἀρχιερέα*] *High Priest*. So the Messiah is named, *Ps.* cx. 4; and He was typified by the High Priest under the Law.

Thus St. Paul points to Christ as uniting the office of *Moses* and *Aaron* in His own Person.

This phrase supplies the clue to the order and treatment of the subject;

He first compares Christ with *Moses*, and proves His superiority to him (iii. 3); then he contrasts the *Priesthood* of Christ with that of *Aaron*, and shows its pre-eminence (iv. 14).

— *τῆς ὁμολογίας ἡμῶν*] our *Christian Profession* as distinguished from Judaism (iv. 14; x. 23. 1 Tim. vi. 12. *Rom.* x. 9). So *Philo* (i. 664) calls the Divine Logos, τὸν μέγαν ἀρχιερέα τῆς ὁμολογίας, if the text be genuine. See *Mangey* and *Bleek*.

2. τῷ ποιήσαντι] *to Him Who constituted Him*. See 1 Sam. xii. 16, and on *Mark* iii. 14, ἐποίησε δώδεκα, and cp. *Acts* ii. 36, Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε. *Chrys.*, *Theodoret*, *Theoph.*

The interpretation, "to Him Who created Him," has less authority (though it is applied by some of the Fathers, as *Athanasius* and others, in *Cat.* pp. 437, 438, to the human generation of the Son), and is not consistent with the argument, and would make the Apostle speak a language which is not in harmony with that of Scripture, and was perverted by the Arians to serve their purpose, whence some persons had scruples as to the genuineness of the Epistle. See *Philast.* *Hæres.* 89, p. 84, ed. *Oehler*.

— *πιστὸν—ὡς καὶ Μωϋσῆς*] *Clem. Rom.* i. 17 and 43, who has δλφ in both places; omitted by B, and formerly by *Tisch.*, but restored in his last Edition, 1858.

Οἶκος αὐτοῦ is not the house of *Moses*, but of *God*. See *Numb.* xii. 7. *Cp.* *Acts* vii. 38. And the word αὐτοῦ intimates that *Moses* himself was in *God's* house, and not in his own house; and that He, in whose house *Moses* was as a steward, was He Who constituted *Jesus* to be a Priest and Apostle.

3. Πλείονος—αὐτόν] *This Jesus has been deemed by God to be worthy of greater honour than Moses, inasmuch, or in proportion as, he who built a house has more honour than the house itself*.

There is, therefore, as much difference between *Moses* and Christ, as there is between a house and its architect. *Theodoret*.

Christ has been deemed worthy of greater honour by God, for by Christ God made the worlds (i. 2; cp. ii. 5—8).

Elz. has πλείονος γὰρ δόξης, but the reading in the text is that of the best MSS.

4. πᾶς γὰρ οἶκος] *for every house*: and therefore that house in which *Moses* was a faithful steward, is *built by some one*, and does not build itself; but the Person Who *built all things* (as you know from the writings of *Moses*, *Gen.* i. 1) is *God*.

It is God who made all things, He is Lord of all; but He made them by His own Son, co-equal and co-eternal with Himself; whom He set over the House He had builded, not as a servant, but as a Son. *Cp. Delitzsch* here, p. 110.

Elz. has τὰ πάντα, but πάντα = *all things*, is the true reading.

The word κατασκευάζω, here used, means something more than 'build'; it is equivalent to *construo*, *instruo*, 'to build and to furnish,' 'adornare, apparare' with σκεῦη. *Cp.* *Luke* i. 17, λαὸν κατασκευασμένον, 'populum præparatum.'

It is used by the LXX for the Hebrew *בָּנָה* (*asah*), to *make* (*Numb.* xxi. 27. 2 *Chron.* xxxii. 5. *Prov.* xxiii. 5), and is ex-

e Deut. 18. 15, 18.
ver. 2.
f ch. 1. 2.
Matt. 24. 13.
2 Cor. 6. 16.
Eph. 2. 21, 22.
ch. 10. 35.
Col. 1. 23.

g 2 Sam. 23. 2.
Ps. 95. 7.
ver. 15. & 4. 7.
h Exod. 17. 2.
Num. 20. 13.

i Num. 14. 21.
Deut. 1. 34.

k ch. 10. 24.
Rom. 7. 11.

l ver. 6.
ch. 4. 14.
Rom. 8. 17.

⁵ * Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων, ⁶ * Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατὰσχωμεν.

⁷ * Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, ⁸ * μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, ⁹ οὐ ἐπειράσαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. ¹⁰ διὸ προσώχθισα τῇ γενεῇ ταύτῃ, καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου, ¹¹ * ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

¹² Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος. ¹³ * ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτη τῆς ἀμαρτίας. ¹⁴ * μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστά-

plained by δημιουργῶ in *Phavorinus*. Cp. below, ix. 2, σκηνή γὰρ κατασκευάσθη ἡ πρώτη (ix. 6; xi. 7).

6. θεράπων] a servant. Exod. xiv. 31. Josh. i. 1; viii. 31. Barnabas (Epist. 14): Μωϋσῆς θεράπων ὧν ἔλαβε (τὰς πλάκας) αὐτὸς δὲ ὁ Κύριος ἡμῶν ἔδωκεν εἶναι εἰς λαὸν κληρονομίας δι' ἡμᾶς ὑπομείνας [θάναν], ἐφανέρωθ' ὅτι ἵνα . . . τὰς ἡδὴ δεδω-
πανημένας ἡμῶν καρδίας τῷ θανάτῳ, καὶ παραδεδομένας τῇ τῆς πλάνης ἀνομίᾳ, λυτρωσάμενος ἐκ τοῦ σκότους διδῇται ἐν ἡμῖν διαθήκην λόγου. And the author then cites Isa. xlii. 6, 7; lxi. 1, 2, which illustrates the word ἐπιλαμβάνεται in ii. 16.

— λαληθησομένων] to be spoken by Christ. See Deut. xviii. 5.

8. τὸ καύχημα] the subject-matter of the glorying of your hope, which does not faint in present afflictions, but looks forward to the future bliss. Rom. viii. 24. Cp. vi. 11; x. 35.

— μέχρι τέλους βεβαίαν] Omitted by Tisch. and others on the authority of B. But the words are in A, C, D, E, K, L, M, and are retained by Lachmann.

7—11.] Ps. xc. 7—11, from the LXX. Observe here the direct assertion of the Apostle, that the Psalms were spoken by the Holy Ghost (cp. Acts i. 16), as was the belief of the Jews,—a belief sanctioned by Christ Himself. Matt. xxii. 43.

This Psalm was, probably, made for, and sung at, the Feast of Tabernacles,—the annual Commemoration of the Sojourning in the Wilderness. The Rest of Canaan after that wandering in the Arabian Desert already past, was typical and suggestive of the future rest, that of Heaven, after our mortal pilgrimage in the wilderness of this World.

7. ἐὰν — ἀκούσητε] If ye shall have heard; 'si audieritis,' Vulg. The aorist after ἐὰν generally has the force of the futurum exactum. See Winer, § 41, p. 262.

This is important to observe, because the Apostle's warning is to those who have been permitted to hear, and are in danger of falling away; and his main design is to exhort to constancy and perseverance to the end. See iii. 6. 12. 14; iv. 4; vi. 6.

8. ἐν τῷ παραπικρασμῷ] the contention, ἡτῆρ (meridial). Exod. xvii. 7. παραπικραίνω in the LXX = ὁρῶ (hikeis), to provoke, exacerbate; from root ὀργ (kaas), angry, provoked, irritated. Jer. xxxii. 29. Hence it has also the rendering of ἡτῆρ (marad), to rebel, Ezek. ii. 3, and is connected with ἡτῆρ (meri), rebellion, Ezek. ii. 5—8; and is interpreted by παροργίζω by Hesych.

9. ἐπειράσαν] they tempted Me. Πειρασμός = Hebr. ἡפּוּ (massah). Exod. xvii. 7. Deut. vi. 16; ix. 22.

Elz. adds με, against the best authorities, and has ἐδοκιμασάν με. But A, B, C, D, D*, have ἐν δοκιμασίᾳ, and so Lachm., Tisch., De Wette, Bleek, Lünemann.

— τεσσαράκοντα ἔτη] Forty Years,—a term which gives a remarkable significance and propriety to this warning as applied here by the Apostle to the Jews of his own age.

For, the time of probation of Jerusalem and of the Jewish Nation, between the Crucifixion of Christ and the Taking of Jerusalem by the Romans, lasted just Forty Years. See Euseb. iii. 7; and above, Chronological Synopsis prefixed to the Acts, p. xli.

That term of trial was very near its expiration when this solemn warning was spoken by St. Paul. Cp. below on v. 10.

10. προσώχθισα] I was offended with. Literally, 'I stumbled at;' as a ship impinging, πρὸς ὄχθρ, on a sand-bank. προσέκοψα (Hesych.), προσέκρουσα (Suid.); hence προσώχθισα is a word frequent in the LXX. Cp. Valck. p. 465.

— ταύτῃ] this. So A, B, D*, M, and Bengel, Böhme, Griesb., Lachm., Bleek, De Wette, Tisch., Lün. This reading illustrates what has been said on the term of Forty Years on v. 9. He might well say *This* generation; for the Jews in the forty years before the destruction of Jerusalem were identifying themselves by their sins with the generation that perished for disobedience in the Wilderness; and thus it was true accordingly to our Lord's prophecy, that "all these things would come on *this* generation," and that "*this* generation should not pass away till all would be fulfilled." Matt. xxiii. 36; xxiv. 34. Elz. has ἐκείνη.

11. ὥς] so that. Winer, § 53, p. 410.

— εἰ εἰσελεύσονται] if they shall enter in; i. e. they shall not enter it; an elliptical expression or aposiopesis of indignation, in which εἰ = Hebr. אִם (im). Winer, § 53, p. 444. See on Mark viii. 12. Cp. 1 Sam. iii. 17; xiv. 45. 2 Sam. xi. 11.

— τὴν κατάπαυσίν μου] My Rest, the Rest of God, the Everlasting Rest of Heaven.

There are three Rests,—

(1) The Rest of the Sabbath, on which God rested from His works.

God does not here speak of *that* Rest, for that Rest was now past (see iv. 4), and He is here speaking of some *future* Rest.

(2) The Rest of Canaan, into which Joshua brought the people after their wanderings in the Wilderness.

God is *not* speaking of *that* Rest here, for it also was past when David wrote, by whom God here speaks. (See iv. 8.)

(3) The future and never-ending Rest of heaven, which was typified by the two former Rests, and is properly God's Rest, and is described by Him as "*My Rest*,"—the Rest of Him Who is Everlasting. This is the κατάπαυσις (Resting) of which God is speaking here. Theophyl.

12. Θεοῦ (ῥπτος) the Living God. He who falls away from Christ, does not fall away, as some of you perhaps may imagine, and as your Jewish fellow-countrymen blasphemously affirm, from a dead man, but from the Living God.

13. ἑαυτούς] one another. 1 Thess. v. 13. 1 Cor. vi. 7. Col. iii. 16.

— ἄχρις οὗ τὸ σήμερον καλεῖται] so long as the '*to-day*' (observe the article) mentioned by God in the Psalm is still named or mentioned; that is, so long as *that to-day* lasts; and God's voice is still speaking to you, and you are yet able to hear it. καλεῖται = Hebr. נִקְרָא (nikra).

14. μέτοχοι γὰρ τ. Χ. γ.] for we have been made and are part-takers of Christ in reality, only if we hold the beginning of our assurance firm unto the end.

The order of the words in the text is that of the majority of the best MSS., including B. (See Mai's Table of Errata, p. 503.) Elz. has μ. γ. γ. τ. X.

σεως μέχρι τέλους βεβαίαν κατάσχωμεν. ^{15 m} Ἐν τῷ λέγεσθαι, Σήμερον, ἐὰν ^{m ver. 7.}

τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὥς

ἐν τῷ παραπικρασμῷ, — ^{16 a} τίνες γὰρ ἀκούσαντες παρεπίκραναν; Ἀλλ' οὐ ^{n Num. 14. 4, 11,}

πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; ^{17 o} Τίσι δὲ προσώχθισε τεσ- ^{Deut. 1. 36.}

σαράκοντα ἔτη; Οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; ^{o Num. 14. 22, 37,}

^{18 p} Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ^{& 26. 65.}

ἀπειθήσασιν; ^{Ps. 106. 26.}

¹⁹ Καὶ βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

IV. ¹ Φοβηθῶμεν οὖν, μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. ² Καὶ γὰρ ἐσμεν εὐηγγελισ-

μένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ

συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. ^{3 a} Εἰσερχόμεθα γὰρ εἰς τὴν κατά- ^{a Ps. 95. 11.}

— ὁποσάδεως] *firm expectation, trust, confidence, reliance.* See Ps. xxxviii. 12, ἡ ἐκδοταίς μου ἐν σοί. Ruth i. 12. Ezek. xix. 5, LXX: and below, xi. 1; and *Wetstein* on 2 Cor. ix. 4.

¹⁵ Ἐν τῷ λέγεσθαι] *In its being now said by God* (in that solemn warning uttered by Him, which I have quoted and will now repeat, on account of its awful importance, and which I, who now speak to you by His command, will apply to you), *To-day if ye shall have heard His voice* (see on v. 7) *harden not your hearts, as in the provocation,*

For, who were they that, when they heard, provoked God?

Yea verily (ἀλλὰ), *was it not even all who came out of Egypt by Moses?* that is, the main body of those who came forth in the Exodus, provoked God. For, only *two* remained loyal, and did not provoke the Lord. See Numb. xiv. 1—10. 26—39.

This is doubtless the true rendering of this passage. *Tives* is interrogative, *who?* and not indefinite, as in the *Vulgate*, which has 'quidam.' And 'ἀλλ' οὐ—Μωϋσέως' is also interrogative, and not affirmative. Cp. *Bengel* and *Delitz.* p. 127.

From the sentence thus pointed and interpreted, the Apostle's argument is clear, that no *multitude of numbers* will protect the Jews, and others with them, who *reject Christ*, from God's chastisements for their sin. Their own History shows this. All who heard Him speak in the Wilderness provoked Him, and all who provoked Him fell in the Wilderness, and failed of His Rest.

On this passage it is to be observed, that the γὰρ (*for*) in v. 16, introduces the question put by the Apostle. Such a position of γὰρ is easily explained from the expediency of not breaking up the long clause (*σήμερον—παραπικρασμῷ*); and the conjunction γὰρ is often employed to give force and sharpness to interrogations, as here. Matt. xxvii. 23. John vii. 41. Acts viii. 31; xix. 35. 1 Cor. xi. 22. *Lünemann*, p. 107. *Winer*, § 53, p. 396. *Delitz.* p. 129.

The ἀλλὰ, *but, yea verily* (cp. 1 Cor. iv. 3. 2 Cor. vii. 11), gives great life to the second question, as much as to say, *what-ever you might have thought to be probable, and notwithstanding God's love* (shown by His warnings and promises, miracles and revelations) to your fathers; and notwithstanding their vast numbers, which you might imagine would have saved them, yet nevertheless I ask of you, Did not all that vast multitude of 600,000 persons, who were led out of Egypt by the ministry of Moses, provoke God? And with whom was He wroth? Whom did He consume? Whom did He exclude from His Rest in Canaan? Was it not even that immense multitude who came out of Egypt under the guidance of that holy Leader, Moses? And why were they consumed in the Wilderness, and excluded from Canaan? Was it not even for their unbelief?

Here then is a fearful warning for *yourselves*, as to the dreadful consequences of provoking and disobeying Christ, Who is far greater than Moses. Here is a solemn admonition to *you* that severer chastisements are now hanging over Jerusalem for rejecting Him, than were ever inflicted on your forefathers for rebelling against Moses. Cp. 1 Cor. x. 2—5. 10—12.

As to the interpretation of this passage as thus expounded, see *Theodore* and *Chrysostom*, and the *Syriac*, and (in part) the *Arabic* Version here.

The *Vulgate*, by rendering *tives* 'quidam' instead of *quidam*, has obscured the sense, and has hindered the right interpretation; and its influence is seen here in our own *Authorized Version*, in this passage.

¹⁷ ὧν τὰ κῶλα] Cp. Numb. xiv. 29, ἐν τῇ ἐρήμῳ ταῦτα πεσεῖται τὰ κῶλα ὑμῶν, and see 1 Cor. x. 3—8.

CH. IV. 1. κατάπαυσιν αὐτοῦ] *His Rest, the Rest of God.* The Apostle grounds an important argument on the Pronoun

His. The Rest of God cannot be a mere *earthly temporal Rest*; it cannot be the Rest of Canaan. It must be *heavenly and Eternal.*

— δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι] *Lest any of you should appear to have failed, or fallen short, of it.* He uses the word *δοκῇ*, *appear*, because no one could as yet predicate, what the *final* condition of any of them would be. The fact of their failure or attainment would not be determined and declared till the *day of doom.* He says, let us fear, lest any of you should seem to have fallen short of it; for, he is about to speak of the great difference between those who refuse to *hearken*, and therefore *fail*, and himself and others who *believe*, and therefore *enter into the Rest of God.* See v. 3.

² ὁ λόγος τῆς ἀκοῆς] Not simply the word *preached*, or the word of *preaching*, but much rather, the word of *hearing*; i. e. which was uttered in order to be *heard.* The stress is laid on the necessity of *hearing* what God was pleased to speak. See above, note on 1 Thess. ii. 13. Rom. x. 17. This expression conveys the wholesome admonition, that, however *important* may be the office of *preaching*, the work of *hearing* is no less so.

In the present passage, stress is to be laid on *ἀκοῇ* in its true sense of *hearing, hearkening* to that which is spoken by God; because an error has been propagated in many translations of this verse from non-advertence to the true sense of τοῖς ἀκούσασιν, which probably means those persons who *did hearken* to the word of *hearing*, and received and *obeyed* it; see next note.

— μὴ συγκεκραμένους τῇ πίστει] The reading of this passage is controverted. *Elz.* has *συγκεκραμένους*, in the singular number nominative case, with the *Peschito*, some *Cursives*, and the *Vulgate* and *Arabic* Versions; and so *Tischendorf*, *Lünemann*, *Delitz.*

(1) This reading gives a very good sense. The Word spoken did not profit them, not being mingled with their *Faith.* The Word spoken is compared to wine poured into a vessel, according to our Lord's own comparison (Matt. ix. 17); but it did not profit them because it was not mingled with *Faith* in the recipients. The metaphor derives clearness from the ancient practice of *mingling* wine with other fluids. Compare James i. 21, "Receive with *meekness* the engrafted Word."

(2) But there is an almost overwhelming amount of MS. testimony in favour of the accusative plural, which is found in A, B, C, D*, D***, E, I, K, M. And even the slight discrepancy of these MSS. as to the form of the accusative,—some having *συγ-* or *συν-κεκρασμένους*, others *συγκεκραμένους*,—some *συγκεκραμένους*, others *συνκεκραμένους*,—gives additional force to their testimony, as showing its *independence*, and that they are not mere transcripts from the same copies.

The *accusative* is also confirmed by the authority of *Theodore. Mops., Cyril, Macarius, Chrys., Theodore, Photius*, and a large number of *Cursive Manuscripts*, and the *Coptic, Ethiopic, and Armenian* Versions; and so the *Catena* lately published by *Dr. Cramer*, p. 450, and so *Lachmann* and *Bleek.*

If this be the true reading, the sense may be thus paraphrased: They ought *all* to have been *tempered together* (*συγκεκραμένους*) by Faith and Charity into one harmonious body; but only a few *hearkened* to the Word, emphatically the Word of *Hearing*, because all were bound to *hearken* to it. The others were not tempered with them, but rebelled against Moses and Aaron, and were ready to stone Caleb and Joshua, who *did hearken* to the Word. Numb. xiv. 10. Cp. Exod. xvii. 4.

Therefore the word spoken did *not profit* them.

No more *will* the word now spoken by Christ profit *you*, unless you comply with the conditions He requires of you. He has said, "He that hath *ears* to hear, let him hear" (Matt. xi. 15; xiii. 19), and "Take heed how ye hear" (Luke viii. 18), and

b Gen. 2. 2.
Exod. 20. 11.
& 31. 17.

παυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. ⁴ Εἶρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. ⁵ Καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

c Ps. 95. 7.
ch. 3. 7, 15.

⁶ Ἐπεὶ οὖν ἀπολείπεται τιναὶ εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, ⁷ πάλιν τινα ὀρίζει ἡμέραν Σήμερον ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

"He that believeth not shall be damned" (Mark xvi. 16). His Word will not be profitable to you, unless you are blended together in faith with those who have hearkened to Christ's Word, and who believe in Him, and have been incorporated into His Church, and who dwell together as fellow-members in unity in His mystical body, of which He has tempered all the members together as one man in Himself. Cp. Chrysostom, Theophylact, and Hammond here, and the examples in Wetstein, p. 397, of the use of the word *συνκεράνυσθαι*, as applied to persons harmoniously combined together with one another, and the use of a similar metaphor in Jewish writers. See also particularly, 1 Cor. xii. 24, ὁ Θεὸς συνεκράσεν τὸ σῶμα, where the word *συνεκράσεν*, expounded in its spiritual sense by the Apostle (1 Cor. xii. 12—27), may serve as a clue to the meaning of *συνκεκράμενους τοῖς ἀκούσας* in the present passage (if this is the true reading), and as a comment upon it. And thus, by means of the two words (*συνκεκράμενους πιστεῖ*), the Apostle has combined here the two great doctrines of Faith and Unity: the one, Faith, as the Foundation on which the fabric of the Church rests; the other, Unity, the Cement which binds all the members of the Church together as living stones in the House of God (iii. 6).

3. οἱ πιστεύσαντες] We, who have professed our faith in Christ, and abide together in His Body, are entering by faith into the rest of God.

The words οἱ πιστεύσαντες explain τοῖς ἀκούσας in the preceding verse, and confirm the interpretation of it there given.

—καίτοι κ.τ.λ.] although His works were done from the foundation of the world, yet God still speaks by the Psalmist of His Rest as a thing still future: and therefore the Rest of which He speaks by David is not the Seventh-Day Rest, or Sabbath, following immediately on the Hexämeron of Creation (see v. 4), but it is some future Rest; and being God's Rest, is an everlasting one. See v. 5.

4. Εἶρηκε] He has spoken, as of a thing past. (Gen. ii. 2.) Observe the formula by which the Author of this Epistle introduces quotations from the Old Testament. He cites them as spoken, and not as written.

St. Paul, in his speeches recorded in the Acts of the Apostles, does not quote the Old Testament in one and the same manner to Jews and Gentiles.

He observes a difference according to his audience. To Felix, the Roman Governor, he says of himself, "believing all things which are written in the Law and the Prophets" (Acts xxiv. 14). But to the Jewish King, Agrippa, "saying none other things than those which Moses and the Prophets did say should come" (Acts xxvi. 22). See Dr. Townson (Works, i. 99).

In his Epistles to Gentile or to mixed congregations he rarely uses any other form than, "It is written," or the "Scripture saith." But in the Epistle to the Hebrews, though the Old Testament is often quoted, yet in no instance is it quoted as written.

Here then is a discrepancy of manner between the universally acknowledged Epistles of St. Paul and that to the Hebrews.

At first sight this discrepancy might seem to present an argument against the Pauline origin of this Epistle; and it has been alleged as such by some Critics (*De Wette, Davidson*, p. 244). But on examination we find that it is a discrepancy precisely similar to that which exists (as has just been observed) in his speeches as recorded in the Acts.

It is, therefore, an argument in favour of the Pauline origin. And this characteristic discrepancy may serve to explain other discrepancies (by which some Critics have been staggered) between the manner of this Epistle and the other Epistles of St. Paul. See Introduction above, p. 362, 3.

It may be added, that in the particular respect just noticed, there is the same difference between the Evangelist St. Matthew on the one hand, and St. Mark and St. Luke on the other.

St. Matthew, writing specially for the Hebrews, always introduces the words of the Old Testament as *spoken*; for he was writing for that favoured people with whom God had communicated by word of mouth. But St. Mark and St. Luke, writing for Gentile use, generally quote the Old Testament as *written*.

The Old Testament was a living oracle to the Hebrews; it was a written Book to the rest of the world.

5. Καὶ ἐν τούτῳ πάλιν] And again in this Scripture. Πάλιν here, and in v. 7, introduces a new quotation. See i. 6.

—Εἰ εἰσελεύσονται] They shall not enter in; literally, I am not the God of truth if they shall enter in. See iii. 11.

—κατάπαυσίν μου] My Rest. The emphatic word is *μου*, which betokens that it is the Rest of God, and therefore not a mere rest on earth in time, like the seventh-day Sabbath, but in Heaven and for Eternity. It is therefore a future Rest, and concerns you (says the Apostle) and all men even to the end of time.

6. δι' ἀπειθείαν] because of disobedience. Rom. xi. 30. 32. Eph. ii. 2; v. 6.

7. πάλιν τινα ὀρίζει ἡμέραν] again, He limits, or appoints, a certain other day, saying, "To-day," even in and by David, who lived after so long a time, viz. about 500 years after the date of the entrance into Canaan, and who himself was living in Canaan. Theodoret.

The word πάλιν, again, introduces a new argument, intimating that those persons, to whom the former offer of entering into rest had been made, failed of attaining that Rest, and that God, therefore, made a second offer to others living in another day.

God, in his great long-suffering and tender mercy, appointed another "to-day," even 500 years after the Rest of Canaan, into which those persons, to whom the word was first preached, failed to enter.

The term ὀρίζει (*ἵστησιν, ὅρον δίδωσιν, Heeych., defines, limits*) intimates that this day has its end, its horizon, beyond which the time of probation will not extend. Cp. Acts xvii. 26.

Since then, God, Who is Eternal, is speaking by David, and since He uses the word *to-day*, and warns the people living even at that later day, not to harden their hearts, lest they should be afterwards excluded from some future rest, as their fathers who died in the wilderness had been excluded from the rest of Canaan for disobedience, it is evident that some other rest remains, which was not attained even by those Israelites who were admitted under Joshua into the promised Land; for they never attained to any other Rest since the time of David; nor has any other Rest been offered beside the rest of God, the heavenly and Eternal Rest, of which He spake by David. Therefore God's "To-day" remains still to us.

This To-day, limited for the Jews, was now drawing to its close. Soon after this Epistle was written the day of probation was over, and the sun of its glory set in darkness in the fall of Jerusalem.

The probationary period of the Forty Years' sojourn in the wilderness was reproduced, as it were, in the Forty Years of trial, allowed to Jerusalem and the Jewish Nation, between the rejection and crucifixion of the Messiah, and the execution of the penalty due to that national sin in the destruction of their City by the Gentiles.

The Forty Years' sojourn in the wilderness is also a type of the time allowed to every one in his mortal pilgrimage in the wilderness of this world, after his baptismal passage of the Red Sea, in his journey, in the wilderness of this World, toward the Everlasting Rest of the Heavenly Canaan.

To every one God says, To-day, if thou hast heard My voice, harden not thy heart. He reiterates that warning every day.

Well therefore and wisely has the Church of England inserted the Ninety-fifth Psalm in her office of Daily Prayer.

In that Psalm God speaks to every child of man even to the

⁸ Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

⁹ Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ ¹⁰ ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. d Rev. 14. 13.
2 Ead. 2. 11.

¹¹ Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

¹² Ὁ γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμών e Isa. 49. 2.
Jer. 23. 29.
Prov. 5. 4.
1 Cor. 14. 24.
2 Cor. 10. 4, 5.
Eph. 6. 17.

day of doom, and points to the example of the Israelites who had His promises, and whose carcasses fell in the wilderness, as an awful warning of the bitter fruits of disobedience.

That Psalm is supposed by some to have been sung at the *Fest of Tabernacles* (see *Bp. Fell*, p. 359, note), in which the Ancient People of God commemorated their sojourn in the wilderness. And the Church of Christ, who is a Pilgrim journeying to her heavenly inheritance, and who has received a precept from the Apostle to exhort her people "daily, while it is called to-day," has rightly provided that this divine warning should sound daily in the ears of her people, and remind them of the certainty of God's judgments, by the example of the Israelites, who were excluded from the earthly Canaan, and prepare them by its salutary admonitions to enter into that Rest which "remaineth to the people of God."

This Warning has a more awful character as addressed to us than it had even when spoken to the Hebrews by St. Paul.

They looked back upon the *Forty Years* in the *Wilderness*, and the death of the disobedient there. But we look back, not only on that period, and on that judgment, but on the like period of *Forty Years* between the Crucifixion of Christ and the utter desolation of Jerusalem by the Roman Armies, and the scattering abroad of the Jews into all lands, where they have remained as outcasts for nearly twenty centuries. And thus we have a twofold warning on the awful consequences of Disobedience.

⁸ Ἰησοῦς] *Joshua*, the Son of Nun. See Acts vii. 45, and cp. *Bp. Pearson* on the Creed, Art. ii. p. 142—146.

—οὐκ ἂν—ἐλάλει] *He would not have been now speaking.* Observe the imperfect tense. He does not say, οὐκ ἂν ἐλάλησε, "He would not have spoken."

⁹ Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ] *There remaineth therefore a Sabbath-rest to the people of God.* Observe the word here used, σαββατισμὸς. He had used the word *κατάπαυσις*, cessation, before (iii. 11. 18; iv. 1. 3. 5. 10, 11), but he now employs the word *sabbatism*, to show that the *Sabbath*, ἡσυχία, on which God rested from His own works (Gen. ii. 2), was typical of that *future Rest* of God into which all they who are truly *'His people'* will enter, when they "rest from their labours." Rev. xiv. 13.

Are we the "people of God?" Do we look for that eternal Rest? Do we hope to enter into it? Does it remain to us? Then we may be sure that the Law which God gave to His People, concerning the duty of a religious rest on one day in seven,—a Law which dates from the Creation, and reaches beyond the Day of Doom even to Eternity, a Law modified indeed to us as to the position of the day, but confirmed (even by that modification) as to the *proportion of time*,—does concern us, who are *Christians*; and if we do not hallow God's Sabbaths on earth, we cannot hope to enjoy His eternal Sabbath in heaven.

On the obligation of the *Christian Sabbath* see above, Matt. xxviii. 1. Luke xxiii. 56; xxiv. 1. John xx. 26. Acts xx. 7.

¹⁰ ὁ γὰρ κ.τ.λ.] *A Sabbath-rest remaineth to the people of God; and it is truly so called, for (γὰρ) every one who has fallen asleep in Jesus, and has entered into His rest (i. e. the rest of God, the never-ending rest), he also, when he was delivered from the burden of the flesh by death, ceased from his labours, he also has his Sabbath, as God has His. (Cp. Theodoret and Chrys.)* The Rest of Christ in the grave has made Death to be a Sabbath to us. See on Luke xxiii. 56.

¹¹ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας] That is, so as to be an example to others of the bitter fruits of disobedience, in like manner as the Israelites of old are to us.

This warning will be recognized as having a remarkable propriety and prophetic significance, when it is remembered that it was addressed to that Nation, which was soon after to become an example of the terrible consequences of Rebellion against God, and which has remained a proverb and by-word among the Nations from the time of the destruction of Jerusalem to this day.

¹² Ὁ γὰρ ὁ Λόγος τοῦ Θεοῦ κ.τ.λ.] *For the Word of God is living, and effectual, and more able to cut than any two-edged sword, and piercing through and through even to the severance of the soul and of the spirit, and of the joints and the marrow, and a discernor of the inward emotions and thoughts of the heart. And there is no creature which is not manifest in His sight, for all things are bare and opened, even to the back-bone, to the Eyes of Him to Whom our account is to be given.*

What is the meaning of the term, ὁ Λόγος τοῦ Θεοῦ, "the Word of God," here?

This declaration has a comminatory design. The Apostle is putting before his readers the consequences of disobeying Christ.

He could hardly hope to effect this purpose of alarming the conscience of the Hebrews by referring them to the *Word* of God only as something *written* or *spoken* by Him.

But his argument becomes much more cogent, as well as harmoniously coherent, if he be understood to remind them that He, Whose Gospel they have heard, is the Discerner of their hearts, and will summon them to render an account to Himself as Judge of Quick and Dead.

Besides, the tenour of his language seems to point rather to a *living* and *energizing Person*, than to an *inanimate thing*.

Further, though the Christian Law itself, by which all are to be judged, may in a certain sense be regarded as a *living Power* by us, yet this was hardly the case with those to whom St. Paul was now writing. They were not to be awed by the written declarations of Christianity, but by the personal Majesty of Christ.

Besides, in other similar passages, where the Apostle is drawing a parallel between the pilgrimage of the Israelites and the probation allowed to Christians in this life, he introduces the *Person of Christ* as executing judgment on the guilty. See 1 Cor. ix. 22.

He adds also, in the following verse, that there is no creature which is hidden in *His sight*, but every thing is naked, and laid open to the back-bone, to the eyes of Him to Whom our account is to be given.

These words clearly point to a *PERSON*, a Divine, Omnipresent, Omniscient Person, the Judge of Quick and Dead.

Hence it was the general sense of Christian Antiquity that St. Paul is here speaking of Christ, the Everlasting *Word* of God.

S. Clement (Ep. § 21), the friend and fellow-labourer of St. Paul (see Phil. iv. 3, and *Bp. Pearson's* dedication of his Exposition of the Apostles' Creed), applies these words to a Person, even God Himself, ἐπευνεργῆς γὰρ ἐστὶν ἐννοῶν καὶ ἐνθυμήσεων. *Eusebius, Athanasius, Chrysostom, Gregory Nyssen, Cyril, and Ildorus*, in the very valuable ancient Catena printed by *Dr. Cramer*, p. 458—467, and *Theodoret* and *Theophylact*, apply the words to CHRIST, the Eternal Word of God, the Judge of Quick and Dead. So also *S. Ambrose* (de Fide, iv. c. 7) and *Primasius*, who has an excellent comment on this text.

The Hebrews, and Hebrew Christians, and Hellenists had already been made familiar with the term "Word of God," as applied to a Divine Person, in their *Chaldee Paraphrases*, and also in the writings of the Alexandrine School of Theology. See above, note on John i. 1.

Therefore St. Paul, in writing to the *Hebrews*, was very likely to use this term, in order to show to them, that what had been predicated, in their Paraphrases and other writings, concerning the Divine Person called the "Word of God," was to be understood of no other than Christ.

Further, St. Paul here speaks of the *Word* as being able to cut more sharply than a *two-edged sword*, an instrument of Judgment and Justice. (Rom. xiii. 14.)

It is observable, that in another place of Holy Scripture, where the *two-edged sword* is mentioned, it is assigned to the *Person* Who is Judge of all, Christ. Out of His mouth goeth a *two-edged sword* (Rev. i. 16); and again, see Rev. ii. 12. 16, where Christ Himself speaks. And further, He Who is described as executing Judgment with the *two-edged sword*, is designated

f2 Chron. 16. 9.
Job 26. 6.
Ps. 33. 13—15.
& 34. 16.
& 90. 8.
& 139. 11, 12.
Eccles. 15. 19.

τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοίων καρδίας, ¹³ καὶ οὐκ ἔστι
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλησμένα τοῖς ὀφθαλ-
μοῖς αὐτοῦ, πρὸς ὃν ἡμῶν ὁ λόγος.

by that very title which is used here, "the Word of God." (Rev. xiii. 15. 21.)

It has indeed been alleged by many in recent times, that the name "Word of God" is never applied to Christ by any writer of Holy Scripture but *St. John*. But such assertions as these, concerning the Person of Christ, are of a questionable character. There seems to be an antecedent probability against them, as having a tendency to represent the divinely-inspired writers as fettered by rigid rules, like material machines, and not as living Persons and Powers, animated by One Divine Spirit.

And these assertions do not seem to be borne out by fact. See note below on Titus i. 3.

There was indeed good reason, why the Apostle, when writing to *Gentiles*, should not use such an expression as "the Word of God" for an appellation of Christ. And therefore we need not wonder that this expression, "*Word of God*," does not occur often in this sense in the Apostolic Epistles.

But there was no reason, why *St. Paul* should abstain from its use in writing to the Hebrews, or Hellenists, or to Christians well grounded in the truth.

On the contrary, it might well be matter for surprise, that he and the other Apostles should leave this expression, embodying such solemn truths, to the solitary use of *St. John*, and should not rather have prepared the way for *his* use of it, so that it might be seen, that the general teaching of the Apostles is in harmony with itself, and with that of the Ancient Jewish Church, in the great doctrines concerning the Name and Offices of Christ.

Accordingly, some of the best Divines of the Church of England have adopted the ancient exposition of this passage.

The following may be cited :

If I mistake not, the true understanding of the phrase in Heb. iv. 12—30, is spoken of the *Essential Word of God*, the *Second Person* of the Ever Blessed Trinity. *Bp. Sanderson* (iii. 20).

Is the importance of this name (the Word of God), or the emblem by which the power of it is emblazoned, to wit, *His sharp and glittering sword* (Deut. xxxii. 41, 42), any where literally expressed in the Apostle's writings? It is, most fully and most emphatically in Heb. iv. 12, 13. "*Vivus est sermo Dei.*" *The Word of God is quick and powerful, and sharper than any two-edged sword, &c.* Yet is it questioned by some (whose names I conceal) whether by the Word of God in that place, the *Eternal Word* Himself, be literally and directly meant; and whether *St. Paul* by the *Word of God* means the self-same that *St. John* doth in his Gospel, chap. i. 1, *In the beginning was the Word*; and again, v. 14, *The Word was made Flesh*.

It is a very weak exception which some have made to the contrary, viz. Because the author of that Epistle no where else instyles the Son of God *the Word of God*.

But to this exception the answer is very easy—Because the author of that Epistle had no where else the like occasion thus to instyle Him.

The same exception (were it warrantable) might be taken against the literal meaning of *St. John*, or against the ordinary interpretation of the first verse of his Gospel; because *St. John* no where else, besides in the two verses before mentioned, instyles the Son of God by the same name.

[Rather, only in the Apocalypse does *St. John* call Christ "the Word of God," and in his Gospel only the *Word*. See on Titus i. 3. The argument, therefore, is even stronger than this author, *Dean Jackson*, here puts it.]

But the complete subject, either of the first proposition, "The Word of God is lively," or of the second, "The Word of God is powerful," or of the third, "The Word of God is sharper than any two-edged sword;" the *Word written* or *preached* cannot be: nothing can be besides God Himself, or that *Word* which *St. John* saith, *was in the beginning*, in Whom *was life*, and whose *life was the light of men*.

Nor are the peculiar and special attributes of God any where set forth in a more full and majestic character of words than in these words of *St. Paul*.

The propositions are in number seven or eight. 'Ο Λόγος, the Word, is the same: and for this reason, if any of these attributes be literally meant of the Son of God, or of the Son of God only *completive*, all the rest must be completely meant of Him. He only it is, "*qui tanti mensuram nominis implet*," Who rightly fills the importance of this title, *Λόγος*, or *Word*, in that place. Admit then, the Word written or preached may

truly be said to be quick and powerful, and in some sort, not more sharp, but more piercing, than any two-edged sword (for a sword with one edge may be as sharp as a sword with two edges, but not so piercing); but admit the Word of God *preached* might be more piercing than any sword, yet could it not properly be said to be a *discerner of the thoughts and intents of the heart*, or that *there is no creature which is not manifest unto it*; nor can it possibly be imagined to be the logical subject of the two last propositions; for the Apostle plainly speaks of a living Person: *neither is there any creature that is not manifest in His Sight*, but all things are naked and open unto the eyes of Him, πρὸς ὃν ἡμῶν ὁ λόγος, with Whom we have to do, as our English renders it. As *Beza* and *Calvin* had before better expressed it than *Erasmus*, who renders it, *of whom we speak*; or than the Vulgar Latin, "*ad quem nobis est sermo.*" But the Syriac of all most fully: *All things are opened unto the eyes of Him, to whom men must render an account*. Every one that hears the Word preached, must give an account of the Word which he hears; but this account we must not, we cannot give unto the *Word preached*, but unto Him Whose Words they are which we hear, or from Whom the Word preached must derive all the efficacy, force, and power which it hath. (*Dean Jackson* on the Creed, xi. chap. xii. Vol. x. p. 216—218. See also the same author, book vii. chap. xxvi. and xxvii., and book xi. chap. xlvii.)

It is plain to him that hath carefully read *St. Paul's* Epistles, and is acquainted also with the writings of *Philo*, that the holy Apostle well understood that cabalistical Theology of the Jews, and retained so much of it, as by the direction of the Divine Spirit in him, he found to be sound, good, and genuine. In the *tenth* chapter of the *First Epistle to the Corinthians*, *St. Paul* expounds the *manna* showered on the *Israelites in the wilderness*, and the *rock that gave them water to quench their thirst*, to be significations of our Saviour Christ; and shows, moreover, that the angel going before the people of God in their pilgrimage, and tempted by them, was our Lord Christ. And all this *Philo* likewise understands of the Λόγος, the Word, or Son of God, which we Christians know to have been in the fullness of time made man, and called by the name of Jesus Christ. The Author of the Epistle to the Hebrews, in the fourth chapter of that Epistle, v. 12, 13, speaking of the Λόγος, the Word of God, useth almost the very same expressions, but altogether the same sense, that *Philo* hath, discoursing of the same matter in his writings, as hath been observed by the learned *Grotius* on the place; who, from that and other indications, conjectures that the divine author had read the books of that learned Jew. *Bp. Bull* (Serm. x. Vol. i. p. 243).

— τομάρετος] more able to cut (*Heeych.*): τμητικώτερος (*Gloss. Alberti*).

This office of cutting, applied as an attribute to the Supreme God Himself, is described by Jewish Hellenists, e. g. *Philo* on Gen. xv. 10 (*Quis heres. &c.*, p. 491, *Wetstein*), ἵνα ἐννοῆς Θεὸν τεμόντα τὰς σαμάντων καὶ πραγμάτων ἡρόσθαι καὶ ἡνώσθαι δοκούσας φύσεις. *Philo* adds that this work of cutting is performed τῷ τομῇ τῶν σαμάντων αὐτοῦ λόγῳ. And it was much to *St. Paul's* purpose to remind these Jewish Christians that this Λόγος is Christ.

— ψυχῆς καὶ πνεύματος] of the animal life, and of the spirit, or higher principle. "*Animā (ψυχῇ) vivimus, spiritu (πνεύματι) intelligimus; vita nobis carnalis cum bestiis communis est, ratio spiritalis cum Angelis.*" *Primasius*. See above on I Thess. v. 23.

Primasius observes that Christ cuts more sharply than any two-edged sword, for that can only kill the body, but cannot touch the soul, as Christ Himself says, Matt. x. 28; but He is our Judge, and can cast both body and soul into hell.

He can pierce and penetrate, even to the separation of the animal soul and the rational spirit, and of the joints, and marrow contained in the hidden joints themselves.

This last expression may be taken either literally or figuratively. Cp. μυελὸς ψυχῆς in *Eurip.* Hippol. 257. But perhaps it is better to understand it literally, and to consider the whole sentence as referring to the triple division of the human frame into body, soul, and spirit (I Thess. v. 23). Christ our Judge can search out and discern the inmost secrets of them all, and can sever these elements critically, and anatomize each with precision, and determine what sins are due to the weaknesses of the flesh, what to the lusts of the animal man, what to the pride of the spirit. He will regulate the Judicial Balance with the most scrupulous exactitude, and will apportion, adjust, and dis-

¹⁴ ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
Τῶν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. ¹⁵ Ὁ γὰρ ἔχομεν ἀρχιερέα μὴ δυνά-
μενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ'
ὁμοιότητα, χωρὶς ἁμαρτίας. ¹⁶ Προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ
τῆς χάριτος, ἵνα λάβωμεν ἔλεος, καὶ χάριτι εὐρωμεν εἰς εὐκαιρον βοήθειαν.

V. ¹ Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθ-
ίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
² μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις ἐπεὶ καὶ αὐτὸς περὶ-
κεῖται ἀσθένειαν. ³ Καὶ δι' αὐτὴν ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτω καὶ περὶ
ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν.

pense each man's punishment, and award each man's recompense according to an unerring scale of retributive Justice.

— κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν] He is a Discerner and Judge of our *imaginings* and *thoughts* of the heart, of our secret desires and motives, and of our never-executed intentions, as well as of our *overt acts*.

A warning against the doctrine of the Pharisees, which dwelt on the letter of the commandment, and cared little for the spirit; and taught, that if a man did not sin with the hand, it was of little importance what he did with his heart. Cp. the Sermon on the Mount, Matt. v. 22, 28.

On ἐνθυμήσεις, see Matt. ix. 4; xii. 25. Acts xvii. 29.

13. ἀφανής] non-apparent; for we must all be made apparent before the Judgment-seat of Christ. See on 2 Cor. v. 10, φανερωθῆναι.

— γυμνὰ καὶ τετραχλισμένα] bare, and laid open to the neck, throat, and back-bone. The metaphor is from sacrificial victims, first flayed naked (γυμνὰ), and then dissected and laid open by the anatomical knife of the priest, so that all the inner texture, the nerves, and sinews, and arteries of the body, were exposed to view.

So the secrets of our hearts and reins will be revealed at the Judgment-seat of Christ. His two-edged sword will pierce us through and through, and dissect and anatomize, and lay us bare and open, even to the back-bone. See Chrys., Ildorus (in Caten.), Theophyl., Ecumen. p. 6. τετραχλισμένα = τε-φανερωμένα (Heryc.). φανερά καὶ ἀνακεκαλυμμένα (Phavorin., and so Cyril). See Suicer in voce, Bp. Sanderson, ii. 17, and an excellent note of Hammond here, who observes that it was the special duty of the Priests to examine, by anatomical inquisition, whether the victims to be offered to God had any blemish or no. Cp. Philo, de Agricult. i. p. 320. Clem. Alex. Strom. iv. § 18. This was called μωμοσκοπεῖν, δοκιμάζειν. Cp. Prov. xx. 27, "the candle of the Lord searcheth the inner parts of the belly."

So Christ our great High Priest has also a judicial function, and scrutinizes each of us, whether we are fit Sacrifices to be offered up unto God. Cp. Rom. xii. 1.

This exposition is confirmed by the Apostolic Fathers, S. Clement (i. 41), and especially S. Polycarp (ad Phil. 4), who says of widows, "Let them know that they are the altar of God, and that every thing is scrutinized as a victim by Him, whether it has any blemish (πάντα μωμοσκοπεῖται), or is ἁμώμος (see on ix. 14); and nothing escapes His notice, either of reasonings, or thoughts, or any of the secrets of the heart, λέληθεν αὐτὸν οὐδὲν οὐτε λογισμῶν οὐτε ἐννοιῶν, οὐτε τι τῶν κρυπτῶν τῆς καρδίας," where S. Polycarp seems to refer to the present words of St. Paul.

— πρὸς ὃν ἡμῖν ὁ λόγος] with Whom we have to do, with Whom our reckoning is, to Whom we are to render up our account. See on v. 12.

14. ἔχοντες οὖν ἀρχιερέα μέγαν] Having then a great High Priest. This mention of the High Priesthood of Christ seems to have been suggested to the writer by the metaphor just employed by him concerning the Judicial Inquisition of Victims to be offered to God. Every man is to be offered as a sacrifice to God. We must present ourselves, our souls and bodies, and substance to Him (Rom. xii. 1, 2. Phil. ii. 17; iv. 8. 1 Pet. ii. 5). And Christ is our High Priest, by Whom we ourselves, and every offering of ours, is to be presented to God, if it is to be an acceptable sacrifice unto Him (cp. Clemens R. i. 59). Christ is our High Priest, and offers us. But, as our Priest, He also examines us, He anatomizes us as Victims, He probes our hearts and reins, He scrutinizes our inward parts, our very joints and marrow, our thoughts, affections, motives, and designs. He thus tests us, whether we are fit victims for the altar of God. Cp. Clemens R. i. 41, who says, "Sacrifices are not offered in every place, but at Jerusalem, and there only before the Sanctuary at the Altar;

and that which is offered has been carefully scrutinized by the High Priest."

The Rabbis enumerate not less than seventy-three kinds of blemish which vitiate a sacrifice, and render it unfit to be offered to God. Maimonides.

— τοὺς οὐρανοὺς] The heavens, not the material veil of the Holy of Holies; though typified by it, ix. 11—26; x. 19, 20.

15. πεπειρασμένον] tempted. So A, B, D, E, Origen, Chrys., Elz., Wets., Scholz., Lachm., Lünemann. Cp. ii. 18; xi. 17, 37.

Others have received the reading πεπεισμένον from C, J, K, but this does not seem consistent with the sense.

16. τῷ θρόνῳ τῆς χάριτος] to the Throne of Grace, typified by the Mercy-Seat of the Ark, called the seat of God, where the Shechinah of the Divine Presence was enthroned in the Holy of Holies between the Cherubim. (Ps. lxxx. 1.) See Rom. iii. 25; *Mather* on the Types, p. 408. 411. 454; and *Schöttgen* here, p. 947.

CH. V. 1. Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος] For every High Priest, being taken from men, and not from Angels. The emphasis is on men. The writer is accounting for Christ's *Manhood*. So rightly *Theodore*; and see in *Catenā*, p. 472. There ought therefore to be a comma after ἀρχιερεὺς.

St. Paul is explaining the reason of Christ's Incarnation, and why He, Who is so high, stooped so low. He is answering the objection, that Christ cannot be supposed to possess those divine attributes which the Apostle had just ascribed to Him (iv. 12). For, if He were so mighty and majestic a Person, He would not have taken human flesh, been subject to human infirmity, and would not have needed a call to the Priesthood; but would have appeared in divine power and majesty, and have presented Himself to the world on His own independent authority.

St. Paul shows, that this condescension of Christ was required by the nature of the Priestly Office, to which Christ was anointed by God.

He is also refuting the error of those among the Jews who addressed themselves to Angels as Mediators. See Col. ii. 18.

Λαμβανόμενος—λαμβάνω = ἵκω (lakah), to choose and take for appointment to an office. Cp. Acts xv. 14, λαβεῖν ἐξ ἐθνῶν λαόν.

2. μετριοπαθεῖν] to deal gently; not to be without feeling, according to the Stoic ἀπάθεια,—nor yet to be violent and excessive in the display of emotions, but to be mild and moderate in feeling toward them.—μετριοπαθῶ, 'moderator.' *Gloss. Vet.*

— ὑνόμενος—ἀσθίνειαν] Being able to deal gently with those who are ignorant and out of the way, because he himself is compassed with infirmity. God did not appoint Angels to be Priests and Mediators under the Old Law, but Men. The Priest's ability to discharge his office is derived from his infirmity. His power is from his weakness. He is clothed with the priestly robe, even because he is clothed with the human garb of suffering. So Christ, Who is gentle—τοῖς ἀγνοοῦσι καὶ πλανωμένοις—to those who sin from ignorance, as well as those who err from negligence or wilfulness. Cp. 1 Tim. i. 13. On the use of the dative after μετριοπαθεῖν, see *Delitz.* On the sense of περιέχεται with an accusative, see *Kühner*, § 565.

3. δι' αὐτὴν] sc. ἀσθίνειαν. On account of this very human infirmity. Elz. has διὰ ταύτην. But αὐτὴν is in A, B, C*, D*, and is received by Lachm., Bleek, De Wette, Tisch., Lünemann.

— περὶ ἑαυτοῦ] for himself, which was not the case with Christ (see iv. 15); and if it had been, His offering would not have been, what it was, a full satisfaction for the sins of the world. Cp. *Theophyl.*

— περὶ ἁμαρτιῶν] Elz. has ὑπὲρ ἁμαρτιῶν, but περὶ is in A, B, C*, D*, and is received by Lachm., Tisch., and others.

g ch. 3. 1.
& 6. 20. & 7. 26.
& 8. 1. & 9. 11, 24.
& 10. 23.
h Isa. 53. 3.
Luke 22. 28.
2 Cor. 5. 21.
Phil. 2. 7.
ch. 2. 17.
1 Pet. 2. 23.
1 John 3. 5.
i Rom. 3. 25.
Eph. 2. 18.
& 3. 12.
ch. 10. 19, &c.
a ch. 2. 17.
& 8. 3.
b ch. 2. 18.
& 4. 15. & 7. 28.
c Lev. 9. 7.
& 16. 3, &c.
ch. 7. 26.

d Exod. 28. 1.
1 Chron 23. 13.
2 Chron. 26. 16,
&c.
e Ps. 2. 7.
John 8. 54.
Acts 13. 33.
ch. 1. 5.
f Ps. 110. 4.
ch. 7. 17.
g Ps. 22. 1.
Matt. 26. 37, 38,
&c.
h 27. 46, 50.
Mark 15. 34.
John 12. 27.
i 17. 1.
h ch. 1. 5, 8.
i 3. 6.
Phil. 2. 6, 8.
1 ch. 2. 10.

⁴ Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. ⁵ Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ καλήσας πρὸς αὐτὸν, Τίς μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. ⁶ καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. ⁷ Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, ⁸ καίπερ ὢν Τίς ἐμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, ⁹ καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσι αἴτιος σωτηρίας αἰωνίου, ¹⁰ προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

4. Καὶ οὐχ ἑαυτῷ] *And no one takes this priestly honour to himself.* The second reason for Christ's condescension. A Priest λαμβάνεται (see v. 1), is *taken*, οὐ λαμβάνει, and does not *take*. Christ did not come on His Own Divine Authority, because every Priest is *taken* from *Men*; He came as a *Man*, and as a *Priest*; and no one is a lawful Priest who *takes* the office on himself, and comes without a due Call and Ordination. If He had not been duly called and sent, He would have been like Korah (Numb. xvi. Jude 11), and not like Aaron (Exod. xxviii. 1. Numb. xvi. 39. 1 Chron. xxiii. 13).

— ἀλλὰ καλούμενος] *but being called of God, as Aaron was*; He *does take* the office, nor does He refuse to receive it. Here are two distinct propositions. No one, except he is called of God, *presumes* to take the Priesthood; and no one who is called of God *declines* to take it. Christ showed His obedience to God in *both* respects. These propositions are brought out by the reading in the text received from A, B, C, D, E, K, L, with Bengel, Griesb., Matth., Knapp, Scholz., Lachm., Bleek, De Wette, Tisch., Lünemann, instead of the reading of Elz. ὁ καλούμενος.

5. οὐχ ἑαυτὸν ἐδόξασε] *He did not glorify Himself.* He waited till the legal age, and was publicly invested in His Priestly Office by the Unction of the Holy Ghost, and by the Voice of the Father from heaven. See above on Matt. iii. 16, and on Luke iii. 22.

6. Σὺ—Μελχισεδέκ] Ps. cx. 4, from LXX. A Psalm applied by the Jews themselves to the Messiah. See i. 13.

—κατὰ τὴν τάξιν] = מִצַּדִּיקָה (*al-dibrath*), where צֶדֶק is used, as in Deut. xv. 9; xix. 4. 1 Kings ix. 15, for *order, place, office*. Cp. Stuart, p. 124.

Melchizedek. For a more particular explanation of the typical analogy, see on vii. 1.

7. Ὃς—προσενέγκας] An open avowal and profession of Christ's human affections and infirmities,—proving that He is qualified, in that respect, to be a High Priest for *men*; which He would not have been if He had been an *Angel*, and not *really and truly* a *man*. See v. 1, and Theodoret here.

—ἐν ταῖς ἡμέραις τῆς σαρκός] *in the days of His Flesh*; that is, in the *brief time* of His *weakness* and subjection to *mortality* as *Man*; especially that time which He called His *Hour*, as distinguished from His *Eternity as God*. See on John ii. 4. But that time of *suffering* in the *flesh* is now past, and He now reigns in His *flesh*, exalted and glorified at the Right Hand of God. And that *Glory* in this *Flesh* is due to His sufferings in the *flesh*.

—δεήσεις τε καὶ ἱκετηρίας] *prayers and supplications* (cp. 1 Tim. v. 1),—the former expressing a *need* (ἐνδεῖαν), the other implying a *resort* (ἱκετεῖα from ἰκεῖν) to *another person* for its supply; both words, therefore, proper to the *human nature* of Christ.

—μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων] *with strong crying and tears* in His agony at Gethsemane. Matt. xxvi. 42—44. Luke xxii. 44. (Theodoret, *Ecumen.*, Dean Jackson on the Creed, ix. 3); and on the cross, when He *cried* twice with a loud voice (Matt. xxvii. 46. 50. Luke xxiii. 46); and His tears over Jerusalem and at the grave of Lazarus (Luke xix. 41. John xi. 35).

—καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας] *and also having been heard (by God) for His reverence toward Him*,—"et pro sua reverentia exauditus." The Apostle is affirming the true humanity and consequent dependence and weakness of Christ. Hence He *prayed*. And this sense of the weakness of His humanity, and His consequent *reverence* toward God, was so far from being a reason for disparagement, that it was the *very cause* why His prayers *prevailed*. Here also His *Weakness* is His *Strength*. Let us not therefore be ashamed to confess His *infirmities*, for thus we proclaim the Power of His Intercession. (See Chrys., Theophyl., Primasius.) On this use of ἀπὸ see

A Lapid here; Winer, § 47, p. 332. Matt. xviii. 7. Luke xix. 3; xxii. 41; xxiv. 42. Acts xii. 14; xx. 9; xxii. 2.

On the sense of εὐλάβεια, religious fear or awe, see examples in Wetstein here, and Trench, Syn. N. T. § x. xlviii. and Delitz. p. 190.

Our Lord received an evidence of love, in reply to His reverential prayer in His Agony, from His heavenly Father, Who sent an Angel to strengthen Him. (Luke xxii. 43.) Also His Prayer on the Cross obtained a reply of love from His Father, Who received His Spirit (Luke xxiii. 46), and restored it again to His Human Body, which He raised in triumph from the grave.

8. καίπερ ὢν Τίς ἐμαθεν] *although, being the Son (not a Son) of God (and so full of all knowledge and wisdom from all eternity, see Col. ii. 3), yet He learnt obedience by experience of what He Himself suffered as Man.* The contrast is between Τίς and ἐμαθεν.

Τίς here and i. 2, does not signify (as it is sometimes interpreted) a Son, but *the Son of God*. See Theodoret, Gregor. Nazianz., Cyril (in Catenâ), and others.

There would be no force in the assertion that a Son *learnt* anything, and particularly that a Son *learnt obedience*. Every son ought to learn it. But what the Apostle dwells on is, that He, Who is the *Everlasting Son*, *learnt* obedience by His own sufferings in His Human Nature; and by this learning was *perfected* and *glorified*, and became "the Author of everlasting salvation" to all who imitate His obedience (ὑπακοήν), and are dutiful to Him as God, as He as Man was to the Father. See Phil. ii. 8—11 (the best exposition of this passage), γενόμενος ὑπήκοος μέχρι θανάτου κ.τ.λ.

On the proverbial paronomasia, ἐμαθεν ἀφ' ὧν ἔπαθε, see on Herod. i. 207; and Blomf. on *Æschyl. Ag.* 170, τὸν πᾶσι μάθος θέντα κυρίως ἔχειν, and for other paronomasias in N. T. see Wetstein here, p. 401, and note above on Luke xxi. 11. Philem. 20. Winer, p. 560.

The frequency of *paronomasia* (a favourite figure with St. Paul) occurring in this Epistle, confirms the evidence of its *Pauline origin*, and of its being an *original work*, and *not* a *translation*. See above, Introduction, p. 366.

On the attraction in ὧν ἔπαθε see John vi. 29; xvii. 9. 1 Cor. vii. 1. Rom. x. 14.

The Apostle says that Christ *learnt* obedience, τὴν ὑπακοήν. We may not weaken this saying, but rather we may thankfully accept it, in all its mysterious fullness, as proclaiming,

(1) The true Manhood of Christ, in a human soul as well as a human body; in which soul, according to the words of the Holy Ghost Himself, He *increased* in *wisdom*, as well as He *increased* as to His body in *stature*. See above, note on Luke ii. 52.

(2) The perfect union of the *two natures* in the *One Person* of Christ. Being the Son of God, co-equal and consubstantial with the Father, yet He *learned* obedience as *Man*, from the sufferings He endured.

Thus this Scripture is a safeguard against the Heresies of Nestorius and Eutyches, who divide the Personality or confound the Natures of Christ; and of Apollinarius, who denied His *reasonable soul*, capable of *learning*; and of the Monothelites, who denied His *human will*, capable of *subjection* and *obedience* to God.

The Apostle is speaking here of Christ's Mediatorial Kingdom, which He holds in subjection to the Father, and which, when He has put all enemies under His feet, He will deliver up, and God will be all in all. See above on 1 Cor. xv. 24—28.

10. προσαγορευθεὶς] *addressed as an Everlasting Priest by God Himself*; and therefore indubitably a *Priest*, and one of greater eminence than any of the Levitical Order.

11 *Περὶ οὗ πολλὸς ἡμῶν ὁ λόγος, καὶ δυσερμηνεύτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.* 12 *Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον* 13 *πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.* 14 *Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν* 15 *τελείων δέ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἑξὶν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.* VI. 1 *Διὸ, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,* 2 *βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.* 3 *Καὶ τοῦτο ποιήσομεν, ἕαν περ ἐπιτρέπη ὁ Θεός.*

11. *Περὶ οὗ* Concerning Whom as an Everlasting Priest, according to the order of Melchizedek, we have a long discourse to make, and hard to be interpreted to you, since you have now become dull of hearing.

— *δυσερμηνεύτος*] hard to be interpreted to you. He therefore interprets it for them. See vii. 2, *ἐρμηνεύμενος*.

— *νωθροὶ γεγόνατε ταῖς ἀκοαῖς*] ye have become (not 'ye are') dull in your ears. Cp. Prov. xxii. 29, where *νωθρός* is contrasted with *δξύς*, sharp. It is combined in the Glossaries with *βραδεῖς* and *δπτιοί*, slow and supine: 'hebetes, pigri.' See *Wels*. Ye have lost the keen edge of your spiritual senses, and have become obtuse, and stupid, and sluggish in your hearing. Ye were once sound and vigorous in the faith, ye have now become inert and languid. Cp. *Chrys*.

Justin Martyr, in his Exposition of this same Psalm, and of the same verse in it, says to the *Jews*, "These words were spoken of our *Jesus*, as they themselves declare, but your ears are stopped and your hearts hardened." *Justin M. c. Tryphon*. c. 33. See also capp. 32—34, which deserve a careful comparison with the passage of St. Paul.

12. *διὰ τὸν χρόνον*] by reason of the length of time that ye have professed Christianity.

— *χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα*] ye have need that some man (*τινα*) should teach you the elements. *Tiva* is not a neuter plural agreeing with *στοιχεῖα*, but it is the accusative singular preceding the infinitive *διδάσκειν*. So the *Æthiopic* Version, and *Æcumen.*, *Lachm.*, *Bleek*, *Ebrard*, *Lünem.*, and others. Ye ought to be teachers of others, but ye have need that some man (*τινα*) should teach you. Ye have not need that any one should teach you what the elements are (for ye know that well, by reason of the long time that ye have professed the Gospel); but ye have need that some one should teach you in them; should remind you of them, and so make you learn them, and hold them fast. This therefore I am now desirous to do.

This clause thus understood affords an easy transition to the commencement of the next chapter, which has been frequently misunderstood.

— *τὰ στοιχεῖα*] the rudiments or elements of the Christian Faith, which are enumerated in vi. 1, as long familiar to his readers.

— *γεγόνατε*] have become. Observe this repetition of the word from v. 11. He lays stress on the fact of their declension and degeneracy from their first standard of Christian faith, and thus prepares the way for the solemn declaration which he is about to make.

— *στερεᾶς τροφῆς*] solid food.

12—14.] *St. Paul* uses very similar language 1 Cor. iii. 1, 2.

13. *νήπιος*] a babe, opposed to *τέλειος*, one of mature age in Christ. Cp. Gal. iv. 3. 1 Cor. ii. 6; iii. 1; xiv. 20. Eph. iv. 14, with Col. i. 28. Eph. iv. 13.

14. *πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ*] From the Hebrew *יָדָה בֵּין טוֹב וְרָע* (*yadaḥ bēn ṭob wəraʿ*), to discern good and evil. Gen. ii. 17. Deut. i. 39. Cp. Isa. vii. 15, 16. (*Stuart*.) Hence the absence of the article.

CH. VI. 1. *Διὸ*] Wherefore. Since you have been for so long a time admitted to the privileges of the Gospel, and ought therefore to be now advanced to the full ripeness (*τελειότης*, see above, v. 13, 14) of spiritual manhood; and since you will be in danger of reducing yourselves to the weakly and puny condition of spiritual childishness and infancy (*νηπιότης*), if you do not shake off that spiritual lethargy which now benumbs your senses; and since there is good reason to hope for God's grace and blessing on the efforts of persons, who, like yourselves, have brought forth

the fruits of good works and labour of love towards His Name (v. 10); therefore let me now stir you up to awake from your slumber, and quicken your course. Cp. *Chrys.* and *Theophyl.* here, and *Dr. W. H. Mill's* Pælection on this passage, p. 11, *Cantabrigie*, 1843.

— *ἀφέντες*] having left; past tense. He supposes them to have long since started from the beginning (*ἀφ' ἧς*) of the Christian race-course; and he urges them now to hasten their steps, and to run on (*φέρεσθαι*) to the goal of Christian Perfection.

1. 2. *μὴ πάλιν θεμέλιον—ἀλωνίου*] not laying again the foundation of Repentance from dead works, and of Faith toward God, and of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection of the Dead, and of everlasting Judgment. St. Paul here enumerates the first Principles, or elementary Rudiments, of the Doctrine of Christ (v. 12), which the Hebrew Christians had been taught as *Catechumens*. He does this by way of reminding them of what they had already long since learnt, and so stimulates them, by a sense of shame, to awake from their lethargy.

Dead Works are Works done without lively Faith in Christ. See *Bp. Beveridge* and *Prof. Browne* on Art. XIII. on *Works before Justification*. They who receive the Christian Faith, they abhor such works as these; and exercising Repentance for them, come to Holy Baptism, and receive the Grace of the Holy Ghost by the Laying on of Hands, and receiving in Baptism the type of the Resurrection, wait for the Universal Resurrection of the Dead, and the Judgment to come. *Theodoret*. Cp. *Augustine*, *de Fide*, 20, et passim.

In your Baptism ye renounced the Devil, and professed Repentance from dead works; and by the Laying on of Hands ye received the Gift of the Holy Ghost. *Chrysostom*, *Theophyl.* See notes above, on Acts viii. 14—17; xix. 6.

2. *βαπτισμῶν διδαχῆς*] doctrine of Baptisms (or Washings); that is, the doctrine concerning the difference and superiority of the Baptism instituted by Christ, as compared with all other Baptisms.

The difficulty, which many persons have found in these words, will disappear, if it be considered that these words are not addressed to *Gentiles*, but to *Jewish Christians*.

In their elementary training, it had been requisite for their teachers to speak to them, not only of "the One Baptism" instituted by Christ, but also of Baptisms in the plural; in order that they might be able to distinguish between the Baptism they were to receive on their admission to the Church (the Baptism of Christ, to be administered once, for the remission of sins, to all of all nations in every age), and those other Baptisms with which they were familiar; such as the Baptism administered to *Proselytes*, and the Baptism lately administered in Judæa by John the Baptist (see *Theodoret* here, p. 579), which some persons among themselves might already have received; and in order that they might not confound Christian Baptism with those other Baptisms, or with any of the numerous and frequently reiterated *βαπτισμῶν*, or washings and lustrations, of the Levitical Law (see Mark vii. 4. 8. Heb. ix. 10); or imagine that Christian Baptism could be repeated, or be succeeded by any other Baptism.

There was great danger in their case of such a confusion; and there was a great need therefore of careful discrimination, lest the Baptism of Christ should be only supposed to be like one of many other Baptisms; as is evident from the dispute about purifying in John iii. 28. 36 (where see note at end of the chapter), when the difference between Christ's Baptism and John's Baptism came into discussion; and see John iv. 1, 2; and compare the remarks of St. Paul himself, Acts xix. 4, discriminating Christian Baptism from that of John the Baptist.

b Matt. 12. 31, 45.
ch. 10. 28, 27.
2 Pet. 2. 20.
1 John 4. 10.
& 5. 16.

4 b' Ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς
ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, 5 καὶ καλὸν γευσάμενους

Observe therefore, that St. Paul here not only uses the plural number, but he also uses the word βαπτισμὸς, which he never would have used, if he had been speaking only of the Christian Sacrament of Baptism, which is never called βαπτισμὸς, but always βάπτισμα, in the New Testament.

The reading in Col. ii. 12, where B, D*, F, G have βαπτισμῷ, is at least doubtful; and even if it be correct, then in that passage, the addition of the definite article τῷ serves to bring out distinctly Christian Baptism as the Baptism to be distinguished from all others.

On the different kind of Baptisms see Greg. Naz., Orat. xxxix. 17.

— ἐπιθέσεις τε χειρῶν] and Laying on of Hands. The Apostle places Confirmation among the first Principles, or Fundamentals, of Christianity. "Impositionem manuum appellat, per quam plenissime creditur accipi donum Spiritus Sancti, quod post Baptismum, ad Confirmationem Unitatis in Ecclesia, à Pontificibus fieri solet." Primasius here. Cp. Bingham (xii. 6), and Dr. Mill's Pælection (p. 13), who refers to Theodoret's Commentary above cited, and observes, that "the Apostle's enumeration here is illustrated by the History of the Acts of the Apostles, which reveals, that, in the system of Apostolic Teaching, the first place was assigned to the Doctrine of Repentance, Faith, Baptism, Resurrection, Judgment (Acts ii. 32—41; x. 38. 47; xiii. 26—41; xvi. 30—33; xxiv. 24, 25; xxvi. 8. 22, 23), with the Gift of the Holy Ghost in Confirmation." (Acts viii. 14—17; xix. 5, 6.)

See also the candid avowal of the learned Lutheran Delitzsch here, who says, concerning Confirmation: "Can we suppose that the Apostolic writer of this Epistle would represent the Laying on of Hands, following after Baptism, as among the Fundamentals of Christianity, if it were not an holy Ordinance, and had not a divine promise annexed to it? And even though it be true, that not the Laying on of Hands, as such, but the Prayer which accompanies it, is the principal thing, is there not such a thing as a Prayer of Faith, under special circumstances, to which a special promise is made? (James v. 14, 15.) Unhappily, the Church of the present lacks many things, in comparison with the Church of the first century; but that deficiency will only become greater, if it forms thereon mere theories, not to say empty dreams." Delitzsch, Kommentar, p. 218.

Such language as this conveys a salutary admonition to the Church of England.

She, by God's blessing, possesses the Apostolic Rite of the Laying on of Hands, of which this pious writer speaks, and of which he regrets the loss. She has great reason to show her thankfulness to God by endeavouring to maintain it, and to communicate it to those who have it not.

Especially has she cause to pray and labour, that by a provision of a sufficient number of chief Pastors for its due administration, her own children may not be deprived (as now they are to a very great degree) of that elementary spiritual blessing, which the holy Apostle reckons among "the first principles of the Doctrine of Christ." See above on Acts viii. 14—18.

— κληῖρος αἰώνου] everlasting Judgment; that sentence which will take effect for Eternity.

He does not say κληῖρος, but κληῖρος, and combines it with the same word as is used by our Future Judge. Matt. xxv. 41. 46.

On the topics above specified, as holding the first place in the Teaching of the doctrine of Christ, see above, Introduction to the First Epistle to the Thessalonians, pp. iv. v., whence an argument arises in support of the Pauline origin of this Epistle.

3. ποιήσωμεν] we will do. A, C, D, E have ποιήσωμεν, and so Lünemann. But the reading in the text, which is that of B, J, K, and is received by Tischendorf, seems preferable; and the ο and ω are so often confused in MSS., that internal evidence is the best guide here. See above on 1 Cor. xv. 36. 49. Rom. v. 1.

4. Ἀδύνατον γὰρ—παράδειγματιζοντας] Having stated that they, who have been long since admitted to the privileges of the Gospel, ought no longer to be children, but to grow in grace to the full stature of Christian maturity, he next displays the fearful consequences of falling back from Christ, and warns his readers of the danger, to which they will be exposed, of utter rejection, unless they proceed onward in their Christian course.

The difficulty which has been felt by some persons in apprehending the sense of these verses, may be cleared by observing—

(1) That the impossibility of renewal unto repentance, of which the Apostle speaks, is an impossibility on the part of man, but that nothing is impossible with God. Matt. xix. 26. Mark x. 27. Luke xviii. 27.

(2) That it is impossible to renew unto repentance the persons here described as ἀνασταυρούντας, crucifying afresh the Son of God, and putting Him to open shame. That is, it is impossible for man to renew such persons unto repentance as long as they persevere in such a desperate course of wilful and presumptuous sin against the Son of God.

Observe, that the participles here used are in the present tense (ἀνασταυρούντας, παραδειγματίζοντας). And this usage may be compared with that in x. 26, ἐκουσίως ἀμαρτανόντων κ.τ.λ., as long as we continue to sin wilfully, after we have received the knowledge of the truth, there is no more sacrifice for sin, but only a fearful looking for of Judgment. And we may also compare the phrase, There is joy over one sinner repenting (μετανοοῦντι), Luke xv. 7. 10; that is, there is joy over him when he ceases from sin, and turns to God by repentance. (See note there.) So the sense is here, It is impossible to reclaim the sinner when he is crucifying Christ afresh, i. e. as long as he continues to do so.

The present tense of these participles is to be noted the more carefully, because in the previous part of the paragraph the Apostle had used the aorist or past tense in the four other participles (φωτισθέντας, γενηθέντας, γευσάμενους, and twice παραπείσθοντας); and by the change to the present tense he studiously marks that he is now speaking of a continued state, and not (as he had done before) of any single act.

(3) Observe also, that he uses throughout in this address the first person plural, and not the second person. He does not say, "Go ye on to perfection," but "Let us go on to perfection, not laying again the foundation;" which act of laying the foundation is an act of the Teacher even more than of the taught. And he adds, "This will we do, if the Lord permit."

(4) On the whole, then, the sense may be thus expressed. Ye have been for a long time believers in Christ. Ye have also been admitted to enjoy the blessed privileges of the Gospel. Ye might now be teachers of others (v. 12); but ye have become languid (v. 11, 12) and lukewarm in your Christian profession; ye have become dull of hearing; and ye have need that some one teach you the first principles of the doctrine of Christ (v. 12). Ye are in danger of falling back into spiritual infancy, instead of being what ye ought to be, mature and complete in Christ. Ye have reduced yourselves to the state of requiring milk, and not solid food (v. 12). This is a subject for grief and shame, both for you and me, for the teachers and for the taught.

Wherefore (δὴ) let us, having left behind us (as already taught and learnt) the first elementary principles of the doctrine of Christ, go forward to ripeness and perfectness of knowledge and faith. Let us not lay again the foundation. Let not me be reduced to toil in this work which has been already done; but let us all labour together in building up the spiritual superstructure. And this will we do with the help of God. We cannot hope to do it without His grace; but He freely offers it to us. Woe, therefore, to us if we do not do it. Woe to me if I do not endeavour now to arouse you; and woe to you if you do not listen to the warning which I now deliver. If you go not forward, you will go backward. You will fall away from Christ. And then it will be too late for me, or for any other human Teacher, to endeavour to arouse, and reclaim, and recover you in that desperate state. For it is impossible for any man to renew unto repentance those who have once been enlightened, particularly by that spiritual illumination vouchsafed to them at their φωτισμὸς, or Baptism (see on Eph. v. 8, and the Syriac Version here, which renders the word φωτισθέντας by baptized. Justin Martyr, i. 62. 65, and Theophyl., and other ancient expositors here; and cp. x. 32). It is impossible for any one to renew unto repentance those who have been enlightened, and have had the taste of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; and who then, after all this spiritual nurture from God, have fallen aside from the right way. It is impossible, I say, for any human power to renew such persons unto repentance while they continue in such a state as this, crucifying to themselves afresh the Son of God, and putting Him to open shame.

In this clause we must notice the word γευσάμενους, twice used, in the former instance with the genitive case (δωρεᾶς ἐπου-

Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, ⁶ καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Τίον τοῦ Θεοῦ καὶ παραδειγματίζοντας.

7^c Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν, καὶ τίκτουσα c Ps. 65. 10.

βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. ⁸ ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγὺς, ἥς τὸ τέλος εἰς καύσιν.

⁹ Πειπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν ¹⁰ οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν

d Prov. 14. 31.
Matt. 10. 42.
& 25. 40.
Mark 9. 41.
John 13. 20.
Rom. 3. 4.
1 Thess. 1. 3.
2 Thess. 1. 6, 7.

πανίου), in the latter with the accusative (ῥῆμα and δυνάμεις). Cp. John ii. 9.

The former denotes that they were admitted to have the taste of, that is, a spiritual perception of, and relish for, the sweetness of the heavenly gift, first bestowed upon them when they were illuminated and made partakers of the Holy Ghost.

The accusative signifies the regular habit of feeding on, as their daily bread. Cp. Kühner, § 526; Delitz. p. 227; and note above on Acts x. 10, ἤθελε γεύσασθαι. xx. 11.

There is a regular gradation and series from the words φωτισθέντας to δυνάμεις μέλλοντος αἰῶνος, i. e. from the mention of the initiatory illumination of the Sacrament of Baptism to the habitual communion with God in His Word and in the other Sacrament, and constant feeding upon them, and communion with the Powers of the World to come (see ii. 5), as opposed to the hostile Powers of the Devil, who has so great power in this World (see Eph. ii. 2; vi. 12); namely, those miraculous operations of the Spirit of Christ (cp. ii. 4. Gal. iii. 5) which have their beginnings here, but will be fully consummated hereafter.

6. παραπεσόντας] having fallen aside from the truth.

The word παραπίπτω is used by the LXX for Heb. *maaf*. Cp. 2 Chron. xxix. 19, where the LXX represent the cognate Hebrew substantive by ἀποστασία.

— ἀνακαινίζειν πάλιν] to renew again; i. e. to renew, so as to bring back again to their original state.

— ἀνασταυροῦντας ἑαυτοῖς κ.τ.λ.] crucifying afresh, not to His injury, for He is now impassible, but to themselves and to their own perdition; and putting Him to open shame, by denying Him Whom they formerly confessed, and exposing Him as a Malefactor and Impostor to the malice and scorn of His enemies, especially in the City of Jerusalem, where He was crucified; and by doing this in a far more guilty and impious manner than was done by those who actually crucified Him, and reviled Him in the hour of His humiliation when hanging on the Cross, because this act of apostasy from Christ, and wilful resistance to His Grace, is done to Him Who has now manifested fully His Divine Majesty and Glory by His Resurrection and Ascension into Heaven, and by His sending the Holy Ghost from Heaven, and Who has incorporated us as members in Himself, and has given us the gift of the Holy Spirit; so that, in our case, Apostasy from Him is rebellion against the Son of God seated on His heavenly throne, and not hanging on the Cross on Calvary; and it is also a sin against the Holy Ghost. Cp. below, x. 26—31; xii. 14—17. 25. 29. 2 Pet. ii. 20—22.

Here we may see a terrible Malediction pronounced by Almighty God against those Nations of the Earth, which, having received the Gospel, do not make His Word the Rule of their Public Policy, and do not make the promotion of His Glory, and the advancement of His Kingdom, the main aims and ends of their Public Acts; but apostatize from Christ, now enthroned in Heaven King of Kings and Lord of Lords, and break His bonds asunder, and cast away His cords from them (Ps. ii. 3).

The above Passage is one of great importance—

(1) For the History of Christian Doctrine, and

(2) For that of the Canon of Holy Scripture.

(1) It was used as an argument in favour of the rigid system of Montanus and Novatian (following Tertullian, de Pudic. c. 20), admitting only Remission of sins in Baptism, but denying Absolution to those who fell into sin after Baptism. See Cyprian, Epist. 55. Euseb. vi. 43. Ambrose, de Pœnitentiâ, ii. 2. Athanas. c. Serapion. iv., cited in Catena on St. Luke xii. 8. Epiphanius. lix. μετὰ τὸ λουτρὸν μηκέτι ἐλεεῖσθαι δύνασθαι τὸν παραπεισθέντα. Socrates, H. E. iv. 28. Cp. Bp. Pearson on the Creed, Art. x. p. 685. Dr. W. H. Mill, Prælect. p. 18, and Bp. Beveridge and Professor Browne on the XVIth Article, "Of Sin after Baptism;" and note above on Acts viii. 20; and Routh, Reliquiæ, i. 367; iii. 13. 53; cp. vi. 410. 416, on this text.

(2) In the earlier stages of this controversy, the authority of this Epistle seems to have been questioned by some writers of the Western Church, on the erroneous supposition that the doctrine here enunciated could not have proceeded from St. Paul. See above, Introduction to this Epistle, p. 358, and Kirchhofer, Quellensammlung, pp. 240. 247, and the present Editor's Lectures on the Canon of Scripture, Lect. ix.

But in course of time the true sense of this passage was cleared and vindicated, and the Epistle recovered the place which it had originally held in the judgment of the Western Church, as is evident from the use made of it by the Apostolic Father, S. Clement, Bishop of Rome. In the Eastern Church its authority was never questioned. See above, Introduction to the Epistle, p. 355—7.

(3) This Text is also of great importance in regard to the Question concerning Final Perseverance. It clearly shows (against the upholders of the Calvinistic Scheme) that it is possible for those who have been once justified, to fall away totally and finally. See Dr. Hammond in Bp. Sanderson's Works, v. p. 330; and also the writers on Art. XVI.

Therefore this text is to be defended against the misinterpretation of the Montanists and Novatians on the one hand, who deny the "grant of repentance to such as fall into deadly sin after Baptism;" and against the dangerous misconstructions of later sectaries on the other, who say, that after they have received "the gift of the Holy Ghost they can no more sin as long as they live here;" and that if once they have felt an inward assurance of God's favour, and of their own predestination to life, they cannot fail of salvation.

St. Paul's own dealings with the incestuous Corinthians (see on 1 Cor. v. 5), and with Hymeneus and Alexander (1 Tim. i. 20), afford the best expositions of his mind in this passage.

(4) This text also teaches the need of constant and heartfelt Repentance for the sins committed against the Law of Nature, Reason, and Conscience, and against the clear Light of the Gospel, and the supernatural gifts, and graces, and heavenly motions of God the Holy Ghost, stirring our hearts and speaking within us; sins therefore to be bewailed with proportionate shame, poignant sorrow, and godly fear, lest God should hide His Face from us, and cast us off in our sin; and lest the Holy Spirit, Whom we have resisted, provoked, and grieved, should leave us to ourselves, and to the dominion of the Evil Spirit, whose works we have done in disobedience to Christ, Who has purchased us with His own Blood; and with fervent yearnings and prayers accompanied with practical proofs of contrition by works meet for Repentance, in order that we may obtain the mercy and pardon of Him, Who alone can cleanse us from our sins, and restore us to the favour of God.

7. Γῆ] Land, any piece of ground; not 'the earth.'

— ἡ πιούσα] that has drunk in; as you have in your Baptism, and in the other means of Grace.

— εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται] serviceable for those (viz. God and Christ) for whose sake it is also tilled by us, the husbandmen in the vineyard.

There is a reference here to the practice of letting out land to Husbandmen (γεωργοῖς), who were bound to till (γεωργεῖν) the land let, and to make a payment for the use of it, from its fruits (καρποί), to the Landlord, for whose benefit (δι' ὅν) it was cultivated. See Matt. xxi. 33—41. Mark xii. 2, and note on Luke xvi. 6. Luke xx. 10. God is the universal Landlord, for whom the Whole Earth is tilled; and all men are γεωργοί under Him, and owe Him the fruits thereof.

8. τὰ κρείσσονα] the better things. Cp. Luke x. 42, τὴν ἀγαθὴν μερίδα.

— ἐχόμενα σωτηρίας] clinging hold of salvation. He thus prepares the way for the metaphor of the Anchor of Hope in v. 19. On ἐχέσθαι = to hold oneself on to, to cleave to, to be near, see on Mark i. 38. Acts xxi. 26.

10, 11.] This passage bears a strong resemblance to the lan-

καὶ τῆς ἀγάπης, ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ¹¹ Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφориάν τῆς ἐλπίδος ἄχρι τέλους, ¹² ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

o Gen. 22. 17.
Ps. 105. 9.
Luke 1. 73.

¹³ * Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ ¹⁴ λέγων, Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε ¹⁵ καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

f Exod. 22. 11.

g Ps. 33. 11.
Rom. 11. 29.

h Tit. 1. 2.
1 Tim. 6. 12.
ch. 12. 1.

i Lev. 16. 15.
ch. 9. 7.

¹⁶ * Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. ¹⁷ * Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ¹⁸ ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος, ¹⁹ ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βε-

guage of two acknowledged Epistles of St. Paul. See 2 Thess. i. 3, and 2 Cor. viii. 24; ix. 1. Col. i. 14.

10. οὐ γὰρ ἄδικος] Having worked on their feeling of *shame* (v. 12; vi. 1—3), and of *fear* (vi. 4—8), he now proceeds to encourage them with *hope*, grounded on *faith* in the equity of God remembering their *good works* in relieving the needs of their poorer brethren.

Before τῆς ἀγάπης *Els.* has τοῦ κόπου, not in A, B, C, D*, E*.

— διακονήσαντες τοῖς ἁγίοις] *having ministered to the Saints*, probably the poor Christians at Jerusalem and in Judaea, who were exposed to special dangers and difficulties, and suffered special afflictions, consequent on their position. See on Acts ii. 44; xi. 28—30. Gal. ii. 10. Cp. 1 Cor. xvi. 1. 2 Cor. viii. 4. 9. Rom. xv. 25. πορεύομαι εἰς Ἱερουσαλὴν διακονῶν τοῖς ἁγίοις. And cp. note above on iii. 1.

11. τὴν αὐτὴν—σπουδὴν] *the same earnestness*. We earnestly desire that each one of you would show forth the *same earnestness* and zeal for the full assurance of *your own Hope* of everlasting Salvation unto the end, as you have done in the work of *Love* for the relief of the *temporal* wants of your poorer brethren.

12. ἵνα μὴ νωθροὶ γένησθε] that you may *not become* sluggish in *Hope*, as you *have become* in spiritual intelligence. See v. 11.

13. Τῷ γὰρ Ἀβραὰμ] Look to Abraham, your Father; follow *his* faith and patience. And, for your own comfort, remember that the *promise* which God made to *him* He made with an *oath* (Gen. xxii. 16. Luke i. 73), and made it to *his seed*, namely, to you, as well as to Abraham *himself*; and that Abraham, having quitted his own country at God's command, *hoping against hope*, and, in spite of many difficulties, remaining steadfast unto the end, at length, after *waiting* patiently for *many hundred years*, obtained the *promises*, first of the land of *Canaan*, and next of the coming of *Christ* (cp. John viii. 26), and so became a pattern to you his children. Therefore imitate him.

14. Ἡ μὲν] The MSS. here have three various readings, εἰ μὴ, εἰ μὴν, and ἡ μὲν. Of these three, εἰ μὴ, unless (= Heb. כִּי עַד, *im lo*), which is a form frequent in assertions in the LXX, is to be explained on the same principle as εἰ in iii. 11; iv. 3: that is, May I no longer be called true, *unless* I bless thee. And from this formula εἰ μὴ, and from the direct assertion ἡ μὲν, *Verily* (Gen. xxii. 16, 17), seems to have arisen the third composite variety, εἰ μὴν, which is found here in A, B, D. The LXX have ἡ μὲν in the place to which St. Paul is referring. (Gen. xxii. 17.)

16. καὶ πάσης αὐτοῖς ἀντιλογίας—ὁ ὅρκος] and of all *contravention* to them, an *end* for confirmation and assurance, is an *Oath*. A very important text in reference to the theological question concerning the nature and obligation of *Oaths*. See above on Matt. v. 34.

17. Ἐν ᾧ] *On which principle*, or *in which respect*. Cp. *Winer*, p. 346.

— ἐμεσίτευσεν ὅρκῳ] *intervened, as a Mediator, with an Oath*, between Himself and Abraham.

If the covenant had been between a *man* and Abraham, the man who was a covenanting party would have called *God* to witness, that what he, the covenanting party, promised to Abraham, was true.

Almighty God, therefore, condescending to Abraham, and conforming Himself to human usage with regard to oaths, called,

as it were, Himself to Witness, and so He came between Abraham and Himself with an Oath, for greater assurance to Abraham.

18. διὰ δύο πραγμάτων] *through two things*; i. e. the Promise and the Oath. *Theodoret*.

— ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν] *Oὐδὲν ἀδύνατον παρὰ τῷ Θεῷ, εἰ μὴ τὸ ψεύσασθαι*. *Clem. Rom.* 27.

— παράκλησιν] *comfort*.

— τῆς προκειμένης ἐλπίδος] *the Hope lying before us*. Not the *thing* hoped for, but the *Hope* itself, the Christian Grace.

The sense of the whole is, *God, desiring to show more abundantly to us, the heirs of the Promise, the immutability of His Counsels, intervened between Abraham and Himself with an Oath, in order that by means of two things, in which it was not possible for Him, Who is God, to lie, we, who have fled, as it were, for refuge from a Storm, to take hold of the Hope lying before us, as of an Anchor laid out of the Ship in which we are, the vessel of the Church, may have strong comfort*.

The Metaphor is evidently derived from *Navigation*. The Apostle represents himself and other Christians, as Mariners in a Ship tossed in a tempest, such as that through which he himself had passed in his voyage toward Rome; and as *laying out* Anchors by cables from the ship, so as to steady her in the storm, and to prevent her from falling upon rocks. See note on Acts xxvii. 29, 30, where the words ἀγκύρας ἐκτείνειν, to *lay out anchors* from the Ship, afford the best illustration of the phrase προκειμένην ἐλπίδα here, i. e. the *Hope laid out as an Anchor* by cables from the Ship.

This metaphor from Navigation is quite in harmony with the manner and usage of the Apostle St. Paul, who had now made so many voyages in his missionary labours (cp. 2 Cor. xi. 25, written some years before), and often derives his illustrations from *maritime affairs* (see on Acts xx. 20, and above, 2 Thess. ii. 2; iii. 6. 2 Cor. viii. 20); and it confirms the belief of the Pauline origin of this Epistle.

Hope is represented on Ancient Coins by the symbol of an *Anchor*. *Westein*: and see *Blomf.* on *Æschyl.* Ag. 488, πολλὰν βαγεῖσθαι ἐλπίδων μῖαν τυχάν. *Porson*, *Eur. Orest.* 68.

19. ἣν ὡς ἄγκυραν κ.τ.λ.] *which Hope we have as an Anchor of the Soul, unsailing, and steadfast, and reaching, as it were, by a cable laid out of the Ship, and not descending downward to an earthly bottom beneath the troubled waters of this world, but, what no earthly Anchor can do, extending upward above the pure abysses of the liquid sea of pure ether, and stretching by a heavenward cable even into the calm depths and solid moorings of the waveless harbour of Heaven, whither our Forerunner Jesus has entered, and to Whom the Church clings with the tenacious grasp of Faith* (see on John xx. 17), as a Vessel is moored by a cable or an Anchor firmly grounded in the steadfast soil at the bottom of the sea.

Christ, our Forerunner, has carried *our nature* above the skies.

The Jewish High Priest went *alone* into the Holy of Holies, and had *no followers*. But Christ, our High Priest and Head, is gone into the Heavenly Oracle; and where our Head is, there the Members are already in *Hope*, and will be for ever in *deed*.

By means of Christ's Ascension *we have cast anchor*—the Anchor of *Hope*—in *heaven*.

The Anchor, of which the Apostle speaks, with its cable stretched *upward* from earth, and firmly grounded in *Heaven*, and safely mooring the Bark of the Church riding on the billows

βαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ²⁰ ὅπου πρό-^{k ch. 4. 14.}
δρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχ-^{ch. 8. 1. & 9. 11.}
ιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. ¹ Οὗτος γὰρ ὁ Μελχισεδέκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ^{a Gen. 14. 18, &c.}

of this world, and tossed by the Storms of Earth, is indeed a bold metaphorical figure of *Christian Hope*; but his readers would be indeed *νόστος*, if they did not acknowledge its beauty. It has been well paraphrased by two earlier Commentators, quoted by *Delitz.* p. 259: "Nostram ancoram mittimus ad interiora coeli, sicut ancora ferrea mittitur ad inferiora maris" (*Sedulius*). "Spem nobis à coelo porrahit Christus tanquam funem à throno Dei ad nos usque demissum ac pertingentem, et rursus à nobis penetrantem usque ad interiora celorum et Dei sedem" (*Faber Stapulensis*).

Compare the examples of the figurative language of Ancient Christian Writers, derived from the equipments of a ship, in the note above on Acts xxvii. 40.

— τοῦ καταπετάσματος] the Inner Veil which separated the Holy of Holies from the Holy Place (Exod. xxvi. 31—35; xxvii. 21. Levit. xxi. 23. Numb. iv. 5. See Matt. xxvii. 51. *Philo*, de Vit. Mosii, iii. pp. 667. 669), through which the High Priest alone passed once a year with blood (Levit. xvi. 2), which he sprinkled on the *Mercy-seat* on the *Great Day of Atonement*, on which, though it was a day of Humiliation, the *Jubilee* (whenever it occurred) was to be proclaimed (Levit. xxv. 9); and thus typified Christ, the true High Priest, passing from this World, which was typified by the Courts of the Temple, into the Heavenly Holy of Holies, where God sits enthroned. See below, ix. 1—12. *Joseph*. Ant. Jud. iii. 7. 7, where the Author dwells on the typical character of the Tabernacle. Compare *Primasius* here, and *Bp. Pearson* on the Creed, Art. vi. p. 505, and the valuable work of *Mather* on the Types, p. 450, Lond. 1705.

20. κατὰ τὴν τάξιν Μελχισεδέκ] according to the order of *Melchizedek*. The writer here returns from his digression on the sin and danger of Apostasy, to the argument introduced in connexion with the main topic of the Epistle, concerning the Priesthood of Christ, as typified by *Melchizedek*, and so, superior to the Levitical Priesthood (v. 10).

It has been well observed, that there is in the style of St. Paul a characteristic species of digression, which Dr. Paley calls "going off at a word" (on Eph v. 12—15). Examples of it occur in 1 Cor. xv. 27. 2 Cor. ii. 14. Eph. iv. 8—11. *Forster*, p. 379.

There is a similar episode here; and also in ii. 7—9; iii. 2; xii. 18—29.

The mention of their spiritual insensibility had started a train of thoughts in his mind concerning the fearful sin and punishment of Apostasy, which had hurried him aside by the violence of its current; but he now returns to the point from which he had digressed.

This sudden transition, by which he is carried from the main stream of his argument, shows in a forcible manner the vehemence of his own emotions, and the overwhelming importance of the subject by which he was so powerfully affected.

The digression and return here, are (as Dr. W. H. Mill has observed, *Prælect.* p. 10) entirely in the manner of St. Paul, and confirm the ascription of the Epistle to him.

CH. VII. 1. Οὗτος γὰρ ὁ Μελχισεδέκ] For this *Melchizedek*, King of Salem, Priest of the Most High God.

The Apostle proves the superiority of Christ's Priesthood to that of the Levitical Dispensation, by Christ's relation to *Melchizedek*, as declared by God Himself—the Lord swear, and will not repent; Thou art a Priest for ever after the Order of *Melchizedek*—in Ps. cx. 4.

That Psalm was written when the Ark of the Covenant, and the seat of government, had been brought to Mount Zion (v. 2), from which His Kingdom was to be extended. David had then received the promise through Nathan of the eternal duration of his Seed. (2 Sam. vii. 12—16.)

Christ, as Universal King, and as Conqueror of all His enemies, and as seated at God's right hand, is the subject of the Psalm. But this Universal King and Conqueror is also a Priest for ever—not after the order of Aaron, but after the order of *Melchizedek*. And this everlasting Priesthood is assured to Him by God with an Oath.

The Psalm opens with a declaration of Christ's Divinity, in the words, My Lord, as expounded by Christ Himself (Matt. xxii. 44, 45). It proclaims Him as a Judge and a Conqueror (vv. 5, 6), and no less clearly proclaims His Manhood and His

sufferings, as His path to Glory. He shall drink of the brook in the way, therefore shall He lift up His head (v. 7).

This Psalm, therefore, is one of the most comprehensive prophecies of the Messiah contained in Holy Writ. Our Lord attests that it was written by the Holy Ghost, and there is no portion of the Old Testament so often quoted in the New. Cp. *Hengstenberg* on Ps. cx.

The question here arises—Who was MELCHIZEDEK?

Melchizedek was not Christ Himself (as has been supposed by some), for he is said to have been made like to Christ (v. 3), and no one is like himself.

Nor was he (as some have imagined) the Holy Spirit, nor an Angel; for he was a Priest, and Every Priest is taken from among men (v. 1).

Besides, *Melchizedek* had a local residence at Salem. Cp. *Cyril*, in *Catenâ*, p. 525, and *Epiphanius*, on the Heresy of the *Melchizedecians*, *Hæres.* lv.

Nor was he Shem (as has been said by some), for Shem has a genealogy recorded in Scripture; but *Melchizedek* is without any such pedigree (v. 3).

All that is known of *Melchizedek* personally, is contained in Gen. xiv. 18—20, where he appears, as it were, suddenly, as King of Salem, bringing forth Bread and Wine, and pronouncing a blessing on Abram in the Name of the Most High God; and praising God for Abram's victory over the Kings; and Abram gives him tithes of all.

In what respects was *Melchizedek* a type of CHRIST?

(1) As a King; and in the names he bore as such, viz. *Melchi-zedek* (מלכי-צדק) = King of Righteousness, and also King of Salem (שלם) = King of Peace.

So Christ is the Lord our Righteousness (Jer. xxiii. 6; xxxiii. 16. Cp. Ps. xlv. 6, 7. 2 Cor. v. 21), and the Prince of Peace. Cp. Isa. ix. 6; xxxii. 17.

(2) As also a Priest (Gen. xiv. 18) anointed with oil after the Levitical ordinance, but yet "a Priest of the Most High God." So Christ.

(3) *Melchi-zedek* was distinguished from the *Aaronical* Priests, as being also a King. They had no royal power. And the Jewish Kings might not intermeddle with the Priest's office. *Uzziah* was smitten with leprosy for doing so (2 Chron. xxvi. 18—21). But *Melchizedek* was both a King and Priest. And so is Christ.

(4) As "Priest of the Most High God, Possessor of Heaven and Earth," not for any particular nation, as the Levitical Priests were; but for all nations; and as blessing Abram the "Father of the Faithful," in whose Seed "all Nations are blessed;" and as blessing him before he had received Circumcision.

So Christ is the One Universal Priest of all Nations and Ages of the World, and blesses them.

(5) In not offering the bloody sacrifices of slain animals, but in bringing forth Bread and Wine (Gen. xiv. 18), the fruit of the soil, for the refreshment of Abram and his people. Cp. *Philo-Judæus*, *Sacr. Leg. Allegor.* ii. p. 106.

So Christ is ever bringing forth Bread and Wine; He is ever refreshing His faithful people in the Holy Sacrament of His most Holy Body and Blood, by means of the Creatures of Bread and Wine which He has appointed and instituted for that purpose. Cp. *Cyprian*, ad *Cæcilium*, Ep. lxxiii. *Clemens Alex.*, *Stromata*, iv. 25, p. 637, *Potter*. *Tertullian*, adv. *Judæos*, c. 3. *Dean Jackson* on the Creed, ix. c. x. Dr. *Waterland's* Charge on the Distinctions of Sacrifice, § 11, who says that the most ancient Fathers of the Christian Church regarded *Melchizedek* as giving to Abraham holy food,—a symbol of the true food from heaven, and a prelude to what our Lord Himself would afterwards do in the institution of the Holy Eucharist. See also *Professor Blunt*, *Early Fathers*, p. 565.

(6) As blessing Abram, and so exercising a spiritual pre-eminence over him and his seed; and as receiving Tithes, in token of homage, and in recognition of his Priesthood, from Abram; and in him from Levi himself, and from the Levitical Priesthood who would afterwards proceed from his loins.

So Christ, the Great Universal Everlasting High Priest, in ascending from this world into heaven, lifted up His Hands over the Apostles, the Heads and Patriarchs of the Spiritual Israel,

ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων,
καὶ εὐλόγησας αὐτὸν, ² ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ, πρῶτον

and blessed them, and so was parted from them (Luke xxiv. 50, 51), and He ever liveth in heaven as our Priest to make intercession for us. (Heb. vii. 25.)

And He claims our homage and the offering of our substance in recognition of His Priesthood, for His honour and service, and for the maintenance of His Ministry. See on Gal. vi. 6. 1 Cor. ix. 4.

(7) In that shadow of Eternity which the Holy Spirit in the Book of Genesis casts upon him. Unlike other great personages in the early records of Holy Writ, Melchizedek is introduced without any previous notice of his ancestry, or subsequent commemoration of his progeny. He stands alone. There is no mention of his *father* or *mother*, of his birth or death. He, the King of Righteousness and of Peace, appears only once for all, in the Volume of God's Word. He has no Predecessor or Successor; he has remained a Priest *for ever*; he has a typical Eternity. *Chrys., Theophyl., Ecumen.* Cp. *Jackson* on the Creed, Vol. viii. p. 232. So Christ. In so far as He is a Priest He has no pedigree; but He remaineth a Priest for ever.

The Holy Spirit speaks only once in Holy Scripture concerning Melchizedek and his Priesthood; so Christ offered Himself once for all (*Primarius*); and by offering Himself on the cross, and by entering into the true Holy of Holies with His own Blood, He exhausted all the legal sacrifices of the Aaronical Priesthood, and became both *Priest* and *Victim* for all, even to the end of time (cp. *Tertullian* c. Jud. c. 14, and c. *Marcion* v. 9); and also being made perfect through sufferings, He was inaugurated and enthroned as *King* of the world at the Right Hand of God, where He now sitteth till all His enemies are made His footstool. (Ps. cx. 1.)

On this subject see the exposition of *Chrys., Theodoret*, and *Theophyl.* here; and *Cyril Hierosol.* (Caten. p. 144), and the interesting discourse of *S. Cyril of Alexandria* in Catenâ, p. 524—545.

— βασιλεὺς Σαλήμ] *King of Salem*. Another question occurs here.

Where is SALEM, of which Melchizedek was King?

(1) Many learned Expositors have maintained that it is the same place as *Jerusalem*.

This opinion is supported by the authority of ancient Hebrew and some Christian Interpreters.

See *Joseph.* (Ant. i. 10. 2), and the authorities quoted by *Jerome* (Ep. 126, ad Evagrium, Vol. ii. p. 670), who however was not persuaded of the truth of that opinion. Cp. *Wetstein*, in *Smith's* Dict. of Geog. ii. p. 17. *Winer*, R. W. B. ii. p. 78. *Mill's* Prælect. p. 32, and *Lünemann* here.

(2) But this opinion seems liable to grave objections. *Jerusalem* is never called *Salem* in the Book of Genesis, nor in any of the historical books of the Old Testament.

Nor does Jerusalem appear to have been called Salem in the Patriarchal times, or before the age of David. Its ancient name was *not Jerusalem*, but *Jebus* (Judges xix. 10, 11. Josh. xviii. 16. 28), and the Jebusites continued to dwell in it during the time of the Judges; and it was not finally taken from them till the time of David. (Cp. Josh. xi. 3; xv. 63. Judges i. 8. 21; xix. 10. 2 Sam. v. 6.) We do not find the word *Salem* applied to Jerusalem till the age of David, and that only once (Ps. lxxvi. 2),—not in history, but poetry,—if, indeed, it means Jerusalem there, which is not certain.

It is not surprising, that later *Jewish* Historians and Targumists should desire to identify the Salem of Melchizedek with *Jerusalem*.

But they are not trustworthy in such a matter as this. It is remarkable, that in their jealousy of the *Samaritans* they endeavoured to deprive Sichem in Samaria of the bones of the Patriarchs. (See on Acts vii. 16.)

And if Salem was in *Samaria*, then, under the influence of the same spirit, they would be ready to rob it also of *Melchizedek*, so eminent a type of Christ.

(3) *Melchizedek* was not priest of the Jews, nor of any particular family, but "of the Most High God, the Possessor of heaven and earth," the universal Father of all; and he was a type of Christ, not as a priest of the *Jewish* race after the order of *Aaron*, but as the *Everlasting* Priest and *Universal* King of all.

In this respect, it would not seem fitting, that Melchizedek should have been connected with the Jewish capital *Jerusalem*, where the *Aaronical* Priesthood ministered, and where the *Levitical* sacrifices were offered. It would seem to be more ap-

propriate, that he should have been associated with some *other* place, especially some place which might be regarded as a *Gentile* Jerusalem,—a religious sanctuary of *all* nations.

The surest method of arriving at the truth in this matter, is to examine what place is called *Salem* in that portion of the sacred record which *alone* records the history of Melchizedek,—namely, the Book of Genesis.

(4) In that Book he is *not* called King of *Jebus*, the ancient Jerusalem, nor does he present himself to Abram, near the site of that city.

In that Book, the name *Salem* (סלם), in LXX Σαλήμ, as here, occurs *twice*: once in the history of Abram and Melchizedek,—the passage referred to by the Apostle here, Gen. xiv. 18.

Again, in the history of Abraham's grandson Jacob (Gen. xxiii. 18), where it is said that he came to *Salem*, near *Sichem*, and bought a *parcel of field there*, and built an altar there, and called it *El-Elohe-Israel*.

(5) Therefore the Salem of the Book of Genesis appears to have been *at*, or near, *Sichem*. And it is called *Sichem* by *S. Jerome*, who lived in Palestine: "*Salem* civitas *Sicimorum* quæ est *Sichem*." See also *Dr. Robinson's* Biblical Researches in Palestine, who describes a site still called *Salim*, not far from *Sichem*, in the following words (Vol. iii. sect. xiv.): "*Shechem* was a very ancient place, though we do not find it mentioned as a city until the time of Jacob. Abraham indeed first came, in the land of Canaan, 'unto the place of Shechem, unto the plain of Moreh' (Gen. xii. 6); and Jacob, on his return from Padan-Aram, came to Shalim, a city of Shechem, 'and pitched his tent before' (east of) the latter city. This corresponds to the present village of Sâlim, which lies east of Nâblus, across the great plain. In this plain the Patriarch encamped, and purchased the 'parcel of ground' still marked by his well and the traditional tomb of Joseph. The whole valley of Nâblus is full of fountains, irrigating it most abundantly, and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley too, the continuation of Gerizim and Ebal, are studded with villages, some of them large, and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine. It is the deep verdure arising from the abundance of water which gives it this peculiar charm,—in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect."

(6) Now, as has been shown before (in the note on Acts vii. 16, and on John iv. 5), this place, *Sichem* or *Sychar*, is the *most remarkable of all the sites* mentioned in the *Old Testament* in connexion with the *History of the Patriarchs*.

There it was, that "the Most High God" vouchsafed to make His *first* manifestation of Himself to Abram, when that Patriarch came into Canaan. See Gen. xii. 6, 7.

There it was, that Abram built his *first* altar to God.

There it was, that he purchased a plot of ground for a burial-place. (Acts vii. 16, and note.)

Sichem also was the first place, to which Jacob repaired, after his return from his banishment.

There also it was, that he purchased a plot of ground, and built an altar, which he called *El-Elohe-Israel*. (Gen. xxxiii. 18—20.)

There it was, that Joseph and his brethren were buried,—even in preference to Machpelah or Hebron, the burial-place of Abraham.

St. Stephen lays special stress on *that* circumstance, as showing that the God of Abraham designed to reveal Himself to *all nations*, and to sanctify *all places* by His presence. (See note on Acts vii. 16.)

Finally (which is very important to be observed), when the Everlasting Word of God took our flesh, and dwelt among us, He came to the same place in which Jehovah had revealed Himself to Abraham. It was at *Sichem*, that Christ chose to make the *first* revelation of Himself as the MESSIAH, or Anointed One of God,—the Priest and King of all people. He there manifested Himself as such to a woman, a *Samaritan* woman; a woman who had had many husbands; a woman, however, who hearkened to Christ, and professed her faith in Him, and brought her own fellow-citizens to Christ; a woman, therefore, who has always been regarded by ancient Christian Expositors as a signal type of the *Church Universal*,—coming to Christ from the *Gentiles*, and

μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶ βασιλεὺς εἰρήνης, ³ ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Τίῳ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

⁴ ^b Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκρο- ^b Gen. 14. 20.
θινῶν ὁ πατριάρχης.

⁵ ^c Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ. ⁶ ^d ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν

^c Num. 18. 21, 26.
Deut. 18. 1.
Josh. 14. 4.
² Chron. 31. 5.
^d Gen. 14. 20.
Rom. 4. 13.
Gal. 3. 16.

from the *lords* many of Heathenism, and believing in Him Whom the Jews *rejected*, and as bringing the world to Christ. See above on John iv. 7. 26—42.

There it was,—at Sichem, where God first showed Himself to Abram in Canaan, and where Abram had built his first altar,—that the Son of God declared that “the hour was coming when *not* at Jerusalem only, nor on that mountain Gerizim, but in *all* places, men should worship the Father.” (John iv. 21.)

There it was, near the plot of ground which Jacob gave to Joseph, and where he dug a *well of water* (John iv. 5, 6. 12), that He revealed Himself as the *true source of Living Water to all nations*. (John iv. 10—14.)

There He proclaimed the truth of the prophecy, that “from the rising of the sun even unto the going down of the same,” God’s name should be great among the Gentiles, and in *every place* incense should be offered unto His name, and a pure offering; for My name shall be great among the Heathen, saith the Lord of Hosts. (Mal. i. 11.)

We need not therefore travel beyond the limits of the Book of Genesis for the site of *Salem*, of which *Melchizedek* was king.

He was king of that place which is called *Salem* in that book. And the facts mentioned in that book, that Sichem was near Salem, and that Abram had received a revelation from Jehovah at Sichem, and had erected an altar there, *explain* the circumstance that Abram was well known to Melchizedek, king of *Salem*, which was in the neighbourhood of *Sichem*, and that he *therefore* came out to *bless* Abram. And there is something of special interest in this circumstance, as showing that Melchizedek, the Priest of the Most High God, did *not* look on Abram as an intruder, and on his altar as schismatical, but acknowledged *Abram’s* God as *his own* God, and blessed Abram as a worshipper of that God, Whose Priest he himself was.

He by his own name was *King of Righteousness*, and was king of a City whose name is *Peace*, and he was Priest of the Most High God. He brought forth Bread and Wine, and blessed Abram, the Father and Representative of the Faithful of every age, returning from victory over heathen kings; and received from him Tithes of the spoil, in homage and acknowledgment of his Priesthood. He did all this to Abram, as Father of *all true believers*, before Abram was circumcised. He did this near that same place which the Most High God Himself had chosen in order to make the first manifestation of Himself to Abram,—*not* at Jerusalem, but Sichem. He did this, near that place at which Abram built his first altar, and which was the first to which Jacob came after his return from Padan-Aram, and to which the bones of the twelve Patriarchs,—the types of the twelve Apostles, and of the Universal Church of Christ,—were brought out of Egypt, and where they still rest in peace.

Melchizedek did these things near that place, to which He, of Whom he was a type, Jesus Christ, the *Lord our Righteousness*, the true *Prince of Peace*, came from Judæa, and in which He made the first revelation of Himself as the *Messias*,—*not* to the Jews, but to a *Samaritan* Woman, the type of the Gentile Church, which is to be gathered from *all Nations*, and which looks for Righteousness and Peace alone from Him Who is our Righteousness and Peace.

Melchizedek blessed Abram in that place, where the true Melchizedek lifted up His hands and blessed all Nations, and invited them all to Himself, by proclaiming that He has spiritual refreshment for all true Israelites; that whosoever drinketh of the water that He will give, shall never thirst, but the Water that He will give him shall be in him a well of water springing up into everlasting life (John iv. 14); and by declaring, that God is a Spirit, present every where, and that He seeketh true worshippers *not* at Jerusalem merely (as the Jews supposed), nor at Gerizim, but in *every place*; and that He Himself is the promised *Messias*, the Anointed One of God, the King, the Priest, the Prophet, the World’s Everlasting Melchizedek. He it is, in Whom alone *all* the seed of Abraham are blessed; it is He Who stretches His divine hands from Heaven over them all, and

blesses them. He it is, Who is ever feeding them all with Bread and Wine. He it is Who ever liveth to make intercession for them; He, Who brought forth from the hearts and lips of those who heard Him at Sichem that good confession, “We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World” (John iv. 42).

3. ἀπάτωρ, ἀμήτωρ] *without father, and without mother*, recorded in Holy Scripture. So *Sara* is called ἀμήτωρ by *Philo* (i. 365), because her mother’s name is not mentioned in the Bible. As man, Christ has no father; and as God, Christ has no mother. See the preceding notes on this chapter.

—ἀγενεαλόγητος] *without genealogy*. Melchizedek has no pedigree in *Holy Writ*. In this respect he differs from the Levitical Priests, who derive their lineage from Aaron, and are studious to prove it. He has no predecessor or successor in his priesthood in Scripture. So Christ. Who shall declare His generation? See Acts viii. 33.

On the mode of arguing here used by the Apostle, it is to be observed, that the Hebrew Rabbis rightly inferred, that there is something significant in what is *not said*, as well as in what *is said*, in Holy Scripture. There is eloquence in its *silence*. There is inspiration in its secrecy and reserve. Thus the absence of any scriptural mention of the *death of Cain* was construed into an intimation of the duration of evil in this world. (*Philo*, i. 555.) Thus also the absence of any mention of an *evening* of the *Seventh* day has been regarded as an intimation of the duration of the Sabbath of Eternity. See *Augustine*, Sermon 4, and de Civit. Dei, ad finem.

The Apostle expressly declares here that there was a divine meaning in the Silence of Scripture, not recording the birth, parentage, and death of Melchizedek, as compared with the Priests of the line of Aaron, and that this silence prophesies of Christ.

This important Apostolic declaration opens to our view a new field of biblical research—the *Inspiration of the Silence of Scripture*. This is a subject which deserves careful consideration. It will, perhaps, be one of the blessed employments of a higher state of existence to recognize and admire the Wisdom of God, not only in what He *has* revealed in His Holy Word, but also in what He has kept secret from men on earth, in order that He may unfold it to them in heaven.

—εἰς τὸ διηνεκές] *continually*; extending forwards perpetually. See x. 12. διηνεκές (from διὰ and ἐνέλω, ἐνέλω) ἐπιμηκύνει, *Etym. Mag.* in Pa. xlviii. 15, where the LXX have εἰς τοὺς αἰῶνας. *Symmachus* has εἰς τὸ διηνεκές.

Melchizedek abides a Priest continually, because he stands alone in Scripture, without any mention of any successor in his Priesthood; and because his Priesthood is continued in the Priesthood of Christ, Who *ever liveth* to make intercession for us.

4. πηλίκος] *how great*. See Gal. vi. 11.

—καὶ δεκάτην] *even a tithe*.

—ἐκ τῶν ἀκροθινῶν] *from the prime spoils*; i. e. the ‘*spolia opima*,’ regarded as first-fruits, the best and chiefest spoils, which fell to the share of Abram and the kings as *captains* of the host. Τὰ τοῦ πολέμου ἀριστεία, καὶ τὰς τῆς νίκης ἀπαρχάς. *Philo*, in Caten. p. 549.

—ὁ πατριάρχης] Observe the measured rhythm of the sentence, and the gravity and dignity of its structure, reserving the last place for the emphatic words ὁ πατριάρχης. Cp. the similar instances in St. Stephen’s speech, Acts vii. 16. 43.

5. Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ] St. Paul is declaring the various points in which the Levitical Priesthood was *inferior* to that of Melchizedek.

(1) They tithe their *brethren*, those of the *same* family and rank.

But Melchizedek tithed *Abram*, the Patriarch of the whole Jewish race. See v. 8.

(2) The Levitical Priests are mortal.

But Melchizedek’s *Priesthood* is immortalized in Christ.

(3) Melchizedek tithed the Levitical Priesthood itself in Abram.

δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. ⁷ Χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. ⁸ Καὶ ὤδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ.

o Gen. 14. 20.

f Gal. 2. 21.
vv. 18, 19.

g Isa. 11. 1.
Matt. 1. 2, &c.
Luke 3. 33.
Rom. 1. 3.

⁹ Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται.

¹⁰ ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνησεν αὐτῷ ὁ Μελχισεδέκ.

¹¹ Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; ¹² μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μεταθέσις γίνεται. ¹³ Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. ¹⁴ Πρόδηλον γὰρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησε.

h Ps. 110. 4.
ch. 5. 6.
i Rom. 8. 3.
Gal. 4. 9.
k Gal. 3. 24.
l 2. 16.
ch. 9. 9.
Acts 13. 39.
Rom. 3. 20, 21.
Eph. 2. 18.
l 3. 12.
ch. 4. 16.
l Ps. 110. 4.

¹⁵ Καὶ περισσότερον ἔτι κατὰ δὴλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ¹⁶ ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ δυνάμιν ζωῆς ἀκαταλύτου, ¹⁷ μαρτυρεῖται γάρ, ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ. ¹⁸ Ἀθέτησις μὲν γὰρ γίνεται προαγοῦσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές, ¹⁹ οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

²⁰ Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, ²¹ οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν

6. δεδεκάτωκε—εὐλόγηκε] *hath tiled, and hath blessed.* Cp. v. 9, δεδεκάτωται. Observe this use of the perfect tense, intimating that the act was done by Melchizedek, but its effect remains for ever in Christ typified by Melchizedek. See on v. 8.

Such seems to be the force of that tense here. See on 1 Cor. xv. 4. Cp. 2 Cor. i. 19. Col. i. 16. 1 Tim. vi. 17. Cp. Winer, who gives, however, a somewhat different interpretation of the present text.

8. μαρτυρούμενος ὅτι ζῇ] *attested (in Holy Scripture) that He liveth*; that is, is not dead officially, as other Priests die, who are made after the order of Aaron, but *liveth* for ever. Christ, Who is made after the order of Melchizedek, and so, as it were, continues for ever the sacerdotal life and functions of Melchizedek.

9. ὡς ἔπος εἰπεῖν] *so to speak*; 'ut ita dicam'; a phrase used to soften and qualify what may seem a paradox. Chrys., Theophyl.

10. ἐτι ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν] *Levi was as yet in the loins of his father Abram* when he was blessed by Melchizedek; for Isaac had not yet been born or conceived. Theodoret.

11. ἐπ' αὐτῆς] *in its time*, and under its influence and sway. On this use of ἐπ', see on Mark ii. 26; and above, i. 2, ἐπ' ἐσχάτου τῶν ἡμερῶν. 1 Pet. i. 20. 2 Pet. iii. 3.

Elz. has αὐτῆς, but αὐτῆς is in A, B, C, D*, E*, and is received by Lach., Bleek, Tisch., Lünemann.

—νενομοθέτηται] *has received the Law.* Cp. viii. 6. Matt. xi. 5, πτωχοὶ εὐαγγελίζονται. Winer, § 39, p. 333. Elz. has νενομώθητο, but the reading in the text is in A, B, C, D*, and so Lach., Bleek, Tisch., Lünemann.

—τίς ἐτι χρεία] *what need would there have been any longer for that which the Holy Spirit, speaking by David, who lived under the Law, declared to be needful, namely, that a different (ἕτερον) Priest should arise, according to a different order from that of Aaron?*

—οὐ—λέγεσθαι] *to be called not according to the order of Aaron*, but of Melchizedek. The negative οὐ is not to be joined with the infinitive, but with the words immediately following it, which it denies. Cp. Winer, p. 428.

12. μετατιθεμένης γὰρ τῆς ἱερωσύνης] *For when the Priesthood is being changed* (observe the tense), *a change also of the Law takes place*, because the Law limits the Priesthood to the family of Aaron alone.

And this change certainly would not take place unless such a change were needful. For the Law is confessedly from God, and could not therefore be changed, unless He, Who is all-Wise, so willed it. The Cessation of the Law had therefore been announced by the same Prophecy which proclaimed the *failure of the Priesthood* by preannouncing the succession of a *different* Priest, not to be constituted after the order of Aaron, but after a different order, that of Melchizedek. And the Priesthood which was preannounced in that Prophecy is the Priesthood of Christ.

13. Ἐφ' ὃν] *He with regard to Whom these things are spoken*, namely, The Messiah.

He proceeds with the proof—

That the Levitical Priesthood was to be superseded, and That Jesus Christ is the Priest preannounced by David.

This is evident, because—

(1) The Messiah, or Anointed Priest, preannounced by David in the 110th Psalm, was not to be of the order of Aaron, and therefore not of the Tribe of Levi, but after the order of Melchizedek, who was both a Priest and King.

(2) The Messiah was to be of the tribe of Judah, the *Kingly* Tribe. So Micah had prophesied, v. 2.

(3) These Prophecies *have been* fulfilled in *Jesus Christ*. He was not of the Tribe of Levi, but He has arisen from the tribe of Judah. Matt. i. 2; ii. 4, 5.

14. ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν] *our Lord has arisen*, like a *Star*, or *Day Spring*. Ἀνατολή is the word used in the LXX in Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12, and is said with reference to His Name, "Vir Nomen Ejus Oriens" (see on Luke i. 78), and also to His name as the *Branch*. See on Matt. ii. 23.

—περὶ ἱερέων οὐδέν] *nothing concerning Priests*, but much concerning *Kings*. (Gen. xlix. 10.) Elz. has οὐδὲν περὶ ἱερωσύνης, but ἱερέων is in A, B, C*, D*, E, and is received by Lach., Bleek, Tisch., Lünemann, &c.

No promise was made of the Priesthood to Judah. Uziah, the King, was stricken with leprosy for invading the Priest's office. Theodoret.

He has arisen from *Judah*. Probably the two Gospels (of St. Matthew and St. Luke) containing the Genealogies of Jesus had now been published; and therefore it was manifest to all that our Lord had sprung of *Judah*.

15. Καὶ περισσότερον ἔτι κατὰ δὴλόν ἐστιν] *And it is still more abundantly manifest*, that the Levitical Priesthood is imperfect, and therefore transitory, and liable to be superseded (see v. 11) if, as is the case, a *different* (ἕτερος) Priest arises, i. e. is preannounced as arising like to Melchizedek. On this use of the present tense, see Matt. ii. 4, τοῦ ὁ Χριστοῦ γεννᾶται;

18. σαρκίνης] So A, B, C, D, I.—Elz. σαρκικῆς. See 1 Cor. iii. 1. 2 Cor. iii. 3. The reading in the text is also preferable, because it is not to be supposed that St. Paul could condemn the Law as if it were *carnal*, indeed he expressly disclaims such a notion. (Rom. vii. 14.) But what he means is, that the Law is *σάρκευος* (*carneus*), temporary, liable to change, and so is not to be compared to the Priesthood of Christ, which is *Eternal*.

17. μαρτυρεῖται] So A, B, D*, E*.—Elz. μαρτυρεῖ.

19. ἐπεισαγωγὴ δέ] *but it is the bringing in of a better covenant upon the Law, which went before as our guide.* It is the *superinduction of a better hope, through which we approach near to God.* Observe the contrast between *προδύουσα*, applied to the Law, and *ἐπεισαγωγὴ* (*superinduction*), applied to the Gospel.

20. Καὶ καθ' ὅσον] Another evidence of the permanence of Christ's Priesthood. Aaron was consecrated by Moses, but

ιερείς γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελλχισεδέκ, ²² κατὰ τοσοῦτο κρείττονος διαθήκης γέγονεν ἕγ- m ch. 8. 6.
γνος Ἰησοῦς.

²³ Καὶ οἱ μὲν πλείονές εἰσιν ἱερείς γεγονότες διὰ τὸ θανάτῳ κωλύεσθαι παρα-
μένειν, ²⁴ ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερω-
σύνην. ²⁵ ὁθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι'
αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

²⁶ Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὁσιος, ἄκακος, ἀμίαντος, κεχω- n Rom. 8. 34.
1 Tim. 2. 5.
ch. 9. 24.
1 John 2. 2.
o Rom. 8. 34.
ch. 4. 14, 15.
& 9. 24.
1 John 2. 2.
p Lev. 9. 7.
& 16. 6, 11.
ch. 5. 3.
Zech. 3. 9.
Rom. 6. 10.
q ch. 2. 10.
& 5. 1, 2, 9.
ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος. ²⁷ ὅς
οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων
ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ τοῦτο γὰρ ἐποίησεν ἐφάπαξ
ἑαυτὸν ἀνεύγκας. ²⁸ Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον Ἰῖδν εἰς τὸν αἰῶνα
τετελειωμένον.

VIII. ¹ Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὅς a Eph. 1. 20.
Col. 3. 1.
ch. 1. 3. & 6. 20.
& 12. 2.
b ch. 9. 8, 11, 24.
& 10. 21.
c Eph. 5. 2.
ch. 5. 1.
ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, ² τῶν ἁγίων
leitourgós, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, οὐκ ἄνθρωπος.

³ Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται·
ὁθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον, ὃ προσενέγκῃ.

⁴ Εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ τὸν

Christ was consecrated by God Himself with the solemnity of an Oath.

^{22.} διαθήκης] Covenant; not Testament.

— ἕγγνος] sponsor, surety, spokesman (Sirac. xxix. 15, 16), who answers for us, and by whom we ἐγγίζομεν τῷ Θεῷ (p. 19).

^{23.} Καὶ οἱ μὲν πλείονες] They indeed are more Priests made.

Another proof of the superiority of Christ's Priesthood is to be recognized in its permanence. There is a double contrast between the Εἰς ἃν ἱερεὺς, and the πλείονες ἱερεῖς γεγονότες. Christ, the One Priest, is, exists for ever. They, the many Priests, are made from time to time.

^{24.} ἀπαράβατον ἔχει τὴν ἰ.] hath His Priesthood never passing by; not transitory, like that of the Levitical Priests.

^{25.} εἰς τὸ παντελὲς] The παντελὲς, of Christ's one offering, is opposed to the ἀτελὲς of the Law. (vv. 11. 19.)

^{26.} καὶ ἔπρεπεν] also became us. Καὶ, restored from A, B, D, E, adds to the force of the sentence. His preceding reasons for the permanence of Christ's Priesthood were derived from the nature of the case considered objectively. He now adds a very powerful and affecting argument from the peculiar suitability of that Priesthood to us,—our sorrows, our weaknesses, and our sins.

^{27.} καθ' ἡμέραν] daily. Ὁ ἀρχιερεὺς εὐχὰς καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν. Philo, ii. p. 321.

— ἐφάπαξ] once for all, 'semel et simul.' "Einmal für allemal" (Schleusner). Cp. Rom. vii. 9; and below, x. 12; x. 10.

The Levitical Priests offered sacrifices often, and they offered for themselves as well as for the people; but Christ did none of these things, because He was without sin, and because the One Sacrifice offered by Him is sufficient for salvation.

They offered other sacrifices, but He offered Himself. Theodoret. "Unum est sacrificium Christi, et semel oblatum; et sufficit in sempiternum ad tollenda omnia peccata credentium." Primasius.

^{28.} Ἰῖδν εἰς τὸν αἰῶνα τετελειωμένον] The Son Who is perfected for evermore.

The word τετελειωμένος, as applied here to Christ's Everlasting Priesthood, is to be explained from the Septuagint Version, where it describes the consecration and inauguration of the Priest. See Lev. xxi. 10, τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια.

CH. VIII. 1. Κεφάλαιον] The sum total which results, or accrues, as an aggregate upon what is being said by us.

The κεφάλαιον of a numerical account is the sum total, which collects together and combines, as in a head, all the con-
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stituent members or items. See Thucyd. iv. 50, Aristot. Metaph. vii. 1, and the ancient Expositors on Eph. i. 10.

So the sum total of our discourse concerning the Priesthood of Christ may be represented in the following proposition, τοιοῦτον ἔχομεν ἀρχιερέα κ.τ.λ. Κεφάλαιον is not an accusative, but nominative, in apposition with the following sentence. Cp. Winer, § 59, p. 472.

^{2.} τῶν ἁγίων] of the Holy of Holies. See ix. 8. 12. 25; x. 19; xiii. 11.

— leitourgós] See on Acts xiii. 2.

— ἀληθινῆς] true, real, as distinguished from what is figurative or ideal. See Luke xvi. 11; and on John xvii. 3. 1 Thess. i. 9.

^{4.} Εἰ μὲν οὖν (so A, B, D*,—Elz. γὰρ) ἦν ἐπὶ γῆς] If, however, Christ had been upon earth, He would not even have been a Priest now, while there still exist those who offer the appointed gifts according to the Law. That is, If Christ had not entered into the true Holy of Holies, namely, into Heaven itself, He, Who is of the Tribe of Judah, and not of the sacerdotal Tribe of Levi, would not even have been a Priest at all, much less would He have been, as He is, our great High Priest; because there still exist, not as yet visibly superseded and discharged by God, Priests of the Tribe of Levi, to which God in the Law limited the Priesthood; and they still minister in His Temple on earth at Jerusalem, and offer those sacrifices which God has prescribed in the Law.

If He had been on earth, that is, if He had not died, and been taken up into heaven after His Resurrection, He would not have been a Priest; for there were other Priests still existing, and a schism would have arisen between Him and them. But He died, in order to offer the sacrifice of Himself; and having risen from the dead, He ascended into heaven, in order that He might have Heaven as His Sanctuary wherein to officiate as a Priest. Chrysostom.

The Apostle says this by way of self-defence, in order that he may show to the Hebrews that he does not disparage the Levitical Law, but rather regards it with veneration, as being a figure of heavenly things. Hence he admits, that it would have been superfluous to call Christ a Priest, if He were on earth, inasmuch as there are still Priests who discharge the priestly function according to the Levitical Law. Theodoret.

But here (adds Theodoret) the following question may be asked;

Since the Levitical Priesthood has now come to an end (by the total destruction of the Temple at Jerusalem, and the cessation of its Ritual), and since He, Who is the High Priest according to the order of Melchizedek, has offered His sacrifice, and has made other sacrifices to be needless, how is it that the Priests of the

d Exod. 25. 40.
Num. 8. 4.
Acts 7. 44.
Col. 2. 17.
ch. 10. 1.

e 2 Cor. 3. 6.
ch. 7. 22.

f ch. 7. 11, 18.

g Jer. 31. 31, &c.

h Jer. 31. 33, &c.
Zech. 8. 8.

i John 6. 45, 65.
ch. 10. 16.
1 John 2. 27.

k Rom. 11. 27.
ch. 10. 17.

a Exod. 25. 8.
& 27. 1.

νόμον τὰ δῶρα, ^b οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεκρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησι, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

⁶ Νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

⁷ Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος·

⁸ μεμφόμενος γὰρ αὐτοῖς λέγει, Ἴδου, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, ⁹ οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος ¹⁰ ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. ¹¹ Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. ¹² Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

¹³ Ἐν τῷ λέγειν καινὴν πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

IX. ¹ Ἐἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.

New Covenant perform the Mystical Ministration (i. e. of the Holy Eucharist)?

The answer is this. It is well known to all who have been instructed in divine things, that we do not offer any other sacrifice; but we execute the commemoration of that one saving sacrifice, which Christ offered on the Cross (οὐκ ἄλλην τινα θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν). For the Lord Himself commanded us to do this, saying, "Do this in remembrance of Me." And this we do, in order that by contemplation we may call to mind the figure (τύπον) of the sufferings which He underwent for us, and may stir up our love toward our Benefactor, and await the fruition of the good things to come. *Theodore.*

See below on x. 12.

Elz. has τῶν ἱερῶν before προσφέροντων, but these words are not in A, B, D*, E*, and are a gloss, and have been rejected by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*, on the authority of those MSS. and some ancient Versions.

⁵ κεκρημάτισται] *has been commanded by the divine voice.* See Matt. ii. 12. 22. Luke ii. 26. Acts x. 22.

⁶ τέτυχε] So A, D*, I, K, *Athan.*, *Cicum.*, *Theophyl.*, and *Lach.*, *Bleek*, *Tisch.*, *Lün.* Cp. *Lobeck*, *Phryn.* p. 395. *Winer*, p. 82. *Elz.* has τέτευχε.

— μεσίτης] a Mediator. A word applied to Moses (Gal. iii. 19, 20), and to Christ, 1 Tim. ii. 5, and below (ix. 15; xii. 24).

⁷ Εἰ γὰρ ἡ πρώτη—καινὴν] Compare *Justin Martyr* in his dialogue with Trypho the Jew, c. 34.

⁸—12. Ἴδου—μνησθῶ ἔτι] From Jer. xxxi. 31—34, or xxxviii. 31—34, in LXX, with scarcely any variation, except that of λέγει Κύριος for φησὶ Κύριος, as the reading is in *Cod. Vat.* of the LXX; but the *Codex Alexandrinus* has λέγει, as cited in v. 8, not in v. 9.

For συντελέσω LXX has διαθήσομαι. The original has ἔτι. Cp. x. 16, 17, where the text is quoted with the reading διαθήσομαι.

⁹ καὶ γὰρ ἡμέλησα αὐτῶν] On the accuracy of this rendering, see *Br. Pearson*, Prefat. in LXX, Minor Works, ii. p. 261, ed. *Churton*.

¹¹ οὐ μὴ διδάξωσιν] they shall not teach at that season. See *Winer*, § 56, p. 450.

— πολίτην] his fellow-citizen. So the best authorities. *Elz.* has πλησίον. The *Cod. Alex.* of LXX has ἀδελφὸν in the first member of the sentence, and πλησίον in the second.

¹³ πεπαλαίωκε] has made old; which God, its author, could do. And so the sense is more forcible than 'He declared it to be

old.' By speaking of a new Covenant He ipso facto antiquavit, or superannuated, the former Covenant. His Word, which first made it, has also unmade it.

CH. IX. The Apostle proceeds to show the excellency of the One Sacrifice offered once for all by Christ, and presented by Him to the Father in the Heavenly Temple; and its superiority over all the Levitical Sacrifices offered in the Tabernacle and Temple on earth, which were shadows of that One Sacrifice.

¹ Ἐἶχε μὲν οὖν] *The first covenant also had indeed, it is true, &c.* He does not disparage what the first covenant possessed; on the contrary, he acknowledges that its ritual and furniture were from God. But he shows that they were designed by Him to serve a purpose which is now fulfilled.

He therefore uses the past tense, εἶχε, 'it had.' *Chrys.*

This is carefully to be borne in mind, because it has been objected by some writers in modern times (e. g. *Bleek*) that the Author of this Epistle is chargeable with inaccuracies in this chapter, in his description of the Temple Service.

Hence they have inferred, that the Author cannot be St. Paul, who was brought up at Jerusalem at the feet of Gamaliel, and was deeply versed in all that concerned the Law and Ritual of his own Nation. And by the same reasoning, it would also follow that the Author cannot have been inspired by God, Whose worship He misrepresents; and that therefore this Epistle is not a part of God's Word. But the fact is, that the Author is not describing the worship of the Temple, but of the Tabernacle, and he shows his knowledge of his subject, by not confounding one with the other. See below on v. 4.

— ἡ πρώτη] The first, i. e. Covenant.

Elz. adds σκηνή, not in the best MSS. Besides, the word πρώτη does not agree with Σκηνή, or Tabernacle, understood, but with Διαθήκη, Covenant, referred to in the preceding verse.

— δικαιώματα λατρείας] ordinances of worship. δικαιώματα are literally what has been regarded as right and just, δεδικαίωται, by a superior authority, and has been commanded as such, and therefore it corresponds in LXX to the Hebrew צִוָּה (chok) or Statute. (Exod. xv. 25, 26. Lev. xxv. 18.) Hence δικαιώματα = νόμος. *Suid.* See above on Rom. i. 32; ii. 26; v. 16; viii. 4.

— τό τε ἅγιον κοσμικόν] and the holy place which was worldly, i. e. a figure of this visible world; as distinguished from, and yet introductory to, the invisible Heavenly region typified by the Oracle, or Holy of Holies, parted off from the Holy Place by the Veil. Cp. Exod. xxvi. 33, διαμεῖ τὸ καταπέτασμα ἀν-

² ^b Σκηνή γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία, καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια· ³ ^c μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων, ⁴ ^d χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς

b Exod. 25. 30.
& 26. 1, &c.
Lev. 24. 5, &c.
c Exod. 26. 31, 33.
& 40. 3.
d Exod. 16. 33.
& 25. 10, 16, 21.
& 26. 33.
Lev. 16. 12.
Num. 17. 10.
1 Kings 8. 9.
2 Chron. 5. 10.

μεσση τοῦ ἁγίου (the Holy Place) καὶ ἀνάμεσον τοῦ ἁγίου τῶν ἁγίων. Cp. Exod. xxvi. 31. 33—37.

The Holy Place was an image of our Earthly Πολιτεία, or Conversation; the Holy of Holies represented the future Life in Heaven. *Theodore*, *Exumen*. See also *Joseph*. Ant. iii. 6. 4, and iii. 7. 7; B. J. v. 5. 4.

The Holy Place is also called κοσμικὸν, worldly (cp. Titus ii. 12), as being visible and material, and so temporary, and distinguished from the Heavenly Sanctuary. See *Bp. Pearson* on the Creed, as quoted above, vi. 9.

2. Σκηνή γὰρ κ.τ.λ.] For a Tabernacle was constructed, namely, the first, or anterior portion of it. Ἡ πρώτη here signifies the anterior court, or Holy Place (see vv. 6, 7), where it is contrasted with the δευτέρα σκηνή, or Holy of Holies. On this use of πρῶτος, as *primus*, in Latin, for *prima pars*, see *Valck.* p. 550.

— λυχνία—τράπεζα] The Golden Seven-Branded Lamp, and the Table. See the marginal references, and *Jahn*, Arch. Bibl. §§ 327, 332; and, on their typical character, *Mather* on the Types, p. 388—411.

— ἡ πρόθεσις τῶν ἄρτων] the (weekly) setting forth of (twelve) loaves on the Table, in two rows of six each, before the Lord. See Exod. xxv. 23. Lev. xxiv. 5. Cp. *Winer*, § 67, p. 559.

— ἅγια] Holy Place. Neuter plural, and therefore to be accentuated on the antepenultimate syllable, and contrasted with the neuter plural, ἅγια ἁγίων, immediately following. *Theodore*.

In the Septuagint, and also in the works of *Philo Judæus*, the word ἅγια in the plural is often used synonymously with ἁγίων in the singular, to signify the Holy Place.

3. τὸ δεύτερον καταπέτασμα] the second veil, namely, the Veil of purple—blue, purple-red, and crimson wool, and twisted byssus, and embroidered with Cherubim, and supported on four columns of acacia-wood, with silver feet, which parted off and concealed the Holy of Holies from the Holy Place, and was rent in twain at the Crucifixion. See on Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45; and cp. above, vi. 19.

It is called the second veil, to distinguish it from the other curtain at the entrance of the Holy Place. Cp. *Philo*, Vet. Mos. iii. p. 669, where he calls the Holy Place the πρόναον εἰρηό-μενον δυσὶν ὁράμασιν. Τὸ μὲν ἔνδον ὃν καλεῖται καταπέ-τασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα. The second veil, or καταπέτασμα was made, he says (iii. p. 667), ἵνα ἐκκρύπτηται τὸ ἔδρυον, that it might conceal the inner Shrine, or Oracle, the ἅγια ἁγίων, or Holy of Holies.

4. χρυσοῦν θυμιατήριον] a golden censer, or thuribulum, in which the High Priest offered incense on the great day of Atonement in the Holy of Holies. On other days he used a silver censer. *Ioma*, iv. 4. *Weist.* p. 414. Cp. Lev. xvi. 12—14. And so *Maimonides* and *Abarbanel*. Cp. in *Buxtorf*, Hist. Arcæ, p. 76.

The word θυμιατήριον is not to be rendered 'Altar of Incense,' with some Expositors; but it is to be rendered 'Censer,' with the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic*, and *English* Versions, and with *Theophylact* (on v. 7), *Anselm*, *Aquinas*, and with *Villalpandus*, *Grotius*, *Weist.*, *Bengel*, *Reland*, *Deyling*, *J. G. Michaelis*, *Böhme*, *Stuart*, *Klee*, *Stier*, and others. For

(1) This is the sense which the word θυμιατήριον bears in the Septuagint Version, the best exponent of the Apostle's words. (2 Chron. xxvi. 19. Ezek. viii. 11.)

(2) But the Golden Altar of Incense is called both in the Old and New Testaments the θυσιαστήριον τοῦ θυμιάματος. (Exod. xxxi. 8. Luke i. 11.)

(3) Besides, the Golden Altar was not in the Holy of Holies, but it stood before the Veil, between the Table of Shew-bread and the Golden Candlestick. (Exod. xxx. 1—10. 34—37; xxxvii. 25—29; xl. 5. 26. *Josephus*, Ant. iii. 6. 8. B. J. v. iii. 5.)

(4) The allegations of some recent writers (*Bleek*, and even *Lünemann*, p. 232), that the writer of the Epistle was not acquainted, from personal knowledge, with the ritual and sacred furniture of the Temple, or that this Epistle is not an original work, and that the supposed inaccuracy is to be attributed to his Translator (*Jahn*, Arch. § 332), serve only to invalidate the conclusions grounded on such suppositions.

(5) It is true, that there is no mention of a Golden Censer to be specially used on the Day of Atonement, in the description of the furniture of the Holy of Holies, in the Old Testament. But the existence of such a Censer may be inferred as probable from Lev. xvi. 12—14, describing the ritual of that great Day of Expiation; and it appears to be very likely, that some particular Censer should have been set apart and reserved (as the Rabbis affirm) for the religious service of that solemn Anniversary. Cp. *Reland*, Antiq. i. 5.

(6) The Incense, which was offered before the Mercy-Seat by the High Priest when he entered with blood into the Holy of Holies, and sprinkled the Mercy-Seat with blood, and which covered the Mercy-Seat with a cloud, was a type of the Prayers to be offered in Heaven by Christ, having entered into the true Holy of Holies with His Own Blood. Cp. Rev. v. 8; viii. 3, 4. Ps. cxli. 2.

And the uses of such a Golden Censer as here described, seem to be specially typical of the work of Christ, our great High Priest and Mediator, ministering within the Veil, in the Heavenly Holy of Holies, where He ever liveth to make intercession for us (vii. 25), and is ever offering the Incense of our Prayers in the Golden Censer of His own merits, by which they are made acceptable to God. "In sanctis Sanctorum erat Thuribulum, quia Christus in secretis patrie celestis consistit, per Quem Orationes nostras ad Deum Patrem dirigemus." *Primasius*.

(7) It has indeed been said by some, that it is a strange thing that no mention should be made here of the Golden Altar of Incense, and therefore it is alleged that θυμιατήριον ought to be understood as specifying that Altar.

But neither is there any mention here of the great Brazen Altar of Burnt Offering.

The fact is, the Author has his eye fixed on one great sacerdotal Act, viz. the entrance of the High Priest into the Holy of Holies on the Day of Atonement, as foreshadowing Christ's Perpetual Intercession in Heaven.

He therefore dwells mainly on what was done by the High Priest within the Veil. And inasmuch as it is remarkable, that the Incense to be offered on the Day of Atonement was not to be kindled on the Golden Altar of Incense before the Veil, but was to be taken by the Priest in his hand into the Holy of Holies, and to be first kindled within the Veil (see Lev. xvi. 12), therefore most fitly the Author waives all mention of the Golden Altar of Incense in reference to that Act, and speaks only of the Golden Censer in which the Incense was kindled within the Veil in the Holy of Holies. Cp. *Lightfoot*, Temple Service, chap. xv., where a striking proof is given of the sin of kindling the Incense outside the Veil.

On this question, cp. *Stuart*, Excursus xvi., and *Davidson's* Introduction, p. 223—225.

— ἐν ᾗ] i. e. in the Ark, that is, originally; as may be inferred from Exod. xvi. 34; xxv. 16. Num. xvii. 10, as the Jews themselves assert. See *R. Levi*, *Ben Gerson*, on 1 Kings viii. 10, in *Weist.*, *Schöttgen*, p. 973.

The fact that these things were not in the Ark in later times, is no proof of any inaccuracy in the writer, but rather it is an evidence of his knowledge and of his candour. He is describing the Holy of Holies in the Tabernacle, as it was constituted by Moses, and not as it existed in the Temple in his own day; and the circumstances here mentioned prove that he was well acquainted with the differences between the two, and that he was not desirous of disparaging the dignity of the Levitical Priesthood; but, on the contrary, gave it credit for ornaments which it had originally possessed, but which it did not now retain.

It is a fortunate circumstance, that Jewish Writers themselves bear witness to the accuracy of the Apostle in this matter, and their evidence may suffice to refute the charges of ignorance and error brought against him in this place by some professors of Christianity, who assume that they themselves are better informed, concerning the Ritual of the Ancient Worship of God, than an Author whose work has been received by the Church of God, as written by the Inspiration of God.

— ἡ ῥάβδος Ἀαρὼν] the rod of Aaron. See *Clemens Rom.* i. 43.

- e Exod. 25. 18. διαθήκης, ⁵ ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον περὶ ᾧ οὐκ ἔστι νῦν λέγειν κατὰ μέρος.
- f Num. 28. 3. ⁶ Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαι οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· ⁷ εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἑνιαυτοῦ μόνος ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος, ⁸ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων ⁸ τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν ⁹ ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δωρὰ τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, ¹⁰ μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, δικαίωμα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.
- g Exod. 30. 10. ¹¹ Χριστὸς δὲ παραγενόμενος ἄρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μεΐζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως, ¹² οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν λύτρωσιν εὐράμενος.
- h John 14. 6. ch. 10. 19, 20.
- i Acts 13. 39. Gal. 3. 21.
- k Lev. 11. 2. Num. 19. 7, &c.
- l ch. 3. 1. & 4. 14. & 6. 20. & 8. 1. m Acts 20. 28. Eph. 1. 7. Col. 1. 14. ch. 10. 10. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.

5. ὑπεράνω—ἱλαστήριον] *the Cherubim of Glory (of the Glorious Presence or Shechinah) shadowing the Mercy-Seal.* See on Rom. iii. 25, and *Lightfoot*, *Temple Service*, chap. xxxviii.

It is observable, that *Josephus* uses both the masculine and feminine article with the word *Χερουβὶμ*, but *Philo* says always τὰ *Χερουβὶμ*. *Delitz.*

6. εἰς μὲν τὴν πρώτην] *into the first court.* The Jewish Historian thus writes—"All persons who have seen the construction of our Temple know of what sort it was, and that its holiness was inviolable. It has four courts round it, and each of these had their peculiar guardians assigned to them according to our Law. Into the outermost court all strangers might enter. Into the second, all Jews and their wives when free from legal impurities. Into the third, male Jews, if pure. Into the fourth (the πρώτην σκηνὴν in the present verse), the Priests alone, in their sacerdotal attire. Into the inmost shrine (ἄδονον), the High Priest only, clad in his robes of office." *Josephus*, c. Apion. ii. 8. Cp. *Lightfoot* on the *Temple Service*, chap. i. Vol. i. p. 898.

7. εἰς δὲ τὴν δευτέραν] See *Bp. Pearson* on the Creed, p. 406, 407, Art. iv., near the end, for an excellent Exposition of the Christian sense of these Levitical provisions.

8. μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν] *that the way into the Holiest of all had not yet been made manifest.* The entrance to the Holy of Holies was obstructed and intercepted by the Veil, which was rent in twain at the Crucifixion, in order to show that the way to that which was typified by the Holiest Place, namely, the way to Heaven itself, had now been laid open by the sacrifice of Christ, Who is "the Way" (*John* xiv. 6). See above on Matt. xxvii. 51.

On τὰ ἅγια, the Holy Place, κατ' ἐξοχὴν, that is, the Holiest of all, see above, v. 1, and below, v. 12, 24, 25; x. 19; xiii. 11; and on the genitive, cp. Matt. x. 5, ὁδὸν ἐθνῶν.

9. ἥτις κ.τ.λ.] *which first Tabernacle was a parable or likeness, or type, designed to instruct the worshippers and people generally (Chrys.) for the season (καιρὸν) then present, and to lead them up to something beyond itself.*

—καθ' ἣν] *according to which*,—either Parable, or Tabernacle. *Elz.* has καθ' ὅν, but ἣν is in A, B, D, and is received by *Scholz.*, *Lachm.*, *Bleek*, and *Lünemann*.

—κατὰ συνείδησιν] *according to the conscience or inner man.* They could only alter his external condition in the eye of men, and in reference to legal impurities, but could not justify him in foro conscientie, and reconcile him to God.

10. μόνον κ.τ.λ.] The sense of this sentence is to be cleared up by the restoration of δικαίωμα with *Scholz.*, *Lachm.*, *Bleek*, *Lünemann*, for δικαιοσύνη, the reading of *Elz.*, and by the rejection of καὶ after βαπτισμοῖς.

The meaning is, that the gifts and sacrifices offered in the Tabernacle, being only parabolical of a higher and spiritual Ritual, could not make the worshipper perfect; that is, could not bring him to spiritual manhood, but were designed as accommodations to his unripe condition in a state of spiritual childhood (see above, v. 13, 14, on the sense of the word τέλειος), and being merely δικαίωμα σαρκὸς, ordinances of the flesh (not of the spirit), ordinances of an external, corporeal, fleshly kind, and dealing only with the outer man, and being in respect to, or

upon, meats, and drinks, and diverse washings, and imposed and imperative on the people until the season of reformation. Cp. *Winer*, p. 559. The word ἐπικείμενα is used with reference to the burdensome character of these enactments. *Æcumen.* See Acts xv. 10. 28, and cp. *Lünemann* here.

The genitive σαρκὸς expresses the characteristic property and element of the δικαίωμα.

11. ἀγαθῶν] *But Christ having now come, a High Priest of the future good things, i. e. of the good things that were prefigured by the Law, and were looked for as future by the holy men who lived under the Law.* Observe the article here, and in the following words, τῆς μεΐζονος καὶ τελειότερας σκηνῆς, of the greater and more perfect Tabernacle which was typified by the Tabernacle in the wilderness. Christ has passed through the Heavenly Holy Place into the true Holy of Holies, not made by human hands (see the use of χειροποίητα in v. 24), nor of this earthly building, even to the Right Hand of God.

—οὐ χειροποιήτου] Cp. Acts vii. 48; xvii. 24; and below, v. 24.

12. οὐδὲ] *nor yet.*

—δι' αἵματος τράγων] *by blood of goats*; the means with which and by which the High Priest was permitted to enter into the Holy of Holies on the Day of Atonement. Lev. xvi. 14, 15.

—ἐφάπαξ] *once for all*; in accordance with that eternal redemption (αἰώνιαν λύτρωσιν), that purchasing, which is to be valid for ever, being effected with the infinite cost of His Own Blood, paid as the price of our redemption from that captivity and imprisonment in which we were held, as insolvent debtors, for our sins; and for our admission to our heavenly inheritance. See on Matt. xx. 28. Eph. i. 14.

Christ is said, in these and other passages of Scripture, to have paid our ransom (λύτρον), in order to redeem us from captivity. See above on Eph. i. 7. 14.

To whom was this ransom paid?

Some of the Ancients said to Satan, who held us in bondage. *Origen*, in Matt. tom. xvi. p. 726. See *Delitz.* here, p. 385.

But though we through our sins had reduced ourselves into bondage and captivity to Satan, yet it is not to be imagined that Satan derived any advantage from the price paid by Christ for our deliverance. The prison in which we were held, though Satan was its gaoler, was not the property of Satan. All things are God's. Tophet is His (Isa. xxx. 33); the instruments of death are His (Ps. vii. 13. Prov. xv. 11). Compare note on 1 Cor. xv. 26.

By sin we contract a debt to God. We are held as His prisoners till we pay that debt. We are His bondsmen. And the payment, which Christ, of His own free will, makes for our deliverance, with the infinite price of His own Blood, is paid to God. God Himself, in His infinite love, provides this payment, in order that we may be delivered, at the same time that the immutable Attribute of His own Divine Justice is fully satisfied. And therefore Christ is said in Scripture to offer Himself to God; and God (see v. 14) is also said to have delivered up His own Son. (Rom. viii. 32.) See below on v. 22.

The feminine form αἰώνια is found only here, and in 2 Thess. ii. 16, and is one of the connecting links of this Epistle with the received Epistles of St. Paul.

¹³ Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, ¹⁴ πόσῃ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, καθαρικεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεῖν Θεῷ ζῶντι ;

¹⁵ Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ¹⁶ Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου ¹⁷ διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ

n Lev. 16. 14, 16.
Num. 19. 2, 4.
ch. 10. 4.
o Luke 1. 75.
Rom. 6. 13.
Eph. 5. 2.
Gal. 1. 4. & 2. 20.
Tit. 2. 14.
ch. 6. 1.
1 Pet. 1. 19.
& 3. 18. & 4. 2.
1 John 1. 7.
Rev. 1. 5.
p Rom. 3. 25.
& 5. 6.
1 Tim. 2. 5.
ch. 3. 1. & 12. 24.
1 Pet. 3. 18.
q Gal. 3. 5.

On the form *εὐράμενος*, see *Winer*, p. 79.
The Apostle uses the middle form *εὐράμενος*, 'having procured for himself,' to intimate that, as Christ's death was voluntary, so the effect of it was glorious to Himself, as well as to us. He thus obviates the Jewish objection, that it was inconsistent with the Messiah's dignity to die.

13. *Εἰ γὰρ τὸ αἷμα τράγων*] Cp. *Justin M. c. Trypho. c. 13*, who hence argues for the virtue of Christian Baptism deriving its efficacy from the Blood of Christ, and cleansing those who come to it with Repentance and Faith in His Blood; and he therefore calls it τὸ σωτήριον λουτρὸν τοῖς μεταγινώσκουσιν, καὶ μηκέτι αἵμασι τράγων καὶ προβάτων ἢ σπόδῃ δαμάλεως, ἢ σμιμδδλεως προσφοραῖς καθαριζομένοις, ἀλλὰ πίστει διὰ τοῦ αἵματος τοῦ Χριστοῦ καὶ τοῦ θανάτου αὐτοῦ.

14. *διὰ Πνεύματος αἰωνίου*] *through the Everlasting Spirit*, the Holy Spirit.

So *Theodoret* and other ancient Expositors, and the *Syriac*, *Vulgate*, and *Coptic* Versions, and *D*, which has *ἀγίου* here.

The truth of this ancient interpretation appears from the following considerations:—

The Apostle is here speaking of the *atonement*, *sanctifying*, and *cleansing* efficacy of Christ's Blood. The emphatic words here are *ἁμωμον*, *spotless*,—a word specially applied to Victims which were examined (*μωμοσκοπούμενα*) by the Priests to see whether they had any *blemish* (see on iv. 12, and the passages of *Philo* quoted here by *Loesner*, p. 437),—and *καθαριεῖ*, *shall cleanse*.

Now, this efficacy was due to the operation of the *Holy Ghost*.

Christ, as Man, derived His *sanctity*, and His consequent ability to offer to the Father a *spotless* sacrifice, and to *cleanse* us from all sin, from God the *Holy Ghost*.

Thus then we recognize a testimony to the distinct Personality of the Father, the Son, and the Holy Ghost, and to the great Truth that each of the Three Persons of the Ever Blessed Trinity had His proper office, and that they all co-operated, in the work of our Redemption.

This important doctrine has been well expressed by *Theodoret* here as follows: *ἁμωμον ἐκείνο τὸ σῶμα τὸ Θεῶν ἀπετέλεσε Πνεῦμα πάντα γὰρ εἶχε τοῦ Θεοῦ Πνεύματος χαρίσματα, καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν.* (*John i. 16.*) The Holy Ghost, Who filled Him as Man in the Virgin's Womb, preserved Him from all sin, so that He might be for us an Immaculate Victim, and a sweet-smelling sacrifice to God. *Primasius*.

To which we may add the words of our learned English Expositor of the Creed:—

The belief of Christ's conception by the *Holy Ghost* is necessary to prevent all fear or suspicion of spot in this Lamb; of sin in this *Jesus*. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in Him, in whom alone God hath declared Himself to be *well pleased*. *Who can bring a clean thing out of an unclean* (*Job xiv. 4*)? saith *Job*,—a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is *Holiness*, whose operation is to sanctify, the Holy Ghost. Our *Jesus* was like unto us in all things as born of a woman, sin only excepted, as *conceived by the Holy Ghost*.

This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, Who, out of His infinite love, humbled Himself to become flesh, and at the same time, out of His infinite purity, could not defile Himself by becoming sinful flesh.

Secondly, the same sanctification was as necessary in respect of the end for which He was made man,—the redemption of mankind; that, as the first Adam was the fountain of our impurity, so the second Adam should also be the *pure fountain of our righteousness*. *God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh* (*Rom. viii. 3*); which He could not have condemned had He been sent in *sinful* flesh.

The Father made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him (*2 Cor. v. 21*); which we could not have been made in Him, but that He *did no sin* (*1 Pet. ii. 22*), and knew no sin. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none, who stood in need of his own redemption. We are redeemed with the precious blood of Christ; therefore precious, because of a Lamb without blemish, and without spot (*1 Pet. i. 19*).

Our atonement can be made by no other High Priest than by Him Who is *holy, harmless, undefiled, and separate from sinners* (*Heb. vii. 26*). We cannot know that He was manifested to take away our sins, except we also know that in Him is no sin (*1 John iii. 5*). Wherefore, believing it is so, it is necessary to believe the original holiness of our human nature in the person of our Saviour; it is as necessary to acknowledge that by which we may be fully assured of that *sanctity*, His conception by the *Holy Ghost*. *Bp. Pearson*, Art. iii. p. 314.

— ἀπὸ νεκρῶν ἔργων] *from dead works*; not done from faith in Christ, Who is Our Life, and without Whom we are dead. See vi. 1.

The VATICAN MANUSCRIPT (Codex B) fails in the middle of the word *καθαριεῖ* here. It does not contain the remainder of this Epistle, nor that to Philemon, nor the Pastoral Epistles. *Cardinal Mai*, in his edition, has supplied *Heb. ix. 14—27* from a MS. of the fifteenth century; and *Heb. x.—xiii.*, and the Epistle to Philemon and Pastoral Epistles, from *Cod. Vat. 1761* of the tenth century. See his note, p. 441.

15. *διαθήκης καινῆς*] *of a Covenant that is New*. Observe the order of the words. Cp. viii. 8, the only places in the New Testament where *διαθήκη* precedes *καινή*. Cp. xii. 24. Observe also the absence of the article.

The Emphasis is to be laid on the newness of the *Διαθήκη*, not on its exact resemblance to the *Old*. The sense therefore is, *And for this reason He is a Mediator of a Covenant which is New*; i. e. He succeeds and supersedes *Moses*, the Mediator of the *Old Covenant* (*Gal. iii. 19*), in order that, a Death having been effected for the Redemption of the Transgressions committed upon the First Covenant, they who have been called may receive the promise of the Everlasting Inheritance covenanted by God to Abraham and his seed in Christ.

On the sense of *καινός*, as distinguished from *νέος*, see *Eph. iv. 23*.

16, 17. *Ὅπου γὰρ διαθήκη*] *For wheresoever a Testament* (properly so called) is, there a Death must of necessity be brought to pass (in order to give it force), namely, the death of the Testator. *For a Testament is of force, on the parties, who make it, being dead*; since it is never valid while the Testator liveth.

On *φέρεσθαι*, compare the use of the word *φέρεται*, as applied to extant writings contrasted with what are lost.

It may also have a forensic sense, like *constare*, said of what is brought forward judicially, and is established by legal evidence. See *Hammond* and *Elmer*.

On *μήποτε*, never, used subjectively as here, see *Winer*, § 55, p. 426.

This is a controverted passage; Some have ventured to allege, that the Apostle here resorts to "mere Hellenistic play upon words." Others have charged him with sophistry; others even with "feebleness of logic."

Some Expositors have maintained, that *διαθήκη* ought to be here rendered by *Covenant*, and not by *Testament*; and that *διαθέμενος* means, 'the person included in the Covenant;' and that *φέρεσθαι* is equivalent to *be borne, or endured*. But such renderings as these do violence to the language, and have no foundation in ancient authorities.

Consider the scope of the Apostle's argument; He is obviating an objection, and comforting those who were staggered by Christ's Death; and he shows that His Death was necessary, in order to give effect to His merciful dispositions in their behalf. *Theodoret*.

ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. ¹⁸ Ὁθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκε-
καίνισται. ¹⁹ Δαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως
παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων, μετὰ ὕδατος καὶ
ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐβρόντισε,
²⁰ λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
Θεός, ²¹ καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι

r Exod. 24. 5, 6.
Lev. 16. 14, 15, 18.

s Exod. 24. 8.
Matt. 26. 28.
t Exod. 29. 36.
Lev. 8. 15, 19.
& 16. 14.

But how, it may be asked, can the Old *Covenant*, *πρῆ* (*Berith*), be called a *Testament*?

Because it conveyed an inheritance.

The reference to a *Testament* naturally follows from what he had just said concerning their *Inheritance*. In His *Covenant* with the Israelites God is, as it were, a Testator, Who devises, on the conditions of their obedience, the possession of a large and fruitful territorial Estate—the Land of Promise; the type of the heavenly *Inheritance* procured by Christ. Cp. *Stuart* and *Delitz*.

He is comparing the two *Διαθήκας*; and it is only the *New*, which is expressly called by him a *Διαθήκη* in the twofold sense of *Testament* and *Covenant*.

He says that the latter *Διαθήκη* is *New*, *καινή*, not *νέα*. It is *New* in this very sense of being promulgated as a *Testament* as well as a *Covenant*, and so differing from the Old.

The former was not originally promulgated as a *Testament*, although it had something of a testamentary character, and bore a typical witness to the Testamentary Character of the *New Covenant*; and was also itself, in a modified sense, a *Testament*; as conveying an *inheritance*; and as will be explained below.

Therefore, in v. 18, he does not repeat the word *διαθήκη* after ἡ πρώτη; and in v. 19 he calls it an ἐντολή, or *commandment*, and introduces the person from Whom, and by whom (namely, God and Moses), the *commandment* came; and says, This is the blood of the *Διαθήκη* (not the blood of any *Testator*, but) which God *commanded*; not which He *devised* as a *Testament*.

He was writing in *Greek* to readers of *Greek*, and he shows that the Gospel was a *Διαθήκη* in a larger and more proper sense of the *Greek* word, than the *Law* was, as *originally promulgated*.

He also explains the inner prophetic meaning of the dedication of the First *Covenant* with *Blood*, and of the speech then uttered by Moses. Exod. xxiv. 5—8.

This exposition of the word *Διαθήκη*, which, in its proper *Greek* significance, means *Testament* (see *Hesych.*, *Suid.*, and other ancient Lexicographers, quoted by *Schleusner* and *Swicer* in *voc.*), and only in a derivative sense signifies *Covenant* (συμβήκη), was the more reasonable, because it was a return to the primary meaning of the word; and also because Our Blessed Lord Himself, in the Gospels, uses the word *Διαθήκη*, just before His death, in instituting the Sacrament of the Lord's Supper, and in bequeathing to the Church that last legacy, which derives its force from the *Death* of the *Testator*, and where by speaking of a *New Testament* He implies the existence also of an *Old one*. See Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

It may, therefore, be suggested for consideration, whether there is not a profound meaning in the Apostle's words here;

In the Divine Mind the *Gospel* is prior to the *Law*. Christ is the Lamb of God slain from the foundation of the world (Rev. xiii. 8. 1 Pet. i. 20). All the virtue of the Levitical Sacrifices was derived from the *Death* of Christ. He "came by Water and Blood" to the Faithful in every age. (1 John v. 6.)

Thus the Levitical *Covenant* was dependent on, and was subsequent to, the *Death* of Christ, in reason, power, and effect, although not in time.

Accordingly, St. Paul declared, that the Scriptures of the *Old Testament* were able to make Timothy wise unto salvation, through *Faith* in Christ Jesus. See 2 Tim. iii. 15.

The *Levitical Covenant* viewed in this light, as founded on the sacred ground of the pre-ordained and pre-supposed sacrifice of Christ's *Death*, and as deriving all its efficacy from it, may, in a profound spiritual sense, be called a *Testament*.

In the Counsel and Decree of God, to Whom all things are present at once, Christ was already slain, when the *Law* was delivered from Mount Sinai; and all the Faithful, who were accepted by God, were foreseen and accepted in Christ from the beginning of the world. Hence the Apostle says (xi. 26) that Moses preferred the reproach of Christ to the riches of Egypt. Christ was the Paschal Lamb, by whose blood the Israelites were delivered from the sword of the destroying Angel. He was the Rock smitten in the Wilderness, from which the water flowed. (1 Cor. x. 4.) They who rebelled in the desert, tempted Christ. (1 Cor. x. 9.)

Christ Himself was the *Διαθέμενος* Who covenanted with the Israelites. As God He could not die; but in the fullness of time He was to become *Man*, and as *Man* He was to die. The *Covenant* was grounded on His *Death*, foreseen and presumed; and all the virtue of the *Covenant*, which He made with the Israelites, flowed from His death. It would have been of no avail, if Christ had never died; it derived all its force from that death.

Thus the *Old Covenant* was itself a *Testament*. Christ was its Testator. He is the giver of Both Testaments; they are both sealed by His Blood, and derive all their virtue from it.

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures the *Old Testament*.

They, as well as the Gospel, are a *Testament* from Christ; they receive all their saving efficacy from His *Death*. And whenever we speak of the *Old Testament*, we declare a solemn truth, we profess a fundamental article of Faith, which distinguishes us alike from Jews and Heathens; we declare that Both Testaments are from One and the Same Author, Who gives *Laws* to the world as God, and makes His *Covenant* to become a *Testament* by dying for us, in order that all who enter into covenant with Him, and live as His children, may enjoy the heavenly inheritance, bequeathed to them by Him, and purchased for them by His blood.

19. αὐτὸ τε τὸ βιβλίον—ἐβρόντισε] He sprinkled the very Book itself of the *Covenant* (see v. 21). Moses sprinkled with Blood the *Tabernacle* and all the Vessels of the service, as well as the People. (Exod. xxiv. 6—8.) By thus sprinkling the very things by which the people sought to be cleansed, Moses, the Mediator of the *Old Covenant*, declared the imperfection of that *Covenant*, and he proclaimed that it could not cleanse, but needed itself to be cleansed by Blood, namely, by the Blood of Christ; and that, therefore, the bloody sacrifices enjoined in that *Covenant*, prefigured some other sacrifice, some other bloodshedding, by which that *Covenant* was to be sanctified.

20. Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς] This is, or (as it is in the Hebrew), Behold the blood of the *Covenant* which God made with you.

St. Paul argues with great force of reason, that this act of Moses, and these words, were typical and prophetic of some future *Διαθήκη*.

The *Old Covenant* testified its own insufficiency by being sprinkled. It thus confessed that it could not cleanse, but required itself to be cleansed. And in being itself sprinkled, and in the sprinkling of the People with the blood of goats and calves, animals inferior to man, who could not be cleansed as to his conscience by their blood, it bore witness to a future cleansing by some other blood, which could cleanse the people, who, in the sprinkling of themselves, and of the *Covenant*, confessed their need of being cleansed.

The speech, therefore, of Moses was prophetic.

The blood of goats and calves is the blood of the *Covenant* which God has made with you, or (as the Apostle expounds the words) which God commanded you; but you see the imperfection of this *Covenant* in this sprinkling of the Book, and of the *Tabernacle*, and all the vessels.

But God does nothing imperfectly. Therefore you may be sure, that this *Covenant*, though imperfect in itself, is not imperfect in its tendencies, but leads to something that is perfect; and that this Blood, which sprinkles you and the *Covenant* itself, is typical of some other Blood, and therefore of some other death which will have sufficient power to cleanse you perfectly from all your sins. That Blood, to be shed and sprinkled hereafter, is typified by this Blood which has been shed and sprinkled now.

That the Blood, to which Moses thus referred by way of contrast and inference, is no other than the Blood of Christ, might well be assumed by St. Paul, from the declaration made by Christ Himself when instituting the Lord's Supper, when he took up the words of Moses and applied them to Himself. (Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.) And they had been already so treated by the Apostle in 1 Cor. xi. 25.

ὁμοίως ἑρράντισε. ²² * Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, ^u Lev. 17. 11. καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

²³ * Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

²⁴ * Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθε Χριστὸς ἀντίτυπα τῶν ἀληθινῶν, ^x Rom. 8. 34. ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν ^{ch. 7. 25.}

²⁵ * οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ. ²⁶ * ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. ^{1 John 2. 2.}

²⁷ * Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, ²⁸ * οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθῆσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. ^y Exod. 30. 10. ^b Matt. 20. 28. ^z 1 Cor. 10. 11. ^{Gal. 4. 4.}

X. ¹ * Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ὥς προσφέρουσιν εἰς τὸ ^a 2 Esd. 14. 35. ^{Eccles. 12. 14.} ^b Matt. 20. 28. ^z 1 Cor. 10. 11. ^{Gal. 4. 4.}

^{22.} χωρὶς αἱματεκχυσίας ὁ γ. ἄφεσις] without shedding of blood there is no remission of sins, as the Jews themselves confessed. Schöttgen, p. 976.

Jesus has not only revealed to us, but also procured for us, the way of salvation. We were all concluded under sin,—and, since the wages of sin is death (Rom. vi. 23), we were obliged to eternal punishment, from which it was impossible to be freed, except the sin were first remitted. Now this is the constant rule, that without shedding of blood is no remission. It was therefore necessary that Christ should appear, to put away sin by the sacrifice of Himself. (Heb. ix. 22, 23, 26.) And so He did; for He shed His blood for many, for the remission of sins (Matt. xxvi. 28), as Himself professeth in the Sacramental Institution: He bare our sins in His own body on the tree; as St. Peter speaks (1 Pet. ii. 24), and so in Him we have redemption through His blood, even the forgiveness of sins. (Col. i. 14.) Again, we were all enemies unto God, and having offended Him, there was no possible way of salvation but by being reconciled to Him. If then we ask the question, as once the Philistines did concerning David, Wherewith should we reconcile ourselves unto our Master? (1 Sam. xxix. 4,) we have no other name to answer it but Jesus. For God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. (2 Cor. v. 19.) And as, under the Law, the blood of the sin-offering was brought into the tabernacle of the congregation to reconcile withal in the Holy Place (Lev. vi. 30), so it pleased the Father through the Son, having made peace by the blood of His cross, by Him to reconcile all things unto Himself. (Col. i. 20.) And thus it comes to pass, that us, who were enemies in our mind by wicked works, yet now hath He reconciled in the body of His flesh through death. (Col. i. 21, 22.) And upon this reconciliation of our persons must necessarily follow the salvation of our souls. For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. (Rom. v. 10.) Furthermore, we were all enslaved by sin, and were brought into captivity by Satan,—neither was there any possibility of escape but by way of redemption. Now it was the Law of Moses, that, if any were able, he might redeem himself (Lev. xxv. 49); but this to us was impossible, because absolute obedience in all our actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another Law gave yet more liberty, that he which was sold might be redeemed again; one of his brethren might redeem him. (Lev. xxv. 48.) But this, in respect of all the mere sons of men, was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore, there was no other brother, but that Son of man, which is the Son of God, Who was like unto us in all things, sin only excepted, which could work this Redemption for us. And what He only could, that He freely did perform. For the Son of man came to give His life a ransom for many (Matt. xx. 28); and as He came to give, so He gave Himself a ransom for all. (1 Tim. ii. 6.) So that in Him we have redemption through His blood, the forgiveness of sins. (Eph. i. 7.) For we are bought with a price (1 Cor. vii. 23); for we are redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ as of a

Lamb without blemish and without spot. (1 Pet. i. 18, 19.) He then which hath obtained for us remission of sins, He Who through Himself hath reconciled us unto God, He Who hath given Himself as a ransom to redeem us, He Who hath thus wrought out the way of salvation for us, must necessarily have a second and a far higher right unto the name of Jesus, unto the title of our Saviour. Bp. Pearson (on the Creed, Art. ii. p. 140).

^{23.} ὑποδείγματα] copies, not 'patterns.'

^{24.} χειροποίητα] Made by human hands. See v. 11.

^{26.} ἔδει] it was necessary; that is, in the case supposed. The imperfect indicative is used, as in Latin, 'optimum erat,' 'longum erat,' &c. Cp. Winer, p. 254.

^{27, 28.} καθ' ὅσον] inasmuch as. The Apostle thus removes the scruples and stumbling-blocks of the Hebrew Christians, who were taunted by the Jews with believing in a dead Christ.

Christ, as Man, is the Second Adam. He unites all men in Himself. All men are destined to die once; therefore Christ died, but He died only once—once for all. But He is also their future Judge. All must appear before His judgment-seat; and then He, Who died once to bear the sins of all, will appear again, apart from sin.

^{28.} χωρὶς ἁμαρτίας] apart from sin. He does not say ἄτεπ, but χωρὶς: he does not entertain the notion that Christ had ever been with sin, in the sense of 'blemished by sin'; but he means, that He will appear again, without sin, or apart from sin, in another very different sense; that is, as no longer supporting the heavy weight of the sins of others, even of the whole world, on His own shoulders, but bringing salvation to all who look for, and love, His appearing; and then He will say to the wicked, "Depart from Me, ye cursed; Depart from Me, all ye that work iniquity." (Matt. xxv. 41; vii. 23.)

To appear the second time without sin is this,—not to appear any longer in the likeness of sinful flesh (Rom. viii. 3), nor to bear the sins of the world in His own Body on the tree (1 Pet. ii. 24), as He did at His First Advent; and not to intercede any more for sins, but to exercise Judgment upon sinners. Primasius.

From a neglect of the true meaning of the adverb χωρὶς here, this text has been perverted by some (e. g. the Irvingites) into an argument for the heretical notion, that Christ was not perfectly sinless in His Human Nature, while He was yet upon earth. Others have incorrectly regarded ἁμαρτίας as equivalent to a sacrifice for sin. Compare above, Rom. vi. 10, which illustrates this text.

—ὀφθῆσεται—εἰς σωτηρίαν] He will appear to them who are patiently expecting Him for their salvation. He will come to save them and destroy their enemies. But in the mean time they must wait for Him; they must be ever expecting Him. A lesson to the Hebrews, and to all, of Patience, and of watchful Preparation for the Second Advent of Christ. See Matt. x. 22. Mark xiii. 37.

CH. X. 1. Σκιὰν—τῶν μελλόντων ἀγαθῶν] a shadow, or sketch, of the future good things in heaven. See ix. 11, and the next note here.

—οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων] not the very image, or

διηλεκές, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. ² ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρισμένους; ³ ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν. ⁴ Ἐξ ἁδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. ⁵ Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Προσφοράν καὶ θυσίαν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μου. ⁶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας

b Micah 6. 6—8.
c Ps. 40. 7.
d 50. 8, &c.
Isa. 1. 11.
Jer. 6. 20.
Amos 5. 21, 22.

rather picture, of the things. According to the mind of ancient Expositors, the word σκιά would best be rendered here by *sketch* or *outline* (and not *shadow*); and the word εἰκὼν by *picture* (not *image*).

There are three things considered here.

1. The reality of the future good things—in Heaven and Eternity.

2. The εἰκὼν, or clear picture of them, in the Gospel.

3. The σκιά, or dim outline of them, in the Law.

"Umbra in Lege; Imago in Evangelio; Veritas in Caelo."

St. Paul designates here the future life as the things themselves; and he calls the Gospel the εἰκὼν, or picture, of those things; and he terms the Old Dispensation the σκιά, or sketch, of the picture. For the εἰκὼν, or picture, exhibits the objects more clearly, but the shaded outline (σκιαγραφία) delineates them more obscurely than the εἰκὼν does. Theodoret.

The Law is the mere σκιά of the future, and is not the picture. Until the painter puts in the colours in the painting, it is only a sketch (σκιά),—but when he lays on the hues, it becomes a picture. Such the Law was; for he calls it a sketch of the future good things. Chrysostom.

As the picture (εἰκὼν) falls short of the original, so do our present mysteries fall short of the future good things which are perfect. And as the sketch (σκιαγραφία) falls short of the picture (εἰκὼν), so does the Law fall short of the Gospel. Theophyl.

The picture (εἰκὼν), although it does not exhibit the reality itself, yet it is a vivid resemblance of it; but the sketch (σκιά) is a faint outline of the picture. Ecumen.

Our present things (under the Gospel) are a picture of the Future. In Holy Baptism we see a type of the Resurrection, but hereafter we shall behold the Resurrection itself. Here we see the Symbols of the Lord's Body, there (i. e. in heaven) we shall see the Lord Himself. Theodoret (in 1 Cor. xiii. 12). Cp. Linemann (Kommentar, p. 216. 266), who rightly observes, that the contrast here is between the Law as giving merely a dim resemblance of future things, and the clearer exhibition of them under the Gospel.

— εἰς τὸ διηνεκές] in continuum. Cp. vii. 3; x. 12. 14.

2. οὐκ] Omitted by Elz., but found in the best authorities.

— κεκαθαρισμένους] So the preponderance of the best MSS. Elz. κεκαθαρισμένους.

3. ἀνάμνησις] See Luke xxii. 19.

4. Ἀδύνατον] He had spoken of the death and sufferings of Christ as necessary, and pre-ordained for their salvation, and thus endeavoured to comfort and confirm the Hebrew Christians in their faith, against the cavils and scoffs of the Jews.

He now raises their minds to a higher elevation, by an argument drawn from the Divinity of Christ.

The following remarks on this point are from an English Theologian, who was raised up by God's Providence in the last century to defend the great doctrines of the Atonement and Divinity of Christ;—

The Apostle tells us, that "it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4); which words appear to resolve the satisfaction, not merely into God's free acceptance, but into the intrinsic value of the sacrifice. And while we rest it there, I do not see why we may not say, that it is not possible for the blood of any creature to take away the sins of the world, since no creature can do more than his duty, nor can have any stock of merit to spare for other creatures. In this light, the Scripture doctrine of the satisfaction infers the Divinity of Him that made it; and hence it is, that those who have denied our Lord's proper Divinity, have commonly gone on to deny any proper satisfaction also; or while they have admitted it in words or in name, they have denied the thing. Scripture itself seems to resolve the satisfaction into the Divinity of the Person suffering. It was Jehovah that was pierced. (Zech. xii. 10, compared with John xix. 37.) It was God that purchased the Church with His own blood. (Acts xx. 28.) It was ὁ θεὸς υἱός, the High Lord, that bought us. (2 Pet. ii. 1.) It was the Lord of Glory that was crucified. (1 Cor. ii. 8.) And indeed, it is unintelligible how the blood of a creature should make any proper atonement or expiation for sin, as before intimated. This again is another of those arguments, or considerations, which at

once insinuate both the truth of our doctrine and the importance of it. However, if Scripture otherwise testifieth that Christ is properly God, and the same Scriptures elsewhere, independently of our present argument, declare that Christ has atoned for us, then, from these two propositions put together, results this third,—that a divine Person has satisfied for us. Consequently, whosoever impugns the Divinity of Christ, justly so called, does at the same time impugn the true notion of the satisfaction made by Him. Dr. Waterland (on the Doctrine of the Trinity, v. p. 38).

5. εἰσερχόμενος εἰς τὸν κόσμον] coming into the world, at His Incarnation. See i. 6.

6—7. θυσίαν—τὸ θέλημά σου] From Ps. xl. 6—8, almost verbatim from LXX.

8. σῶμα δὲ κατηρτίσω μοι] So LXX. The Hebrew is אָזְנַי פָּתַחְתָּ (azénaim carithallí). Thou hast opened mine ears; literally, ears hast thou digged, or hollowed out, for me.

The metaphor has sometimes been supposed to be drawn from boring the ear of a servant with an awl, in token of perpetual subjection. (Exod. xxi. 6.) So Bp. Pearson (on the Creed, Art. ii. p. 230). Joseph Mede (Works, p. 896).

But it is, probably, to be deduced from the act of removing all obstructions from the ears, and unstopping the ears of the deaf (Isa. xxxv. 5), and of communicating the grace of attention, intelligence, and obedience.

The best illustration of this passage as applied to Christ is supplied by the prophet Isaiah (l. 4—6). Christ describing the complete subjection of His human body to the will of His Father, there says, "The Lord God wakeneth mine ear to hear, as the learned. The Lord God hath opened mine ear; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Cp. Stuart, pp. 250. 448.

But it may be asked, How is it that St. Paul expresses the words of the Psalmist, Mine ears Thou hast opened, by the Greek words σῶμα κατηρτίσω μοι?

The answer is,—

(1) He found this reading in the Septuagint, the Authorized Greek Version made by Jews, and used by them. The Jews were familiar with this rendering, and might have excepted against any other from him. See above, Introduction to this Epistle, p. 365.

(2) Although this rendering is not a literal one, yet it is a very just and appropriate Paraphrase. And it is to be borne in mind, that Expository Paraphrases, rather than literal Versions, were familiar and congenial to the Jews. They had their Chaldee Targums, and the Septuagint Version was their Greek Targum. It was purposely designed to explain the idioms of the Hebrew text, often obscure to Greek readers, and to render them more intelligible to them by paraphrastic interpretations. It ought to be regarded in this light by us, if we are to appreciate the Septuagint aright.

The sense and voice of the verb κατηρτίσω, as used here, is to be carefully noticed. Κατηρτίσω signifies to train, to discipline, and to instruct, to mould and prepare. See Ps. xvii. 36; lxxix. 16. Luke vi. 40. Heb. xiii. 21. In the N. T. it also means to repair, reclaim, restore. (Matt. iv. 21. Gal. vi. 1.)

The middle voice κατηρτίσμαι is used here, and it signifies to train or prepare for oneself. Thus κατηρτίσω αὐτον, thou hast prepared praise for thyself. (Ps. viii. 3. See Matt. xxi. 16.) And here σῶμα κατηρτίσω means, Thou didst train my body for Thyself; Thou hast disciplined my body for Thy service.

This sense is expressive of Christ's complete Obedience in His Human Body, as represented by the prophet Isaiah (l. 4. 5). And this paraphrase might well be accepted by St. Paul from the hands of the Hellenistic Jews, who made the Septuagint Version, as a suitable explanation of the meaning of the words, My ears Thou hast opened, which mean, Thou hast made me subject and obedient to Thyself.

If we may venture to use the expression, our Blessed Lord's Obedience to His heavenly Father was so perfect, that in His Human Body He may be said to have been all Ear.

How far it may be right to presume, that the authors of the Septuagint Version,—a Version prepared by the ancient people

οὐκ εὐδόκησας. ⁷ τότε εἶπον, Ἴδου, ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. ⁸ Ἀνώτερον λέγων, Ὅτι θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, αἰτνες κατὰ τὸν νόμον προσφέρονται, ⁹ τότε εἶρηκεν, Ἴδου, ἦκω τοῦ ποιῆσαι τὸ θέλημά σου ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ¹⁰ ἐν ᾧ θελήματι ἡγιασμένοι εἰσμεν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

¹¹ Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἰτνες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. ¹² οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ

of God for the future use of the Christian Church, and employed by the *Holy Ghost* in numberless passages of the New Testament (as the present Epistle shows), had been guided by the Holy Spirit Himself, to express His own meaning by *paraphrastic expressions*, which might afterwards be adopted by Him in dictating the New Testament, is a very interesting and important question, which deserves more careful consideration than it has ever yet received, or is likely to receive, until we have been enabled to understand and to appreciate more justly the Septuagint Version, which stands pre-eminent and alone among all Versions of the Old Testament, as having been consecrated by the use of the Holy Ghost Himself in writing the New.

In the mean time we may here adopt the words of a learned and wise Theologian of our own:—I am *not* of their opinion, who think that the writers of the New Testament, who were inspired by the Holy Ghost, and almost always quote the New Testament in the words of the Septuagint, are in need of an *apology*,—that is too feeble a word. But my judgment rather is, that we ought to examine whether the Hebrew Text may not bear the Interpretation which they have given it, in order that the sense of the Old Testament may be more rightly understood, and the authority of the New may be more clearly confirmed. *Bp. Pearson* (Præf. Par. in LXX, reprinted by *Archdn. Churton* in his *Minor Works*, p. 265).

6. *ἐπὶ ἁμαρτίας*] on account of sin. Cp. Rom. viii. 3. *Winer*, p. 366.

—οὐκ εὐδόκησας] *Thou hadst no pleasure in.* The verb is found with an *accusative*, as here, in LXX, Gen. xxxiii. 10, et passim.

7. ἐν κεφαλίδι] in the roll. *Κεφαλὶς* properly signifies *cornu*, the end of the cylindrical stick, round which the *Volume*, *megillah* (megillah), was rolled. The *megillah* itself, or roll, is sometimes rendered by *κεφαλὴ*, its most conspicuous part. (Ezek. ii. 9; iii. 1—3.) Cp. *Wetstein*, *Lünem.*

It has been asked, In what portion of what book is this written?

The word *κεφαλὴ*, used for *megillah*, supplies the answer to this question.

The decree of God, that Christ should come to do His will, is not declared in this or that part only, but in the *Volume* itself taken as a whole and rolled up together; but to be afterwards unfolded in Christ. See *Cyril* and others in Ps. xl. and *Theophylact* here.

8. θυσίας καὶ προσφορὰς] So A, C, D*, *Lachm.*, *Tisch.*, *Bleek*, *Lün.*—*Els.* has *θυσιῶν καὶ προσφορῶν*.

10. διὰ τῆς προσφορᾶς] by means of the offering of the one sacrifice of the body of Jesus Christ once for all. Not as was the case with the Jewish Sacrifices, which were repeated daily; this sacrifice was offered once for all. *Æcumen.*

11. ἱερεὺς] A, C have *ἀρχιερεὺς*, so *Lachm.*, *Lünem.*, not *Tisch.*

12. οὗτος δὲ (so A, C, D*, E; *Els.* has *αὐτός*) κ.τ.λ.] but this man having offered one Sacrifice for sins for ever, sat down at the right hand of God.

The words *εἰς τὸ διηνεκὲς* signify for ever, that is, available for ever. See above on vii. 3, μένει ἱερεὺς εἰς τὸ διηνεκὲς, and cp. x. 14. This phrase (*εἰς τὸ διηνεκὲς*) occurs in three other places in this Epistle, the two just cited, and x. 1. And in all these cases it is to be construed with the verb preceding, and not (as is done by some expositors) with what follows. Cp. *Theophyl.*, who says, "Christ offered one Sacrifice for our sins, namely, His own body; a sacrifice which is sufficient for us for ever" (*εἰς τὸ διηνεκὲς*), so that we need no other sacrifice.

And so *Chrys.*, ἀπαξ προσήνεχθη, καὶ εἰς τὸ ἀεὶ ἤρκεσε, and so *Æcumen.*, μίαν εἰς τὸ διηνεκὲς ἀρκοῦσαν. So *Valck.*, *Böhme*, *Lachm.*

It is obviously inconsistent with grammatical rules, to interpret the Apostle's words as meaning "having offered one perpetual sacrifice."

VOL. II.—PART III.

(1) Observe the contrast between *ἔστηκε*, *stands*, said of the Jewish Priests, v. 11, and the aorist, *ἐκάθισεν*, *sate down*, said of Christ, and declaring His dignity and continuance, sovereignty and judicature. *Theophyl.*, *Æcumen.* *Bp. Pearson*, Art. iv. p. 522.

(2) The second contrast is between the same sacrifices offered often by the Levitical Priests, and the one Sacrifice offered once for all by Christ.

The statement of the Apostle here is of great importance in reference to the true nature of the solemn work performed in the Holy Eucharist.

St. Paul declares that Christ offered one Sacrifice for ever—once for all, v. 10.

He proves the insufficiency of the Levitical sacrifices, from the fact, that the same sacrifice was often repeated under the Law. See ix. 25; x. 1, 2.

If, therefore, it were true, that the Sacrifice of Christ can be repeated, it is evident that the Sacrifice of Christ could not be, what the Apostle affirms it is, a sufficient sacrifice for the sins of the whole world.

His argument is conclusive against the notion, that the Sacrifice made by Christ upon the Cross may be repeated. Such a view of that Sacrifice degrades it to the level of the Levitical sacrifices, which, as St. Paul teaches, were superseded by it.

St. Paul's doctrine appears to be no less cogent against the tenet of others, that Christ's one Sacrifice is still continued in the Holy Eucharist; and that the Holy Eucharist is itself a "Sacrifice identical with the Sacrifice offered on the Cross."

St. Paul says that Christ "has offered one Sacrifice for ever," that is, one Sacrifice available for ever—as the Ancient Expositors interpret the word. He does not say, that He offered one perpetual Sacrifice. A past act cannot be perpetual. But Christ has offered a Sacrifice available in perpetuity. He says that Christ has done this, and that after He had done it, He took His seat (*ἐκάθισεν*) at the right hand of God.

If it were true, that the Sacrifice of the Cross is continued in the Holy Eucharist, and that the Holy Eucharist itself is a Sacrifice identical with the Sacrifice on the Cross, then, since the Sacrifice of Christ is inseparable from His sufferings, Christ's sufferings must still be continued. Then Christ is "crucified afresh" in the Holy Eucharist. Such language as this has even been adopted by some who hold this tenet; and they do not scruple to say, that the same Jesus Christ Who died upon the Cross "is again immolated on our Altars." "The Sacrifice which He offered on the Cross is every day repeated on our Altars." (See the evidence of this, cited in Notes at Paris, p. 72.)

This proposition is contrary to St. Paul's teaching, who rejects the notion of Christ offering Himself often; for then He would have often suffered; but now once for all He hath been manifested to abolish Sin by the Sacrifice of Himself; and after He has accomplished this one Sacrifice, He has taken His seat at the Right Hand of God. See ix. 25.

Indeed this proposition seems even to come under the fearful condemnation pronounced by the Apostle on those who "crucify Christ afresh," after the Crucifixion on Calvary, and who "put Him again to open shame." (Heb. vi. 6.)

The doctrine of the Apostle on this subject is thus expounded by ancient Authors:

He consecrated Wine for a memorial of Himself. *Tertullian* (de Animâ, 17).

The Eucharist is the memorial, in which a remembrance is made of the Passion which the Son of God has endured for Christians. *Justin Martyr* (c. Tryphon. c. 117. See also c. 70).

Similarly the Eucharist is called an act done "in commemorationem Domini" several times by *St. Cyprian*, Ep. 63, ad Cæcilium.

f Ps. 110. 1.
Acts 2. 35.
1 Cor. 15. 25.

g Jer. 31. 31, &c.
Rom. 11. 27.
ch. 8. 8.

θεοῦ, ¹³ τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ ¹⁴ μᾶ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηγεῖσθαι τοὺς ἀγιαζομένους.

¹⁵ Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ εἰρηκέναι, ¹⁶ Αὐτῇ

After having done all other things, Christ having auspiciously made a marvellous Sacrifice and special immolation to the Father, offered it up for the salvation of us all; and He commanded us to offer a commemoration thereof continually, instead of a sacrifice to God. We have received a command to execute on the Holy Table the commemoration of this one Sacrifice, by means of the symbols of His Body and of His saving Blood, according to the Laws of the New Testament. We offer the incense spoken of by the Prophet (Mal. i. 11). In every place incense shall be offered unto My Name, and a pure offering, saith the Lord of Hosts. We offer sacrifice and incense, because, according to the mysteries delivered us by Christ, we perform the Remembrance of the Great Sacrifice, and present our Eucharistic sacrifice of thanksgiving (*προσκομιζόμεν εὐχαριστῶν*) for our salvation with holy hymns and prayers to God; as also in that we are there consecrating ourselves wholly in body and soul, as a sacrifice, dedicating ourselves to Him and to His High Priest the Word. *Eusebius* (Demonst. Evang. i. 10).

In the holy oblation and participation of the body and blood of Christ, Christians celebrate a memory of the same Sacrifice that has been accomplished, "peracti ejusdem sacrificii memoriam celebrant." *Augustine* (c. Faustum, xx. 18).

Was not Christ offered once in Himself? And yet He is offered in the Sacrament daily. Nor does any one say what is false in saying that He is so offered. For unless *Sacraments* bore a *resemblance* to the things of which they are Sacraments, they would not be Sacraments. But from this resemblance they have the names of the things themselves. *Augustine* (Ep. 23, ad Bonifac. Serm. 220).

The awful Mystery of the Lord's Body, which is celebrated by us, is not the offering of different sacrifices, but it is the commemoration of the Sacrifice which has been offered up once for all (*τῆς ἐπαφ' ὑποστατικῆς θύλας ἀνάμνησις*). *Eulogius*, Archbishop of Alexandria (c. Novatianus, lib. ii. Bibl. Phot. 280).

The Jewish sacrifices were to be offered continually on account of their insufficiency. But (it may be said) do not we Christians offer daily? Yes, we do offer, but this we do, making a commemoration of Christ's death. And this is one sacrifice, and not many. How, you may ask, is it one sacrifice, and not many? Because it was once offered. . . . Our High Priest is He Who offered the Sacrifice which cleanses us; that Sacrifice we offer even now, that which was then offered, and is unconsumed. This which we do, is done for a commemoration of what was then done. *Chrys.*

We do not offer different sacrifices, as the High Priest did, but always the same. But rather we perform a commemoration of a Sacrifice. *Chrysostom* here.

The language of *Theodore* on this subject may be seen above on ch. viii. 4.

Hence we see that the Fathers applied the word "to offer" to the Eucharist as a commemorative sacrifice; and that they speak of the Eucharist as a *resemblance* and a commemoration of the one Sacrifice offered on the Cross.

It is certain that a person speaking of a *resemblance* might designate it by the name of the *thing* or *person* which it resembles; but he never would designate a person or thing as a *resemblance* of himself or of itself. The Fathers might well call the Eucharist a *sacrifice*, if they believed that the Eucharist represents, and conveys the blessings of, the One Sacrifice offered on the Cross. But they would never have called it a *resemblance* of that sacrifice, if they had thought that it was identical with, or a repetition of, that One Sacrifice.

They would naturally be disposed to speak with fervour of the transcendent blessedness and glory of these Holy Mysteries, in which the Son of God gives Himself to us, and feeds us with the food of Immortality.

They had not seen the evils which have arisen since their days, from the proposition, that the Holy Eucharist is a *continuation* or a *reiteration* of the Sacrifice of the Cross. They would, therefore, not be so scrupulous in speaking on this subject, as they would be, if they lived now. This is to be borne in mind in reading their works.

The opinions of eminent Anglican Divines on this subject may be seen in *Bp. Andrewes* (ad Bellarmin. p. 184, and in Acts ii. 42, Vol. v. p. 66, and as quoted above on 1 Cor. v. 8). *Abp. Laud* against Fisher, p. 256, ed. Oxon, 1839. *Abp. Bramhall*, ii. p. 276. *Bp. Bull*, Answer to Bossuet's Queries, ii. p. 250, ed. Oxon, 1827. *Dr. Waterland's* Distinctions of Sacri-

fice, p. 112, ed. 1740, Vol. vii. p. 349; viii. p. 161. *Mede* on the Christian Sacrifice, p. 355—379. *Nelson's* Life of Bull, p. 414. *Blunt* on the Early Fathers, Series ii. Lect. xii. The *Bp. of St. Andrew's* learned and valuable "Notes to assist toward forming a right judgment on the Eucharistic Controversy," Perth, 1856. *Fragmenta S. Irenæi*, ed. *Pfaffii*, Lug. Bat. 1743, with the Editor's Dissertations, see pp. 128. 183.

On the whole, we may affirm on the authority of Holy Writ,—

(1) That in the Holy Communion we make a solemn *re-creation* (*ἀνάμνησις*) of Christ, according to His own command (Luke xxii. 19. 1 Cor. xi. 24), and show the Lord's Death (*τὸν θάνατον τοῦ Κυρίου καταγγέλλομεν*) till He come (1 Cor. xi. 25, 26).

(2) That thereto we come together in order to *break bread* (see on Acts xx. 7), and in the bread then broken we have a visible representation of Christ's body broken for us on the Cross (Luke xxii. 19. 30. 1 Cor. xi. 24), and given to us to be our living bread, the bread of life, the bread of heaven, the bread of God. (John vi. 35. 58.)

(3) That the Holy Eucharist is the Communion of the Body of Christ and of the Blood of Christ. (1 Cor. x. 16.)

(4) That it was instituted for the purpose of conveying remission of sins to us (Matt. xxvi. 28), and that pardon is actually dispensed and applied therein to each individual who comes thereto with the requisite dispositions of Repentance, Faith, and Love. (1 Cor. xi. 28.)

(5) That thereby we dwell in Christ, and Christ in us (John vi. 56), and that therein Christ gives us His own most blessed Body and Blood, which are *meat* indeed and *drink* indeed; and puts into our hands a pledge and earnest, as well as a mean and instrument, of a glorious Resurrection of our bodies at the last Day, and of eternal life, both to our souls and bodies. (John vi. 54. 56.)

(6) That therein we are knit together as fellow members of the Body of Christ; for we are all partakers of that one bread. (1 Cor. x. 17.)

(7) That in it we make a devout oblation and sacrifice of ourselves, and present our souls and bodies a living sacrifice (Rom. xii. 1), which is our rational worship (*λατρεία*), and offer an eucharistic sacrifice of our praise and thanksgiving, and of our alms (Heb. xiii. 15, 16); and, moreover, plead before God the one all-sufficient Sacrifice offered once for all by the outpouring of the blood of the Son of God, God and Man, on the Cross, and represent and exhibit it by a perpetual commemoration, according to the Lord's commandment; and that we receive from Him pardon and grace, peace, and joy unspeakable in those Holy Mysteries, which He has appointed and instituted for the perpetual conveyance, bestowal, and application of all the benefits of that one Sacrifice offered once for all, to the great and endless comfort of the soul and body of every penitent, devout, faithful, and loving receiver; whom Christ unites therein with Himself and with God, and makes him an heir of a glorious Immortality.

Cp. above notes on John vi., and on 1 Cor. v. 7, 8, and 1 Cor. x. 4, and 16—20, and below, Heb. xiii. 10.

These benefits will amply suffice for the peace, joy, and assurance of every devout and humble Christian, who will not desire to be "wise above what is written," and will not pry with inquisitive and profane curiosity into the inscrutable manner of Christ's presence and working in these Holy Mysteries (see on John vi. 25); but will joyfully receive Him into his heart, and will shrink from any thing which might tend to impair the transcendent dignity of the one Sacrifice once offered on the Cross, by reducing it to the low level of the Levitical Sacrifices, whose imperfection was proved by their repetition; and will not entertain the notion of bringing down the Adorable Saviour from His glorious Throne in Heaven to be sacrificed by human hands, and to suffer again upon earth; nor be persuaded to change that living well-spring of spiritual health and joy, which gushed from the Rock, smitten once for all on Calvary, and is to be drunk with longings and thirstings of the devout souls of all true Israelites, into a stagnant or frozen pool, to be viewed by the worshipper from afar, but not to be tasted by him, although the Lord has said, "Drink ye all of this." (Matt. xxvi. 27.)

¹⁵ εἰρηκέναι] So A, C, D, E. *Elz.* προεἰρηκέναι.

ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς· ¹⁷ καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. ¹⁸ Ὃπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

¹⁹ Ἐχόντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ²⁰ ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ, ²¹ καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, ²² προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, ²³ καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγελάμενος, ²⁴ καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, ²⁵ μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισιν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγιζουσιν τὴν ἡμέραν.

²⁶ Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, ²⁷ φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

²⁸ Ἀθετήσας τὶς νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· ²⁹ πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθή, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; ³⁰ Οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ πάλιν, Κρινεὶ Κύριος τὸν λαὸν αὐτοῦ. ³¹ φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζώντος.

³² Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων, ³³ τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινῶν τῶν οὕτως ἀναστρεφόμενων γεννηθέντες· ³⁴ καὶ γὰρ

h John 10. 9.
& 14. 6.
Rom. 5. 2.
Eph. 2. 13, 18.
& 3. 12.
ch. 9. 8, 12.
1 ch. 4. 14, 16.
1 Pa. 51. 6.
Ezek. 36. 25.
James 1. 16.
1 John 3. 21.
Eph. 3. 12.
1 Cor. 1. 9.
1 Thess. 5. 24.
ch. 4. 14.
m Rom. 13. 11.
2 Pet. 3. 9, 11, 14.
n Num. 15. 30.
ch. 6. 4.
2 Pet. 2. 20, 21.
1 John 5. 16.
o Ezek. 36. 5.
Zeph. 1. 18.
& 3. 8.
p ch. 2. 2.
Num. 15. 30.
Deut. 17. 6.
& 19. 15.
Matt. 18. 16.
John 8. 17.
2 Cor. 13. 1.
q 1 Cor. 11. 29.
r Deut. 32. 35, 36.
Rom. 12. 19.
s Gal. 3. 4.
Phil. 1. 29, 30.
Col. 2. 1.
t Phil. 1. 7.
E 4. 14.
u Matt. 5. 12.
E 6. 20.
& 19. 21.
Luke 12. 33.
Acts 5. 41.
& 21. 33.
1 Thess. 2. 14.
1 Tim. 6. 19.
James 1. 2.

16. τὴν διάνοιαν] So A, C, D*, Lachm., Bleek, Lünemann. Els. has τῶν διανοιῶν.

20. ἣν ἐνεκαίνισεν κ.τ.λ.] an entrance which He newly dedicated for us, a fresh and everliving way through the veil, that is, His flesh.

The verb ἐγκαίνιζω (see ix. 18) continues happily the idea of newness and dedication, and derives a special interest from the word ἔγκαίνια, as used by the Jews. See on John x. 22.

Also the word πρόσφατος seems purposely chosen as being properly applied to a victim newly killed. (Homer, Iliad. xxiv. 757, and Wetstein here. Passow in v. Lobeck, Phryn. p. 374.) The new sacrifice of Christ, the One Victim typified by all victims, opened the new entrance to the true Holy of Holies.

The Veil hanging between the Divine Presence and Throne in the Holy of Holies was a figure of Christ's Human Nature, veiling the Godhead; and when that Veil of the body of the Second Adam was rent on the Cross by His Death, then the obstruction which was placed between God and man, by the Old Adam, was removed, and the new and living Way was opened into the Heavenly Oracle. See Chrys.

21.] And having a great High Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed (λελουμένοι) with pure water. Let us hold fast the profession of our faith.

In these few words are pointed out

(1) The meritorious cause of our Justification, expressed by the sprinkling, viz. with the blood of Christ, in allusion to the blood of the ancient sacrifices.

(2) The instrumental mean of conveyance, namely, Baptism, expressed by the washing of our bodies.

(3) The instrumental mean of reception on our part, expressed by the word Faith.

(4) The merits of Christ applied in Baptism by the Spirit, and received by a lively faith, and effecting our Justification for the time being. See above, Introduction to the Epistle to the Romans, pp. 198, 199.

I know not whether the Apostle's here laying so much stress upon our bodies being washed with pure water, might not, among several other similar considerations drawn from the New Testa-

ment, lead the early Fathers into a thought which they had, and which has not been so commonly observed, namely, that the water in Baptism secured, as it were, or sealed the body to a happy Resurrection, while the Spirit more immediately secured the soul; and so the whole man was understood to be spiritually cleansed, and accepted of God, in and by Baptism. "Corpora enim nostra per lavacrum, illam quæ est ad incorruptionem unitatem acceperunt; anima autem per Spiritum; unde et utraque necessaria, cum utraque proficiunt ad vitam Dei." &c. Irenæus, lib. i. c. 17, p. 208, ed. Bened. Compare Tertullian, de Baptismo, c. 4, p. 225; De Anima, c. 40, p. 294. Cyril Hierosol. Catech. iii. p. 41. Nazianzen, Orat. xl. p. 641. Hilarius, in Matt. p. 660, ed. Bened. Greg. Nyssenus, Orat. de Bapt. Christi, p. 369. Cyril Alex. in Joann. lib. ii. p. 147. Ammonius, in Catenâ in Joann. p. 89. Damascen. de Fid. Orthodoxâ, lib. iv. c. 9, p. 260. They had also the like thought with respect to the elements of the other sacrament, as appointed by God for insuring to the body a happy resurrection along with the soul. Dr. Waterland on Justification, Vol. ix. p. 440. See above on 1 Cor. x. 16—20.

25. τὴν ἐπισυναγωγὴν] the gathering of ourselves together in the public assemblies of the Church. Cp. Schöttgen, p. 982. Do not omit through fear this public profession of your faith; do not forfeit the means of grace, and of mutual edification, which are bestowed by the Ministry of the Word and Sacraments on those who are "gathered together" in Christ's Name, like the Eagles of the Gospel, "gathered together" to the Body of Christ, slain for them, and giving them life and glory.

On this remarkable word ἐπισυναγωγὴ, see note on Matt. xxiv. 28. Luke xvii. 37; and on 2 Thess. ii. 1, which will suggest many reflections with regard to it.

26. Ἐκουσίως γ. ἁμαρτανόντων] See above on vi. 4—7; and Aug. ad Rom. § 15, Vol. iii. p. 2650; and Sanderson, v. 331; and cp. v. 39, as to the doctrine of "Final Perseverance."

28.] See Deut. xvii. 6, LXX.

30.] See Deut. xxxii. 35, 36.

32—34.] See Bp. Sanderson, Sermon. i. p. 411. On the persecutions of the Jewish Christians, see 1 Thess. ii. 14, 15.

33. θεατρικῶς] See 1 Cor. iv. 9.

τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξίν καὶ μένουσαν.

x Matt. 10. 32.

y Luke 21. 19.

z Hab. 2. 3, 4.

Hag. 2. 7.

Luke 18. 8.

Rom. 1. 17.

Gal. 3. 11.

1 Pet. 1. 6.

& 5. 10.

2 Pet. 3. 8.

³⁵ * Μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν ³⁶ ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομισθῆτε τὴν ἐπαγγελίαν. ³⁷ * Ἐτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ. ³⁸ Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

³⁹ * Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

a Rom. 8. 24, 25.

b Cor. 4. 18.

XI. ¹ * Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων ² ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

³⁴. δεσμίους] *prisoners*. So A, D* (B and C are defective here), and several Cursives, and the *Vulgate*, *Syriac*, *Arabic*, *Coptic*, *Armenian* Versions; and *Chrys.*, *Theodoret*, in their commentaries; and *Valck.*, *Griesb.*, *Lach.*, *Scholz.*, *Bleek*, *Tisch.*, *Lünemann*. *Elz.* has δεσμοῖς μου, *my bonds*. Cp. xiii. 3.

Though δεσμίους is in all probability the true reading, yet it is very likely that in commemorating their affection and succour to those who were in bonds for Christ, the Apostle intends to include a grateful tribute of acknowledgment for their kindness to himself, who had lately been a bondsman of Christ for four years, two at Caesarea, and two at Rome. The word δεσμός, applied to St. Paul in Acts xxiii. 18; xxv. 14. 27; xxviii. 17, is so used by himself, Philem. 1. 9. Eph. iii. 1; iv. 1. 2 Tim. i. 8.

— ταυτοῖς] *for yourselves*. *Elz.* prefixes ἐν, which is not in D, E, I, K, and is rejected by *Griesb.*, *Scholz.*, *Tisch.*

After διαρξίν *Elz.* adds ἐν οὐρανοῖς, which is not in A, D*, nor in the *Vulgate*, *Coptic*, *Æthiopic* Versions, and appears to be only an explanatory gloss, but would scarcely have been corrected by a copyist.

³⁶.] See *Bp. Sanderson*, i. 203. 209.

³⁷. ὅσον ὅσον] *how little, how little*. Isa. xxvi. 20, LXX. Cp. *Aristoph.* *Vesp.* 213.

³⁸.] Hab. ii. 3, 4, LXX. On the text, ὁ δίκαιος ἐκ πίστεως ζήσεται, the key-note of St. Paul's three Epistles to the Galatians, Romans, and Hebrews, see above on Gal. iii. 11, 12, and Gal. vi. 11, and *Introduction* to this Epistle, above, p. 368.

After δίκαιος, A, N* add μου, which is received by *Lach.* and *Tisch.*, not by *Delitz.* D* has μου after πίστεως, but μου is not in D***, E, I, K, N**. Inasmuch as μου is found (either after δίκαιος or after πίστεως) in the Manuscripts of the Septuagint, it does not seem so probable that the copyists would have omitted it, as that they would have inserted it.

— ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ] So the words stand in the Septuagint, where the Original has *Behold, ἡ ψυχή (uplah)*; *His soul* (the soul of God) *is not content, or pleased, in him*.

But what is the meaning of the word ἡ ψυχή (uplah)?

The root substantive *ophal* signifies a *hill*, or a *tower*. (Isa. xxxii. 14. Mic. iv. 8. 2 Chron. xxvii. 3. Neh. iii. 27.) Hence the word *uplah* (the form of which is matter of controversy, whether it is to be considered as a verb, adjective, or substantive) is employed to signify a proud presumptuous reliance on *self*, and a departure from God, and rebellion against Him. See Numb. xiv. 44, where the word is rendered by παραβιάσμενοι in LXX, and by *presumed* in our Version.

Cp. Deut. i. 43, where LXX has also παραβιάσμενοι.

The act of *defection*, described in Numb. xiv. 44 (the only place besides Hab. ii. 4 where the word occurs), seems to offer the best exposition of its sense.

The question is, whether the Greek words ὑποστέλλομαι and ὑποστολή can bear this sense?

The proper meaning of ὑποστέλλομαι is to *shorten sail*, or to *reef sail*, with a view of declining or avoiding a danger. Hence it came to signify the act of *shunning*, of *separating oneself from* any object or person. See above on Gal. ii. 12. This act may proceed either from fear, hatred, or pride. Cp. 2 Thess. iii. 6, and the passages from *Philo* quoted by *Loeener* here, and on Acts xx. 20. The main idea is that of *separation*.

The words, therefore, ἐὰν ὑποστείληται, as used by the LXX, and by St. Paul, mean, If he *separate himself from Me*, instead of relying on *Me by faith*; for the Just shall live by *faith in Me*, and not by reliance on *himself*, which is shown by his act of *defection*. *Behold that man is lifted up by pride, and has set himself against Me; and I have no pleasure in him*.

But *we* (says the Apostle) *are not of defection*, unto perdition; *but we are of faith, to the saving of the soul*.

It is evident from this text, that he who has once been accounted just by God may separate himself, and may forfeit God's favour, and incur perdition. See on vi. 4, and 1 Cor. x. 12. 2 Pet. ii. 21; and *Bp. Sanderson*, v. p. 330; *Bp. Pearson*, Pref. ad LXX, Minor Works, ii. p. 262—264, and the Expositors of the XVth Article of the Church of England.

Indeed, it would seem that the Apostle, who (it will be observed) has inverted the order of the two clauses as they stand in Hab. ii. 4, has done so with the purpose of rendering them more instructive, in the first place, to the Hebrew Christians, by reminding them that though *they* themselves had once been illuminated (v. 32; cp. vi. 4 and following verses), and therefore had been accounted just in the sight of God, yet, unless they hold their profession firm, and without wavering (see v. 23—31), they may fall of salvation; and for the sake of inculcating on all men the salutary lessons of godly fear, and watchfulness, and patient perseverance unto the end, by this serious warning, that they who have once been justified "may fall finally and totally" from the faith.

The above exposition is confirmed by a passage in the ancient Epistle ascribed to *S. Barnabas*, where it is said, c. 4, "Ye ought not to withdraw yourselves separately as if ye were justified, but ye ought to come together, and consider, what is most conducive and profitable to the whole body of the faithful. For 'woe to them that are wise in their own eyes, and prudent in their own sight'" (Isa. v. 21). Let us become spiritual; let us be a Temple perfect to God.

CH. XI. 1. Ἔστι δὲ πίστις κ.τ.λ.] Having declared the sin and penalty of falling away from the Gospel, and the blessedness of Faith, he takes up that word (in the usual manner of St. Paul, see on vi. 20), and proceeds to expatiate upon it. He declares that the true object of Faith is CHRIST; and that it is not to be imagined that His Gospel (as the Jews pretended) is a *novel* religion, at variance with the Law of Moses, but, on the contrary, that the Fathers under the Law, and before the Law, believed in Him; and were thus consoled under affliction, and were justified and saved by God, and thus became *Ensamples* to us.

He thus accomplishes a double purpose. He displays the power of Faith, and that it was able to do, what the Law could not do; and he shows the Hebrew Christians that in believing in Christ they could not be rightly charged by the Jews with abandoning the Faith of their Fathers; and, in a sublime strain of heavenly eloquence, he comforts them under their afflictions, and exhorts them to patience, by showing what their Fathers were empowered to do by Faith in Christ *not then come*; and excites them to consider what they themselves may do, and ought to do, by Faith in the same Christ, Who has now been clearly revealed. Cp. *Theodoret*, and *Cyril Hieros.* Catech. p. 72, on the nature of Faith; and see below, v. 33.

On the accent of ἐστι, see *Kühner*, i. p. 72.

— ὑπόστασις] *firm trust in*. See iii. 14.

— ἔλεγχος] *conviction*; the mental state of being convinced of their reality.

2. ἐν ταύτῃ γὰρ] *for in and by this*. A proof that Faith looks to unseen things. For the Fathers, who died long ago, before the revelation of the Object of their Faith, were attested as just by God, because they lived in and by Faith.

The preposition signifies something more than that being in a state of faith they were attested; it means that they were attested on that account. See this use of ἐν in 1 Cor. xi. 22.

³ ^b Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γενονέναι.

b Gen. 1. 1.
Ps. 33. 6.
Rom. 4. 17.
2 Pet. 3. 5.
c Gen. 4. 4, 10.
Matt. 23. 35.
ch. 12. 24.

⁴ ^c Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.

⁵ ^d Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεὸς, πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστικέναι τῷ Θεῷ.

d Gen. 5. 24.
Ecclus. 44. 16.
& 49. 16.

⁶ Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίγνεται.

⁷ ^e Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

e Gen. 6. 13.
Ecclus. 44. 17.
Rom. 3. 22.
Phil. 3. 9.

⁸ ^f Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται. ⁹ Πίστει παρῳήκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς, ¹⁰ ^g ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

f Gen. 12. 1, 4.
Acts 7. 2.

g ch. 3. 4.
& 12. 22.
& 13. 14.
Rev. 21. 2.

¹¹ ^h Πίστει καὶ αὕτη Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. ¹² ⁱ Διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστροα τοῦ

h Gen. 17. 19.
& 21. 2.
Luke 1. 36.
Rom. 4. 19.
i Gen. 15. 5.
& 22. 17.
Rom. 4. 18.

3. τοὺς αἰῶνας] *the worlds* (i. 2).

— τὰ βλεπόμενα] A, D*, E* have τὸ βλεπόμενον, which has been approved by Lach., Bleek, Tisch., De Wette, Lünemann, Delitz., and may, perhaps, be the true reading; but compare 2 Cor. iv. 18.

No mortal eye saw God making the world; He did not make it by the hand, but by His word. And Faith teaches us that God, Who has existed from eternity, made it out of nothing. *Theodore.*

4. ἔτι λαλεῖ] *he yet speaketh*; he lives and preaches by his death the blessedness of faith, and doctrine of a future Resurrection. The first blood which was shed on the Earth was that of Abel, and it was shed by Cain. He, whose offering "pleased God," was slain by his brother, whose offering was not accepted by God. Thus the first Death that happened in the World proclaims the certainty of a Resurrection and Judgment to come, and of future rewards to the righteous. Thus Abel's blood cries from the ground (Gen. iv. 10). Cp. below, xii. 24.

See Chrys. and Theophyl., who says that λαλεῖται is the reading of some MSS., but is not approved by him. Λαλεῖ is in A and some Cursives, and in many of the Fathers; and is received by Scholz., Lachm., Tisch., Bleek, Bloomf., Lünem., Delitz. Elz. has λαλεῖται, with D, E, I, K.

5.] With this and the following verses the reader may compare the similar treatment of the subject by S. Clement, the fellow-labourer of St. Paul (Phil. iv. 3), in his Epistle to the Corinthians, c. 9—12, Ἐνὼχ δίκαιος εὐρεθεὶς μετετέθη . . . Νῶε . . . κόσμον ἐκήρυξεν . . . Ἀβραὰμ ὁ φίλος προσαγορευθεὶς κ.τ.λ. The use made of this Epistle by S. Clement is an important testimony to its authority, and to the reverence in which it was then held in the Western Church. Cp. i. 3, and Introduction above, p. 357, 8.

— Ἐνὼχ] *Enoch*, the seventh from Adam, taken from this world to Rest, and a type of the heavenly sabbath, or Rest, that remaineth to the people of God (iv. 9). The language of the Author here is from the Septuagint Version, Gen. v. 22. 24.

— τοῦ μὴ ἰδεῖν θάνατον] *in order that he might not see death*. The purpose of God in translating him is thus declared. Cp. Luke ii. 26. Lünemann.

6. ἔστι] *He exists*; not ἔστί. There is a contrast here between the words ἔστι and γίγνεται. God always exists, and He becomes a Rewarder of those who seek Him out.

7. εὐλαβηθεὶς] *having been inspired with godly fear* by the χρηματισμός. Cp. v. 7. Acts xiii. 10. On εὐλάβεια, see v. 7.

— κατέκρινε τὸν κόσμον] *condemned the world*: "comparatione melioris ejus fidei et facti" (*Primasius*). Noah, by his faith, proved them to be deserving of punishment, in that they

would not believe that the flood would come, although they saw him building the Ark for 120 years, and heard his preaching. *Primasius, Theophyl.*

— δικαιοσύνης] of *righteousness*. Noah is the first person that is called δίκαιος in the Old Testament. Gen. vi. 9. *Philo*, i. p. 532.

8. Πίστει καλούμενος] See Clem. Rom. i. 10. A, D prefix δ to καλούμενος, and A, D* omit τὸν before τόπον, and so Lach., Lünem.

9. παρῳήκησεν] *sojourned as a stranger*. Cp. Luke xxiv. 18. Acts vii. 6. 29. Eph. ii. 19. 1 Pet. ii. 11.

— ἐν σκηναῖς] *in tents—not houses*.

10. ἐξεδέχετο—πόλιν] *He looked* (not for an earthly but) for the heavenly city, which hath the glorious and immovable foundations. Ps. lxxvii. 1. Rev. xxi. 14—20. Observe the articles.

He looked for the only city that hath the foundation that cannot be moved. A strong contrast to the tents in which they dwelt as strangers and sojourners, and which they were ever moving from place to place.

11. καὶ αὕτη Σάρρα] *even Sara herself*, who was before incredulous. (Gen. xviii. 12.) Sara is presented as a pattern of repentance to the Hebrew Christians, who had fallen into unbelief. *Chrys.*

— εἰς καταβολὴν σπέρματος] *Ad immisionem seminis virilis in ejus uterum*; hoc est, eo fine ut foetum gigneret, vel, ut ait Theophylactus, ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι καὶ κρατῆσαι τὸ καταβληθὲν εἰς αὐτὴν σπέρμα τοῦ Ἀβραάμ. Haud aliter *Ecumenius*. Locutiones καταβάλλειν σπέρμα, καταβολὴ σπέρματος propriae et solennes sunt physicorum de hac re disserentium, uti liquidò apparet ex scriptis Galeni, Hippocratis, aliorumque artis medendi peritorum, à *Welstenio* ad hunc locum citatorum p. 425, adeò ut nonnullorum recentiorum criticorum interpretatio supervacanea sit, εἰς καταβολὴν σπέρματος contrà usum loquendi communem, 'ad familiæ fundamenta jacienda' reddendum.

Hic igitur piis omnibus, qui has res debita reverentiâ contemplantur, subit animadvertendum, Deum esse Qui claudis uterum aperit (Gen. xx. 18; xxx. 22), Deum esse, Qui dat benedictiones uteri (xlix. 26), et liberos esse donum et hereditatem quæ venit à Domino. Ps. cxvii. 3.

The word ἔτεκεν, after καιρὸν, has been expunged by some as a gloss; but, it seems, without adequate reason.

12.] Some Editors read ἐγεννήθησαν for ἐγεννήθησαν, on insufficient authority, and to the weakening of the sense. Elz. has ὥσει before ἄμμος, but the reading in the text has more evidence in its favour, and is received by Griesb., Scholz., Lach., Lün., Tisch.

οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

k Gen. 23. 4.
& 47. 9.
1 Chron. 29. 15.
Ps. 39. 13.
& 119. 19.
John 8. 33.

¹³ Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. ¹⁴ οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. ¹⁵ Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι. ¹⁶ νῦν δὲ κρείττονος ὀρέγονται, τουτέστω ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ αὐτοῖς πόλιν.

1 Exod. 3. 6.
Matt. 22. 32.
Acts 7. 32.

m Gen. 22. 2, &c.
Ecclus. 44. 21.
n Gen. 21. 12.
Rom. 9. 7.
Gal. 3. 29.

¹⁷ Πίστει προσεήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ¹⁸ πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, ¹⁹ λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

o Gen. 27. 27, 29.

²⁰ Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

p Gen. 48. 5, 15,
16, 20.
& 47. 31.

²¹ Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.

13. Κατὰ πίστιν ἀπέθανον] these not only lived, but died, not according to the present world (κατ' αἰῶνα τοῦτον), through which they passed as strangers, but according to Faith, which sees what is invisible and future, and lives in and by that spiritual sight.

— ἰδόντες] Elz. adds καὶ πεισθέντες, but against the best authorities.

— ἀσπασάμενοι] having saluted them; having hailed or greeted them from afar, as a friend does to a distant friend, with whom he cannot have nearer intercourse. "Otho pretendens manus adorare vulgum, jacere oscula" (Tacit. Hist. i. 36). "Blandaque devexæ jactaret basia rhedæ" (Juvenal, iv. 118). "Jactat basia Tibicen" (Phadr. 87). This salutation, when addressed to Princes, was called 'labratum,' ἀσπαστικὸν βασιλείας. See Ouzel and others on Minuc. Felix, p. 14.

There may also be a reference here to the act of προσκύνησις, as an act of reverence paid to sacred objects. See Minuc. Felix, p. 12, ed. Ouzel, "Cæcilius, simulacro Serapidis denotato, manum ori admovens osculum labiis pressit." And compare Job xxxi. 26—28. Ps. ii. 12. 1 Kings xix. 8.

Or the image may be from the practice of mariners homeward bound recognizing and saluting from a distance the promontories and features of a beloved land. Chrys., Estius, Trench.

15. ἐξέβησαν] So A, D*, E*, Lach., Tisch.—Elz. has ἐξῆλθον.

17. προσεήνοχεν] has offered. Observe the perfect tense. He has done it, in will and in God's sight, although it was not really effected. God here describes the act as done by Abraham because He knows that it would have been done by him, if He Himself had not interfered to prevent it.

— πειραζόμενος] being tried; not as if God did not know what he was. It is well said by Clement of Rome, that ἐπειράσεν ὁ Θεὸς τὸν Ἀβραάμ, οὐκ ἀγνοῶν τίς ἦν, ἀλλ' ἵνα τοῖς μετὰ ταῦτα δείξῃ, καὶ μὴ κρύψῃ τοιοῦτον, καὶ διεγέρῃ εἰς μίμησιν τῆς ἐκείνου πίστεως καὶ ὑπομονῆς, καὶ τείλῃ καὶ τέκνον στοργῆς ἀμελείν, πρὸς ἐκπλήρωσιν θελοῦ προστάγματος (Clement R. Frag. 2).

— προσέφερεν] was offering up visibly. Hence St. James speaks of the act as done, ii. 21; and so Clement R. 10, προσήνεγκεν αὐτὸν θυσίαν.

18. πρὸς ὃν] to whom, i. e. to Abraham; not "concerning whom" (Isaac).

19. ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο] whence he received him back even also in a parable. Observe the conjunction καί. The sense is, Abraham not only received back his son Isaac, whom in will he had already offered (see v. 17); but, as an additional reward for his faith, he received him back also in and with a parable, or likeness of some other great recovery, none other than the Resurrection of the Son of Abraham, Christ, in Whom all Abraham's seed are blessed, typified by this restoration of Isaac from the dead. Then, in faith, Abraham prophesied and said, The Lord will provide for Himself a Lamb for a burnt offering (Gen. xxii. 8); then, in faith, he called the name of the place Jehovah Jireh (v. 14); then in faith, he saw the day of Christ, and was glad (John viii. 56). Therefore he then received something more than Isaac from the dead. He saw in him a parable, a figurative vision of Christ given up by His Father to death, and raised by Him from the dead. Theodoret.

Cp. Chrys., Œcumen., Theophyl., Primasius. See above on Gal. iii. 6, and Delitz. here.

Isaac was sacrificed and yet lived, to show that Christ should truly die and truly live again. In Abraham's intention, Isaac died; indeed, the Apostle does not hesitate to say that Abraham offered him up. In his expectation (v. 19) he was to rise from the dead; and therefore, being spared, Isaac was received by Abraham as from the dead. And all this was transacted, in order to presignify that the only Son of God was really and truly to be sacrificed and die, and after death to be raised to life. And thus the Resurrection of the Messiah was represented in a Parable. Cp. Bp. Pearson, Art. v. p. 476, who quotes Gregory Nyssen in Resur. Orat. i. p. 383. "Ideo immolatus Isaac non est, quia Resurrectio Filio Dei servata est." (Prosper.)

The interpretations of some learned modern Expositors (e. g. Lünemann), that παραβολή here means a stake, or deposit, which is risked for a greater sum, or with great peril and daring, are inconsistent with the common usage of the New Testament, where παραβολή occurs often, and only in the sense of a likeness, and were unknown to Christian Antiquity, and are inadmissible. The sense in which the Author of this Epistle uses the word παραβολή above, ix. 9, is the best exponent of his meaning here.

21. ἕκαστον τ. υἱῶν] Ephraim and Manasseh. (Gen. xlviii. 3. 5—16. 20.) Some ancient writers suppose a symbolical act in the crossing of the hands of the Patriarch in this act of benediction.

— προσεκύνησεν] worshipped God; in thankfulness for the past, and beholding in faith the blessings which hereafter would be vouchsafed to his seed.

There is no ground for the supposition, that the Patriarch Jacob did obeisance to Joseph, his son, and much less to his staff, as a type of some other person. Indeed, it is expressly recorded that Joseph bowed down before Jacob in Gen. xlviii. 12; and the word there used to describe Joseph's action at that time is προσεκύνησεν in LXX. See also next note.

— ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ] leaning on the top of his staff.

This was done by Jacob, when he had made Joseph swear that he would not bury him in Egypt, but in the burying-place of his fathers at Machpelah. Gen. xlvii. 31.

The Hebrew text here, as now printed, relates that Jacob worshipped towards the head of his bed, περὶ τῆς κεφαλῆς (al rosh hammittah).

The rendering of the LXX, adopted by the Apostle here, enables us to understand aright the original Hebrew, and appears to show that it ought to be pointed περὶ (hammittah), and not περὶ (hammittah), and that the true meaning is (as the LXX and the Apostle expound it), 'he strengthened himself upon his staff, and so, leaning forward, worshipped God.' And so Augustine, in Genesim. Yet this text has been employed as an argument for the worship of images. See A Lapide here. Cp. Surenhus. p. 646. Schöttgen, p. 386.

The Septuagint Translators have κλίσιν, bed, in Gen. xlviii. 2; and their translation, βάθος, in Gen. xlvii. 31, to which the Apostle here refers, is entitled to more attention on that account.

Other Expositors have supposed, that the Septuagint Translators mistook the Hebrew Original; but it is more likely that

²² ἰπίσται Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, q Gen. 50. 24.
καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

²³ ἰπίσται Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι
εἶδον ἀστείον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. r Exod. 1. 16.
& 2. 2, 11.
Acts 7. 20.

²⁴ ἰπίσται Μωϋσῆς, μέγας γενόμενος, ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ, s Exod. 2. 10, 11.
Ps. 84. 11.

²⁵ μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν
ἀμαρτίας ἀπόλαυσιν. ²⁶ μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν
τὸν ὀνειδισμόν τοῦ Χριστοῦ ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. ²⁷ ἰπίσται
κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς
ὄρων ἐκαρτέρησε. ²⁸ ἰπίσται πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. ²⁹ ἰπίσται διέβησαν
τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς ἥς πείραν λαβόντες οἱ Αἰγύπτιοι
κατεπόθησαν.

³⁰ ἰπίσται τὰ τεῖχη Ἱεριχῶ ἔπεσε κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. ³¹ ἰπίσται
Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους
μετ' εἰρήνης.

³² Καὶ τί ἔτι λέγω; ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν καὶ
Βαράκ, Σαμψὼν καὶ Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, ³³ οἱ

there is an error in the present Masoretic points of the word
πύργῳ, than in the Greek text cited by St. Paul.

The staff of Jacob might well be mentioned, as suggestive of
God's mercies to him, according to the Patriarch's own words,
With my staff I passed over Jordan, and now I am become two
bands (Gen. xxxii. 10). Besides, the staff is the scriptural char-
acteristic of travel. Hence the Israelites were commanded by
God to eat the Passover with their loins girded, and their shoes
on their feet, and their staff in their hand. (Exod. xii. 11.) And
this introduction of the staff into the scene of the Patriarch's last
charge concerning himself, and the removal of his own body after
its mortal pilgrimage to repose in the promised land, the type of
heaven, may be designed to remind the reader that even in his
old age he was still a pilgrim, and was travelling onward from
the Egypt of this world to his heavenly rest. It is doubtful, also,
whether an Eastern bed could be properly described, in the
modern sense of the words, as having a head.

The two incidents recorded in the Book of Genesis (xlvii.
27—31, and xlviii. 3), as interpreted by the LXX, appear to re-
present a gradual decline and decrepitude. In the former, the
Patriarch is represented as leaning on his staff; in the latter he is
laid upon his bed. In both, he shows his faith in the promises of
God. In the former, he provides for his own burial in Canaan;
in the latter, he blesses the sons of Joseph. St. Paul inverts the
order of the incidents, and dwells more upon the latter, because
it was more relevant to his purpose, as declaring the Patriarch's
hope and trust in blessings to come, and as intimately connected
with the similar command which he next recounts from Joseph
himself.

²² περὶ τῶν ὀστέων] concerning his bones, which were taken
out of Egypt, and buried at Sychem. See on Acts vii. 16.

This command concerning his bones, was an evidence of his
faith in God's promise, that the seed of Abraham would go out
of Egypt, and return to Canaan. Theophyl.

It was also a prophecy of a future resurrection, and a pre-
announcement of the repose of the body to be glorified hereafter
in the heavenly Canaan.

²³ ἀστείον τὸ παιδίον] that the child was fair, viz. Moses,
who refused to be called the child of Pharaoh's daughter.

Compare the words of St. Stephen concerning the same per-
son, Acts vii. 21, 22.

The Speech of St. Stephen before the Hebrew Sanhedrim at
Jerusalem seems to have been in the mind of the Author of this
Epistle, and its thoughts and even its phrases are reproduced
here. Cp. Acts vii. 2, 3—5. 16. 20, 21. 53. Heb. xi. 8, 9.
13—15. 22—24.

It was very natural, that St. Paul, especially, writing to the
Hebrews at Jerusalem, and speaking to them as he does here, of
those who had died in faith, as Martyrs for the truth, should
bethink himself of the first Martyr, and of the speech which he
had heard him speak there, and should be desirous of giving
weight to his last words. Cp. Acts xxii. 20.

²⁶ ὀνειδισμὸν τοῦ Χριστοῦ] the reproach of Christ; the re-

proach borne by Moses looking in faith to Christ and to His
Cross. See above on ix. 19; and below, xiii. 13.

²⁸ πεποίηκε] has celebrated. See Matt. xxvi. 18, ποιῶ τὸ
πάσχα. Cp. Winer, § 40, p. 244.

²⁹ γῆς] land. Omitted by Els., but found in A, D*, E, and
giving force to the sense as a contrast to θάλασσαν, sea; and re-
ceived by Lach., Bleek, Tisch.

³¹ ἡ πόρνη] the harlot; emphatic. She who once had been
so, but had been reclaimed from her evil life. Cp. Matt. xxvi. 6,
Σίμων τοῦ λεπροῦ, that Simon who was well known to have
once been a leper, and had been cleansed.

So Rahab. And she by repentance and faith became a pat-
tern to sinners; and by God's grace, she was received into co-
venant with Him, and was made an ancestress of Christ Himself.
She was a monument of His Love to the world, and a figure of
the Church recovered from Heathenism and espoused to Christ.
See note above on Matt. i. 5. Cp. James ii. 25, Ῥαὰβ ἡ πόρνη
ὁποδεδεμένη τοὺς ἀγγέλους, and Clement, i. 12, διὰ πίστεως
ἐσώθη Ῥαὰβ ἡ πόρνη. Here is an appeal 'ad verendum,' and
the moral is, Let it not be true of you Hebrews, that "the harlots
and publicans go into the kingdom of God before you!" Matt.
xxi. 31, 32.

In connexion with the history of Rahab, it may be observed,
that many Fathers, dating from St. Clement (i. 12),—viz. Justin
Martyr, Irenaeus, Origen, Ambrose, Jerome, and Theodoret
here,—regard her scarlet thread as typical of Christ's blood. Thus
St. Clement says that the spies προσέθεντο αὐτῇ σημεῖον, ὅπως
κρεμάσθαι ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόσθιον ποιούσας ὅτι διὰ
τοῦ αἵματος τοῦ Κυρίου λύτρωσις ἔσται πᾶσι τοῖς πιστεύουσιν.

³² ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος] So Philo Judaeus
(de Somn. p. 1116, D), Ἐπιλείπει με ἡ ἡμέρα τὰς διαφορὰς
τοῦ ἀνθρωπείου βίου διεξίοντα. Loesner (p. 445).

—Γεδεὼν—Σαμψὼν καὶ Ἰεφθάε] Els. has Γεδεὼν Βαράκ τε
καὶ Σαμψὼν καὶ Ἰεφθάε. Some have supposed a chronological
embarrassment here, inasmuch as Barak was before Gideon, and
Jephthah before Samson.

But the names are arranged in pairs; and so stand in the
Syriac, Ethiopic, and Arabic Versions. The Vulgate omits the
copulas. And A omits the second and third καὶ. A and D*
read καὶ Βαράκ. D, E, I, K have καὶ before Ἰεφθάε.

On the whole the sense seems to be,—The necessary time
will fail me in speaking of Gideon and also of Barak (who was
before him, but deserves also to be celebrated), of Samson, and
also of Jephthah (who preceded him in time, but ought not to be
forgotten), of David and also of Samuel, who was his senior, but
deserves to be celebrated.

In each of these pairs, there is, as it were, an act of retro-
gression from the principal person mentioned, to another person
who resembled him, or was connected with him, and ought not
to be forgotten.

Such a mode of speech is peculiarly natural to persons who
are compelled to hurry onward, for lack of time, and yet look

c Jude 7. 21.
& 15. 15.
1 Sam. 14. 1, &c.
& 20. 1.
2 Sam. 7. 12.
1 Kings 9. 4.
& 19. 1, &c.
2 Kings 6. 16.
& 20. 7.
1 Chron. 22. 9.
Job 42. 10.
Ps. 6. 9.
& 89. 20, &c.
Isa. 38. 21.
Dan. 3. 25.
d 1 Kings 17. 23.
2 Kings 4. 36.
2 Mac. 6. 19, 28.
& 7. 7, &c.
Acts 22. 25.
e Jer. 20. 2.
f 1 Kings 21. 13.
2 Kings 1. 8.
Matt. 3. 4.
g ver. 2.
a Rom. 6. 4.
& 12. 12.
1 Cor. 9. 24.
2 Cor. 7. 1.
Eph. 4. 22.
Phil. 3. 13, 14.
Col. 3. 8.
1 Pet. 2. 1.
& 4. 2. ch. 10. 36.

διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιών, ἔφραξαν στόματα λεόντων, ³⁴ ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων. ³⁵ ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. ³⁶ ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς. ³⁷ ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακονχοῦμενοι, ³⁸ ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρμηταῖς πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς.

³⁹ Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν ⁴⁰ τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. ¹ Τοιγαροῦν καὶ ἡμεῖς τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπο-

wistfully back on those objects which they are obliged to leave behind.

³³ εἰργάσαντο δικαιοσύνην] they wrought righteousness,—a proof that the faith of which the Apostle is here speaking is the same kind of Faith as that inculcated by *St. James*, the Bishop of Jerusalem, in his Epistle to the Jews of the dispersion.

The Faith on which St. Paul here lays special stress, is an operative Faith. Certainly this is no proof (as has been alleged by some) that this Epistle was not written by the author of the Epistles to the Romans and Galatians. Indeed, his language here is a natural corollary and necessary supplement to those two Epistles. And it is in perfect unison with the warnings and exhortations which were given in the later Epistles of the Apostle, written nearly at the same time as this Epistle,—namely, in the Pastoral Epistles, which were rendered specially necessary by the Jewish Antinomianism of this time.

See above, the Introduction to the Epistle to the Romans, p. 200—203, and p. 366—368, and below, Introduction to the Pastoral Epistles.

At the same time, the Apostle has taken good care in this Epistle to contrast the Justification by an operative Faith in Christ, of which he is here speaking, with that Justification which many of the Jews sought to establish for themselves, and against which he had contended in the Epistles to the Galatians and Romans, by the deeds or ceremonies of the Mosaic Law. See xiii. 10, and the whole of chapters vii.—x.

Gideon, Barak, Samson. Some of these persons were not exempt from failings and sins. True; but this is not the question to be considered here. Were they not also distinguished by Faith? He is not writing a history of their lives, but is reciting the triumphs of their Faith. *Theophyl.*

—ἔφραξαν στόματα λεόντων] stopped the mouths of lions, as Samson did, Judges xiv. 6; David, 1 Sam. xvii. 34; and Daniel, Dan. vi. 22.

³⁴ ἔσβεσαν δύναμιν πυρός] quenched the violence of fire, as Shadrach, Meshach, and Abednego. (Dan. iii. 20—27.) In this and the preceding verse the Apostle happily combines two cases of Martyrdom for the worship of God, from the same book of the Old Testament, the Book of Daniel; the first, the example of Daniel himself, preferring to encounter death from the lions rather than forego his private prayers to God, in obedience to the King's command; the second, the example of the three children choosing the fiery furnace rather than pay to the Golden Image, which the King had set up, that public homage which is due to God alone. The former was ready to die rather than omit the worship of Him Who is True; the latter would sooner perish than worship what is false. Two striking examples for the Hebrews at that time. See above, x. 24. They are happily united in the two Proper Lessons of the Nineteenth Sunday after Trinity.

—παρεμβολὰς] armies here, as often in LXX, as well as camps. Cp. xiii. 11. 13. Rev. xx. 9. Acts xxi. 34.

³⁵ γυναῖκες] women; e.g. the widow of Sarepta from Elijah (1 Kings xvii. 23); the Shunamite from Elisha (2 Kings iv. 36).

—ἐτυμπανίσθησαν] were beaten to death. See the authorities in Suicer (Thesaur. in v. p. 1327—35), where is an elaborate dissertation on the word; the sense of which appears to be, to stretch and suspend the body on a rack, and then to beat it to death by repeated strokes of wooden instruments laden with

brass or leaden balls covered with leather; like the action of beating a drum (τύμπανον). Cp. 2 Macc. vi. 28. Hence it was used in a more general sense for any violent torture.

—κρείττονος ἀναστάσεως] a better resurrection of the body than that restoration of it to life in this world, which was offered them, if they recanted, after their condemnation to death. They might have risen again to life in this world, after their sentence of death; but they died with joy, in order that they might rise again in glory to life eternal. So *Primasius* and others.

Or, as some interpret the passage, a better resurrection than that of the two children just mentioned as restored to life in this world by the two Prophets. *Theophyl.*

³⁷ ἐλιθάσθησαν] were stoned, as Naboth, 1 Kings xxi. 13; Zachariah, son of Jehoiadah, 2 Chron. xxiv. 20—22. Matt. xxiii. 37. Here is a comfortable assurance in reading their history. They died as Martyrs here, and will have their reward hereafter.

—ἐπρίσθησαν] were sawn asunder, as Isaiah by order of king Manasseh, according to the Jewish tradition. *Schöttgen* (p. 987). *Justin M.* (c. Trypho. 120). *Tertullian* (Scorpian. 8. de Patient. 13). *Delitz.* (p. 589).

—ἐπειράσθησαν] were tempted by Satan, and by allurements of pleasure and profit from persons in worldly power, as the Prophet of Judah was tempted by Jeroboam (1 Kings xiii. 7); perhaps the most trying form of Martyrdom, and requiring the most courage and faith.

This specification of temptation to apostasy from Christ would have a special pertinency to the case of the Hebrew Christians, and is very appropriate here. The word ἐπειράσθησαν has been rejected by some Editors, but is in D*, and is quoted by *Origen*; and might easily have been absorbed by ἐπρίσθησαν; and is received by *Tisch.* in his last edition.

—ἐν μηλωταῖς] in sheepskins, as some of the Prophets. (*Zech.* xiii. 4.) See *Clem. Rom.* i. 17, who applies the words to *Elijah, Elisha, and Ezekiel.*

CH. XII. 1. Τοιγαροῦν—μαρτύρων] Cp. *Clement. R.* i. 19. On the word νέφος, nimbus, for πλῆθος, multitude, see *Wetst., Lünem.*

The picture seems to be drawn from the immense multitudes of spectators which the Apostle had seen witnessing the races in the Stadium at Corinth, or in the Circus at Rome. "Totam hodie Romam Circus capit." (*Juvenal.*) Such a comparison is a favourite one with St. Paul. See on Phil. iii. 14.

—εὐπερίστατον ἁμαρτίαν] that sin which most readily besets us, and, as it were, begirds us. The word εὐπερίστατος is only found here. Its derivation from ἵστημι (to place, statuo, not sto) intimates that it is something readily placed around, so as to hem in and beset; and therefore it is rendered *circumlatens* by *Vulg.* Cp. *στατὸς ἵππος* (*Hom.* Il. v. 506): *στατὸν ὕδωρ*, stagnant water, and (what is very relevant to the Apostle's meaning) *στατὸς χιτὼν*, a long, straight, and ungirdled tunic, ὁρθοστάδιος. See *Passov.* Hence *Chrys.* here well explains the word εὐπερίστατος by εὐκόλως περισταμένη, and so the Syriac and the English Authorized Version, 'which easily besets us.' *Bp. Sanderson* (iv. 60) well renders it 'quæ nos arctè complectitur;' following *Erasmus*, 'tenaciter inherens.' Let us cast this sin off, as a garment which encumbers us in our Christian race.

μονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, ² ^b ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.

b 1 Cor. 1. 8.
Pa. 110. 1.
Luke 24. 26.
Phil. 2. 8, &c.
1 Pet. 1. 11.
ch. 1. 3, 15.
& 2. 10. & 8. 1.

³ Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογία, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

⁴ Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,

c 1 Cor. 10. 13.
ch. 10. 32—34.
d Job 5. 17.
Prov. 3. 11, 12.
Rev. 3. 19.

⁵ καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῶν ὡς υἱοῖς διαλέγεται, Τίέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

⁶ ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. ⁷ Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῶν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ;

e Deut. 8. 5.
2 Sam. 7. 14.
Prov. 13. 24.
& 19. 18.
f Pa. 73. 15.
1 Pet. 5. 9.

⁸ Εἰ δὲ χωρὶς ἐστε παιδείας, ἥς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστέ, καὶ οὐχ υἱοί.

⁹ Εἴτα τοὺς μὲν τῆς σαρκὸς ὑμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;

g Num. 16. 22.
& 27. 16.
Eccles. 12. 1, 7.
Isa. 57. 16.
Zech. 12. 1.

¹⁰ οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

¹¹ Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπη· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

h Isa. 33. 17.
James 3. 18.

The metaphor is from the act of runners laying aside their outer garments, in order to run with more expedition.

— τρέχωμεν—ἀγῶνα] let us run the race. A Pauline figure. See Gal. ii. 2; v. 7. Rom. ix. 16. Phil. ii. 16.

2. ἀφορῶντες—Ἰησοῦν] looking to Jesus. He excites them to look with the eye of Faith through the Cloud of Human Witness, and to see the Sun of Righteousness standing in splendour and glory at the Right Hand of God.

The Saints are, as it were, the Cloud of Christ's Presence, which are illumined by the beams of His brightness, and by which He will be surrounded when He comes in His glorious Majesty to judge the quick and dead.

On this text see the noble Sermon of Bp. Andrewes (ii. 158); and cp. Bp. Sanderson (i. p. 401; iv. 60).

— ἀντὶ—χαρᾶς] for the joy that was set before Him, He endured the cross. The joy which He felt in the prospect of our Salvation to be effected by His sufferings was His βραβεῖον, or Prize. Looking to it, He ran His Race, and, having finished His Course, He has now taken His seat (κεκάθικεν), where He is now enthroned,—not by the side of some human βραβεῖον, or Arbitrator of the Race, but at the Right Hand of God. Look up to Him, follow Him.

Elz. has ἐκδίωκε: but the reading of the text is far preferable as to sense, and is supported by the best authorities.

3. Ἀναλογίσασθε] On this text see Bp. Sanderson's Sermon (i. p. 401).

4. Οὐπω μέχρις αἵματος ἀντικατέστητε] Ye did not yet resist unto blood, as Christ did. Observe the aorist here, ἀντικατέστητε. Ye did not resist unto blood, as ye might have done on several occasions at Jerusalem, if ye had been animated with the courage of Martyrs; for instance, in the persecution ἐν Στεφάνῳ (Acts xi. 19. Cp. xxvi. 10. 1 Thess. ii. 14); and as the Apostle St. James, the brother of John, did (Acts xii. 1, 2); and as the other St. James, your late Bishop, did very recently. Euseb. ii. 22, 23.

It is the more requisite to bear in mind the tense and the true rendering of this verb (ἀντικατέστητε), because an argument has been built by some upon an erroneous rendering of it ("ye have not yet resisted unto blood"), as if it implied that they to whom the author writes had not been exposed to any sanguinary persecution; and that therefore this Epistle could not have been addressed to the Hebrew Christians of Palestine.

It is clear from the whole tenour of the sentence, that the writer is expostulating here with many of those whom he addresses, for their pusillanimity and lack of zeal, valour, and patience, in not encountering afflictions for the Faith. See vv. 8—12: Ye did not yet resist unto blood (when ye ought to have done so), and ye have forgotten the exhortation, &c.

5, 6. Τίέ μου—παραδέχεται] Prov. iii. 11, 12, LXX. Cp. Rev. iii. 19. Clement R. (i. 56). Augustine (iii. 2641; iv. 265. 381. 1445; v. 333. 480). Bp. Sanderson (i. 417).

7. τίς γὰρ ἐστιν υἱὸς κ.τ.λ.] for who is a son, whom his

father chasteneth not? That is,—who is really treated as a son, if his father denies him that corrective discipline, to which, as a son, he is entitled from his father?

This seems to be the true rendering of the words, and not 'what son is there?' The emphatic word is υἱὸς, as opposed to νόθος. See v. 8.

8. τῷ Πατρὶ τῶν πνευμάτων] the Father of our spirits, as distinguished from the fathers of our flesh. God is the Creator of our bodies, souls, and spirits; but He is not the Father of the carnal corruptions of our nature, which we inherit through our parents from Adam, who are therefore here called πατέρες τῆς σαρκὸς ὑμῶν, as contrasted with the πνεῦμα, or highest faculty of man. (1 Thess. v. 23.)

Some early Christian writers supposed that the human spirit is created 'toties quoties' by God; e. g. Primarius, who says, "Corpus nostrum ex semine paterno et materno conficitur, anima vero semper à Deo ex nihilo creatur." But it does not seem that the Apostle designed to express any opinion here on the question which afterwards agitated the Church in the controversies between the Advocates of Creationism and Traducianism as to the origin of the Soul. Cp. Lünemann, p. 340; and Delitz. p. 619.

The birth of which the Apostle is here speaking is the new birth, the spiritual birth which is wrought by God in the Sacrament of Baptism, of which St. John speaks, when he says, that as many as received Him (the Incarnate Word), He gave power to become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John i. 12, 13.) And John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is therefore truly said by a great English moralist and metaphysician, that "the generation, whether of plants or living creatures, is effected by that prolific virtue which is in the seed. Answerable, therefore, unto the twofold birth spoken of in the Scriptures, there is also a twofold seed. The first birth is that of the old man, by natural generation, whereby we are born the sons of Adam. The second birth is that of the new man, by spiritual regeneration, whereby we are born the sons of God. Answerably whereunto the first seed is semen Adæ, the seed of the old Adam, derived unto us by carnal propagation from our natural parents, who are therefore called the fathers of our flesh (Heb. xii. 9); together wherewith is also derived that uncleanness of corruption, which upon our first birth cleaveth so inseparably to our nature, and is the inward principle from which all the works of the flesh have their emanation. But then there is another seed, semen Dei, as St. John calleth it (1 John iii. 9), the seed of the second Adam, Jesus Christ, God blessed for ever, derived unto us by the communication of His Holy Spirit inwardly renewing us; together wherewith is also derived a measure of inherent supernatural grace, as the inward principle whence all the choice fruits of the Spirit do flow." Bp. Sanderson (i. p. 428).

3 G

1 Isa. 35. 3.
Job 4. 3, 4.
Ecclesi. 25. 25.
k Prov. 4. 26, 27.
Gal. 6. 1.

1 Rom. 12. 18.
2 Tim. 2. 22.
Matt. 5. 8.
2 Cor. 7. 1.
m 2 Cor. 6. 1.
2 Pet. 1. 10.
Deut. 29. 18.
eb. 3. 12.
Gal. 5. 12.
n Gen. 25. 33.
Eph. 5. 3.
Col. 3. 5.
1 Thess. 4. 3.
o Gen. 27. 34, &c.
p Exod. 19. 12, &c.
& 20. 18.
Deut. 5. 22.

¹² Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀν-
ορθώσατε ¹³ καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ
τὸ χῶλὸν ἐκτραπή, ἰαθῇ δὲ μᾶλλον.

¹⁴ Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμὸν, οὗ χωρὶς οὐδεὶς ὀφεί-
ται τὸν Κύριον ¹⁵ ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ μὴ
τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μανθῶσιν οἱ πολλοί·
¹⁶ μὴ τις πόρνος, ἢ βέβηλος, ὡς Ἑσαῦ, ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ
πρωτοτόκια αὐτοῦ ¹⁷ ὅστε γὰρ, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν
εὐλογίαν ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εἶρε, καίπερ μετὰ δακρύων
ἐκζητήσας αὐτήν.

¹⁸ Οὐ γὰρ προσελθύνετε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ

12, 13.] Isaiah xxxv. 3. Prov. iv. 26, LXX. Τροχιάς is properly ἕρπ (maaghal), an orbita, a road made for, and marked by, wheels; which was to be carefully followed, in order that the draught might be more easy. He returns to the metaphor drawn from the stadium, v. 1, 2. Theophyl. Here also is an argument against the Novatian heresy. Theophyl. Cp. vi. 4—6, and below, v. 17.

13—15.] These words are almost metrical. Thus καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν form an *Hexameter* verse, and οὐ χωρὶς οὐδὲς ὀφείται τὸν Κύριον—Ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ make two *Iambic* verses. Cp. John iv. 35. James i. 17. 2 Pet. ii. 22. Perhaps such musical adaptations of moral precepts were designed in order to be helps to the memory, and in order that such sayings as these might easily circulate from mouth to mouth among Christians.

16. ῥίζα πικρίας] Deut. xxix. 18, LXX. Cp. Acts viii. 23. — διὰ ταύτης] A has δι' αὐτῆς, and so *Lach.*, not *Tisch.*, ed. 1848.

— οἱ πολλοί] So A, *Lach.*, and *Tisch.*—*Elz.* omits *oi*. Thus all the printed books, and the generality of MSS.; but the famous Alexandrine, and another at Oxford, have μανθῶσιν οἱ πολλοί, *lest the many* be defiled, *the multitude*, the populace, the congregation,—which certainly is the more elegant, nay, the genuine reading, and ought to be assumed into the public editions. *Dr. Bentley* (Sermon on 5 Nov. Vol. iii. p. 246).

16. πόρνος, ἢ βέβηλος] *fornicator* or *profane*. It is noted as one of Esau's impieties, whom the Scripture hath branded as a *profane person*, that he grieved his parents in the choice of his wives. (Gen. xvi. 35; xxviii. 8.) *Bp. Sanderson* i. 38. Some of the Fathers (e.g. *Primasius*) regard those marriages as censured here in the word πόρνος.

The combination of the two words intimates the connexion of gluttony and uncleanness. Cp. *Bengel*.

— πρωτοτόκια] *the Birthright*, to which was annexed the progenitorship of the Messiah, and also the Priesthood.

Before the Priesthood of Aaron was constituted by God, the Priesthood was in the Firstborn of the family by hereditary succession. The goodly raiment which belonged to Esau, and which Rebecca took, and in which she clothed Jacob (Gen. xxvii. 15) was probably the raiment which belonged to the first-born as the Priest of the household. *Primasius*. See also *Bp. Bilson* on Perpetual Government of the Church, p. 37. *Bp. Patrick* and others, and on Job i. 4; xlii. 8; and as to Esau's raiment, compare *Blunt's* Coincidences in the Old Testament concerning the Patriarchal Church, p. 12—16.

The *Birthright*, which was a *spiritual* prerogative, is to be distinguished from the *Blessing*, which was dependent on the Father's will. See here v. 17. Gen. xxvii. 36, 37.

Esau is called βέβηλος, a *profane* person, because "he despised his birthright" (Gen. xiv. 33). And his example is here presented to the Hebrews as a warning not to despise their *Christian birthright*, and incur his doom.

17. ὅστε—αὐτῇ] *for ye know that also afterwards* (i. e. after he had sold the birthright) *when he was desirous of inheriting the blessing* (from his father) *he was rejected; for he found not any place for repentance* (i. e. for change of mind) *although he sought it diligently with tears*.

Esau is represented as a *profane* person, because he sold his birthright for the gratification of a carnal appetite. His *profaneness* consisted in bartering away his *spiritual* privileges for a mess of pottage. He said, "What profit shall this birthright do me? So he despised his birthright" (Gen. xxvi. 31—34). We hear of no remorse on his part at the time when he was guilty of this act of spiritual profaneness.

It was not till afterwards, when he found that this loss of a

spiritual privilege involved a *temporal* loss, that he grieved over it. As long as he regarded it as purely spiritual, he was careless about it. But when he found that his brother Jacob, to whom he had sold his birthright, had presented himself as *the firstborn* to Isaac (Gen. xxvii. 19), and in the assumed character of the firstborn had obtained the blessing from Isaac, and that Isaac declared "that he should be blessed," then Esau "cried with an exceeding bitter cry" (Gen. xxvii. 33, 34). When he heard that the blessing had conveyed to Jacob the *temporal* dominion and lordship over himself, and superabundance of wealth "in corn and wine," then he "lifted up his voice and wept." Then, but not till then, Esau rued what he had done in selling his birthright. Then, but not till then, he would have changed his mind with respect to his birthright, because he was desirous (θέλων) to inherit the temporal blessing (εὐλογίαν) that was annexed to the birthright; then he would have revoked the sale.

But it was now too late. The door of repentance was shut; the place of change of mind could no longer be found; the day of Retribution was come. God punished him for his profaneness in selling his birthright, and would not now allow him to change his mind (μετανοεῖν) in that respect. He had said, "What shall this birthright profit me?" He had despised it. He now regretted the sale, but it was only because it entailed temporal loss to himself, and conveyed secular supremacy to his brother. And even then, though he sought for a change of mind, as to the past sale, yet he was not truly contrite in heart. His grief was 'dolor amissi,' but not 'dolor admisi.' It was 'dolor ob peccatum peccati, non ob peccatum.' His tears were not shed for his sin, but for his suffering. They were like those of Cain: not shed for his offence, but for its penalty. They were not like the tears of Peter, but of Judas (see Matt. xxvi. 75; xxvii. 3). They were tears of a worldly sorrow that worketh death (2 Cor. vii. 10); They were tears of envy and rage, of malice and revenge against his brother, who had been blessed by God, and whose death Esau was plotting, and whose blood he desired to shed while he was shedding tears, in order that he might recover by murder what he had lost by profaneness, and what God had given to Jacob by the voice of his father Isaac.

Therefore Esau was not really penitent at all. And he was rejected by God, executing retribution upon him by the instrumentality of his father, Isaac.

Thus interpreted, this passage affords no countenance to the Novatian heresy (cp. *Theodoret* here, and see above on vi. 4—10); nor is there any ground for the more constrained interpretation adopted by some learned expositors in recent times, who suppose μετάνοιαν to mean "change of purpose in the mind of Isaac."

The sentence, rightly understood, contains a solemn warning to the Hebrews, as showing the sin and danger of despising their *Christian Birthright*, which, when it is too late, they may in vain desire to recover; and as inculcating the necessity of Repentance on their part, and as also pointing out the hollowness and futility of mere worldly sorrow; and as describing the true nature of that Repentance, by which alone they might be reconciled to God. It also coheres harmoniously with the sentences which follow, in which the Apostle exhorts to Repentance, by considerations of the excellency of the Gospel, and of the love of God manifested therein to all who are truly penitent.

18. Οὐ γὰρ] Ye are not like Esau, who did not find any place for Repentance, as to the sale of his Birthright. Ye have not come to a mountain that is only felt for in the dark with the hands of men who are blinded by clouds and darkness, like that awful gloom which enveloped Mount Sinai, when the Law was given from it. Cp. Acts xvii. 27, ζῆτεῖν τὸν Θεόν, εἰ ἔρα ψηλαφῆσαι αὐτὸν, καὶ εὐρεῖν, and the uses of the word ψηλαφῆσαι

καὶ ζόφῳ καὶ θυέλλῃ, ¹⁹ καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, ²⁰ οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Ἐὰν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, ²¹ καὶ οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ ἔντρομος.

²² Ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, ²³ πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, ²⁴ καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττον λαλοῦντι παρὰ τὸν Ἀβελ.

²⁵ Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, ²⁶ οὐ ἢ φωνῇ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. ²⁷ Τὸ δὲ ἐτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

²⁸ Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδούσης καὶ εὐλαβείας· ²⁹ καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. ¹ Ἡ φιλαδελφία μενέτω· ² τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαβόν τινες ξενίσαντες ἀγγέλους. ³ Μιμησθε τῶν δεσμίῳ ὡς συνδεδεμένοι τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. ⁴ Τίμιος ὁ γάμος ἐν

q Exod. 20. 19.
Deut. 5. 5, 25.
& 18. 16.
r Exod. 19. 18.

s Gal. 4. 26.
Rev. 8. 12.
& 21. 2, 10.
Phil. 8. 20.
Deut. 32. 2.
Jude 14.
t Luke 10. 20.
Gen. 18. 25.
ch. 11. 40.
Phil. 8. 12.
u Gen. 4. 10.
Exod. 24. 8.
1 Tim. 2. 5.
ch. 8. 6. & 9. 15.
& 10. 22. & 11. 4.
1 Pet. 1. 2.
v ch. 2. 2, 3.
& 10. 28, 29.
x Hag. 2. 6.
ver. 19.
y Ps. 102. 27.
Matt. 24. 35.
2 Pet. 3. 10.
z 1 Pet. 2. 5.
ss Deut. 4. 24.
Isa. 66. 15.
Ps. 97. 3.
a Rom. 12. 10.
Eph. 4. 3.
1 Pet. 1. 22.
& 2. 17. & 3. 8.
& 4. 8.
b Gen. 18. 1.
& 19. 1.
Rom. 12. 13.
1 Pet. 4. 9.
c Matt. 25. 26.
Rom. 12. 15.
Col. 4. 18.
1 Pet. 3. 8.

by the LXX in Gen. xxvii. 12. 21. Deut. xxviii. 29. Judg. xvi. 26. Isa. lix. 10, the best illustrations of this text.

St. Paul especially had personally realized the meaning of this word *ψηλαφᾶν*, when he was struck with blindness, and was led by the hand of others (Acts ix. 8, 9), and when he saw Elymas the sorcerer also suddenly smitten with blindness, and seeking some to lead him by the hand. (Acts xiii. 11.)

Ye are not come to a mountain that is felt-for by the hands of men groping their way in a mist;

But ye have come to the noonday light, and Evangelical sunshine of Mount Zion, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling which cleanses you from your sins. Ye are therefore not like Esau. Ye may find the place of Repentance. Ye have been brought to it in the Gospel. The door of Repentance is opened to you by Jesus, the Mediator of the New Covenant. It is sprinkled by His Blood. Therefore do not turn away from it, or ye may incur his doom.

On the present participle *ψηλαφῶντες*, see Winer, § 45, p. 307, who compares τὰ βλεπόμενα, xi. 3.

For a similar comparison of the circumstances of the delivery of the two Covenants, see Justin M. c. Tryphon. c. 67. For ζόφῳ, the reading of A, C, D*, Elz. has σκότῳ.

20. τὸ διαστελλόμενον] that which was being commanded. Observe the present tense; referring to the awful circumstance which accompanied the delivery, and inspired the dread here described. Cp. φανταζόμενον, that which was appearing, v. 21.

After λιθοβοληθήσεται, Elz. adds ἢ βολῇ κατατοξευθήσεται—not in the best MSS.

22. προσεληλύθατε] ye have come—so much greater are your privileges than theirs. You have come to Mount Zion; they were like blind men groping for Mount Sinai. Even Moses, their Mediator, was smitten with fear and trembling. But your Mediator is Jesus, the true Joshua, the Everlasting Saviour, the Son of God, and He has ascended the Mountain of God, and has called you to Himself, to that heavenly Rest which was typified by the Earthly Canaan, and which He has purchased for you by His own Blood.

23. ἐκκλησίᾳ πρωτοτόκων] the Church of the Firstborn—the true Firstborn. He continues the reference to Esau, the elder brother according to the flesh, who was rejected for his own profaneness and impenitence. You have come to the Church of the Firstborn, made so by their adoption into Christ, the Only-Begotten Son of the Father (cp. i. 6. Gal. iv. 7. Rom. viii. 16. 29), and the First-Begotten from the Dead. (Col. i. 18. Rev. i. 5.)

—πνεύμασι δικαίων] the spirits of Just men made perfect by

faith in Christ. The spirits of those who have been engrafted in Christ, and have continued steadfastly in His mystical Body, are not separated from it by Death, which severed their spirits from their own mortal bodies; Death cannot pluck them out of His hand. Their bodies are resting in the grave till the sound of the last trumpet, and the day of Resurrection; but their spirits are in Paradise, and hold converse with each other there, and communicate with the blessed company of all faithful people, who are united together in the Communion of Saints. Here is a joyful assurance of the blessed state of the Souls of the Just, in the interval between Death and Resurrection. See above on 1 Thess. iv. 16, and on Luke xxiii. 43. Cp. Bp. Pearson on the Creed, Art. ix. p. 664.

24. αἵματι—Ἀβελ] The blood of Abel cried from the ground for vengeance against his murderer. The blood of Christ cries for pardon for you to God. Theophyl.

25. μετὰ αἰδούσης καὶ εὐλαβείας] Some Editors (Lach., Bleek, Tisch., Lün.) have μ. εὐλαβείας καὶ δέους. But αἰδούσης is found in D***, I, K, M, and the Peschito, and is not so likely as δέους to have been inserted by the copyists.

29. πῦρ καταναλίσκον] a consuming fire: from Deut. iv. 24, LXX.

CH. XIII. 2. ἔλαβόν τινες ξενίσαντες ἀγγέλους] some entertained Angels unawares. As Abraham, Gen. xviii. 2, Lot, Gen. xix. 1. "Qui scis an Deum suscipias, cum hospitem putas? sic enim scriptum est in Evangelio, dicente Domino Jesu, Hospes eram, et collegistis Me." Matt. xxv. 35. Ambrose, de Abraham 5. A Lapide.

There seems to be a paronomasia in ἔλαβον and μὴ ἐπιλανθάνεσθε—a common figure with St. Paul, especially at the close of his Epistles. See above, Rom. xii. 3, and 13, 14, note.

4. Τίμιος ὁ γάμος ἐν παντί] marriage is honourable in all, i. e. in all respects (see v. 18. Col. i. 18. Titus ii. 9), as well as in all persons, as Theophyl. explains it, μὴ ἐν τούτῳ τῷ μέρει τίμιος, ἐν ἅλλῳ δ' οὐ, ἀλλ' ὅλος δι' ὅλου: and he says also, ἐν παντί, μὴ ἐν τοῖς προβεβηκόσι μόνον: so that the sense is, Marriage is honourable in all places, times, and persons. Cp. the Arabic and Ethiopic versions; the former rendering it in all respects, the latter every where. Marriage is altogether honourable. Honourable it is, on account of its institution by God in Paradise (Gen. ii. 22). Honourable, on account of its consecration by Christ (Eph. v. 22—33). Honourable, as a remedy against fornication. (1 Cor. vii. 2. 1 Tim. v. 14.) Honourable, as the appointed means for the procreation of children, and for the peopling of Heaven with saints.

d Exod. 23. 8.
Deut. 16. 19.
e 31. 6, 8.
1 Chron. 28. 20.
Josh. 1. 5.
Prov. 15. 16.
Matt. 6. 25, 34.
Phil. 4. 11.
1 Tim. 6. 6, &c.
e Pa. 58. 4, 11, 12.
e 118. 6.
f ver. 17.
ch. 6. 12.
g Eph. 4. 14.
e 5. 4.
1 John 4. 1.
Rom. 14. 17.
Col. 2. 8, 16.
1 Tim. 4. 3.
h 1 Cor. 9. 13.
e 10. 18.

πάσι καὶ ἡ κοίτη ἀμίαντος· πόρους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. ^δ Ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παρούσιν, αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω, ^ε ὥστε θαρρύνοντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

⁷ Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῶν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς μιμείσθε τὴν πίσυν.

⁸ Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. ⁹ Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

¹⁰ Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ

By the word 'honourable' he delivers a protest against those Judaizing teachers, who stigmatized Marriage as 'dishonourable,' and asserts its proper office in the keeping of the body in sanctification and honour, τιμή. See on 1 Thess. iv. 4, and on 1 Tim. iv. 3. Col. ii. 23. Cp. Greg. Nazians. Hom. xxxvii. p. 651, on Marriage.

— καὶ ἡ κοίτη ἀμίαντος] Non pollutus adulterio, neque libidine.

Hæc autem dicuntur ab Apostolo contra eos, qui vel Nuptias damnabant tanquam à Diabolo confatas, vel honestum matrimonii usum conjugatis interdicebant (cf. 1 Tim. iv. 3. 1 Cor. vii. 5) vel matrimonii vinculum divortio temerè dirumpabant. Cf. Matt. xix. 3. 10.

^δ. Ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παρούσιν] Your behaviour without love of money: being content with your lot. Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκοῦμενοι. Clem. R. i. 2.

A remarkable syntax:

This passage generally, xiii. 1—6, and this clause in it, are very characteristic of St. Paul, and affords evidence of the Pauline origin of the Epistle.

Dr. Barrow has the following just remark at the commencement of one of his Sermons (Serm. vi. On the Duty of Prayer, i. p. 69, ed. 1683). "It is," he says, "the manner of St. Paul in his Epistles, after that he hath discussed some main points of doctrine or discipline, to propose several good advices and rules, in the observance whereof the life of Christian practice doth consist. So that he thereby hath furnished us with so rich a variety of moral and spiritual precepts concerning special matters, subordinate to the general Rules of Piety and Virtue, that out of them might well be compiled a Body of Ethics, or system of precepts *de officiis*, in truth and completeness far exceeding those which any Philosophy hath been able to devise or deliver. These he rangeth not in any formal method, nor linketh together with strict connexion, but freely scattereth them, as from his mind (as out of a fertile soil, impregnated with all seeds of wisdom and goodness) they did haply spring up, or as they were suggested by that Holy Spirit, which continually guided and governed him."

Such are the words of Dr. Barrow. For an example of this truth, it may suffice to refer to the ethical conclusion of St. Paul's great dogmatic Epistle, the Epistle to the Romans. At the close of its eleventh chapter, he passes from the region of spiritual doctrine, and (to adopt Dr. Barrow's figure) begins to sow the precepts of moral practice.

And now, in the structure of the present Epistle, we find precisely the same thing done. The Author has passed from doctrine to practice; the seed sown here is very much the same as in the Epistle to the Romans, and the manner of sowing it is the same. The latter parts of these two Epistles are like two gardens cultivated by the same hand.

There is also a peculiar characteristic of diction in both. In the Epistle to the Romans we read, *Let love be without dissimulation, abhor that which is evil, cleave to that which is good*. These words stand thus in our English Version, and there is nothing remarkable in such an English construction. But the construction of the original is very remarkable: ἡ ἀγάπη ἀνυπόκριτος, ἀποστνγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. Here we have two *nominatives absolute*; and what is more remarkable, we have a *noun feminine nominative absolute* (ἡ ἀγάπη ἀνυπόκριτος) branching out suddenly into a *participle masculine nominative absolute* (ἀποστνγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ). Scarcely another instance of this construction can be found in the New Testament, except in one place. And that is the parallel practical portion at the close of the present Epistle to the Hebrews (Heb. xiii. 5), where we read ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παρούσιν.

Nor is this all. If we turn back to the passage in the Epistle

to the Romans, we find that the precept, being joined on as it were by stalks and branches with other similar precepts, has its root in a text of Holy Scripture,—For it is written, Vengeance is mine, I will repay, saith the Lord (Rom. xii. 19). So the precept here, *Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee*.

Not only, therefore, is the seed sown, and the manner of sowing, in the Epistle to the Hebrews, very like that of St. Paul, in his Epistle to the Romans, but there is a similar mode of grafting also in the one and the other; whence we may infer, that, to the Hebrews also the Apostle St. Paul might have said, *Ye are God's husbandry; we are labourers together with Him: I have planted, and God hath given the increase*. (1 Cor. iii. 6. 9.)

^δ, ^ε. Οὐ μὴ σε ἀνῶ—ἀνῶςτος] Deut. xxi. 8. Pa. cxviii. 6, LXX. τί = Hebr. πῶ, what? a direct question.

⁷. Μνημονεύετε τῶν ἡγουμένων] Remember your spiritual guides. In bidding them to remember them, and to consider the end of their conversation, he is referring to those who had died for Christ at Jerusalem, particularly to St. Stephen, the first Martyr, and to his preaching (Acts vii. 1—60), and to St. James, the first Martyr-Apostle (Acts xii. 1, 2), and to St. James, their first Bishop, whose memory might well be revered by St. Paul, because the death of St. James was a consequence of St. Paul's own deliverance from the Jews, about three years (as is probable) before the date of this Epistle. See Euseb. ii. 23.

⁸. Ἰησοῦς Χριστὸς κ.τ.λ.] Jesus Christ always the same—not changeable, like the Law.

— μὴ παραφέρεσθε] be not carried aside. So the best MSS. — *Elz.* has περιφέρεσθε.

⁹. οὐ βρώμασιν] not by meats; of the Levitical Law (see ix. 10. 1 Cor. viii. 8); and of the Levitical sacrifices.

— οὐκ ὠφελήθησαν] they were not profited by feeding on the Levitical sacrifices, who walked in them, and did not look by faith for something beyond them. See ix. 9. The true worshippers under the Law did not walk in them, but they travelled by them and through them toward a spiritual home in Christ.

¹⁰. θυσιαστήριον] an Altar. Cp. Ignat. Eph. 5. Trall. 7.

We have an Altar of bloodless and rational sacrifices. Eusebius (Dem. Ev. 1, c. 6).

This text is important, in regard to the use of the name Altar in the Christian Church.

They which honour the Law as an image of the wisdom of God Himself, are notwithstanding to know that the same had an end in Christ. But what? Was the Law so abolished with Christ, that after His Ascension the office of Priests became immediately wicked, and the very name hateful, as importing the exercise of an ungodly function? No, as long as the glory of the Temple continued, and till the time of that final desolation was accomplished, the very Christian Jews did continue with their sacrifices and other parts of Legal service. That very law, therefore, which our Saviour was to abolish, did not so soon become unlawful to be observed, as some imagine; nor was it afterwards unlawful so far, that the very name of Altar, of Priest, of Sacrifice itself, should be banished out of the world. For though God do now hate sacrifice, whether it be heathenish or Jewish, so that we cannot have the same things which they had but with impiety, yet unless there be some greater let than the only evacuation of the Law of Moses, the names themselves may (I hope) be retained without sin, in respect of that proportion which things established by our Saviour have unto them which by Him are abrogated. And so throughout all the writings of the ancient Fathers we see that the words which were, do continue; the only difference is, that whereas before they had a literal, they now have a metaphorical use, and are as so many notes of remembrance unto us, that what they did signify in the letter is accomplished in the truth. Hooker, IV. x. 10.

λατρεύοντες. ¹¹ Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια
διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.
¹² Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης
ἔπαθε. ¹³ Τοῖνυν ἐξερχόμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμόν
αὐτοῦ φέροντες, ¹⁴ οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν
ἐπιζητούμεν. ¹⁵ Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ
Θεῷ, τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. ¹⁶ Τῆς δὲ
εἰποῦτας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται
ὁ Θεός.

i Exod. 29. 14.
Lev. 4. 12, 21.
& 6. 30. & 16. 27.
Num. 19. 3.
k John 19. 17, 18.
Acts 7. 58.
l ch. 11. 26.
Acts 5. 41.
m Mic. 2. 10.
Phil. 3. 20.
ch. 11. 10, 16.
n Lev. 7. 12.
Ps. 50. 23.
& 51. 19.
Hos. 14. 2.
Eph. 5. 20.
1 Pt. 2. 5.
o 2 Cor. 9. 12.
Phil. 4. 18.

The following words are from *Bp. Andrewes* (Vol. v. p. 66, on the names of *Altar, Priest, &c.*):—

The Church of Rome hath her imaginations,—
First, in that she many times celebrateth this mystery of the Eucharist, *sine fractione*, 'without any breaking of bread' at all. Whereas, as hath been showed out of the tenth chapter of the first of Corinthians, the eighteenth verse, it is of the nature of an Eucharist or *peace-offering* (compare Lev. iii. 3; vii. 15), which was never offered, but it was eaten, that both there may be a representation of the memory of that sacrifice, and together an application to each person, by partaking it.

Secondly, in that the Church of Rome hath indeed no 'breaking of bread' at all. For it being broken ever after it is consecrated, there is with them no bread remaining to break; and the body of Christ is now impossible, and cannot be broken; so that they are fain to say they break accidents, and indeed they well know not what. Contrary to St. Luke (Acts xx. 7; ii. 46), who calleth it *fractionem panis*, and to St. Paul, who saith, *Panis quem frangimus* (1 Cor. x. 16).

As these are their imaginations, so we want not ours.

For many among us fancy only a sacrament in this action, and look strange at the mention of a sacrifice; whereas we not only use it as a nourishment spiritual, as that it is too, but as a mean also to renew a "covenant" with God by virtue of that "Sacrifice," as the Psalmist speaketh (Ps. l. 5). So our Saviour Christ in the institution telleth us (Luke xxii. 20), and the Apostle (Heb. xiii. 10). And the old writers use no less the word sacrifice than sacrament, altar than table, offer than eat; but both indifferently, to show there is both.

And again, too, that to a many with us it is indeed so *fractio panis*, as it is that only, and nothing beside; whereas the "bread which we break is the partaking of Christ's" true body (1 Cor. x. 16), and not of a sign, figure, or remembrance of it. For the Church hath ever believed a true fruition of the true body of Christ in that Sacrament. *Bp. Andrewes*.

The title of *priest*, although it did (as most certainly it doth not) properly and primarily signify a Jewish sacrificer (or slaughtering of beasts) doth yet nowise deserve that reproach, which is by some inconsiderately (not to say profanely), upon that mistaken ground commonly cast upon it; since the Holy Scripture itself, we see, doth here (Ps. cxxiii. 16) even in that sense (most obnoxious to exception) ascribe it to the *Christian pastors*. And so likewise doth the Prophet Isaiah, *And I will also take of them for Priests and for Levites, saith the Lord* (Isa. lvi. 21), speaking (as the context plainly declares) of the *Gentiles*, which should be converted and aggregated to God's Church. And the prophet Jeremiah, *Neither shall the Priests the Levites want a man before me to offer burnt-offerings, and to do sacrifice continually* (Jer. xxxiii. 18). Which prophecy also evidently concerns the same time and state of things, of which the Prophet Malachi thus foretels: *For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering* (Mal. i. 11). It were desirable, therefore, that men would better consider, before they entertain such groundless offences, or pass so uncharitable censures upon either words, or persons, or things. *Dr. Barrow* (Sermons i. p. 267).

Question. What think you of the names *Sacrifice, Altar, and Priest*?

Answer. The ancient Churches used them all, without exception from any Christian that ever I heard of. As the bread is justly called *Christ's body*, as signifying it, so the action described was of old called a *sacrifice*, as representing and commemorating it. And it is no more improper than calling our bodies, and our alma, and our prayers, sacrifices. And the naming of the table an altar, as related to this representative sacrifice, is no more improper than the other.

"We have an altar whereof they have no right to eat" (Heb. xiii. 10) seems plainly to mean the sacramental com-

munion; and the Revelation (vi. 9; viii. 3. 5; xvi. 7, &c.) uses that word. *Richard Baxter* (in *Christian Institutes*, i. p. 304).

Christians have an Altar whereof they partake . . . Christ performed His Sacrifice, in the active and transient sense, once for all, upon the Cross. He distributes it daily, in the passive and abiding sense of it, to all His true Servants, to every faithful Communicant. His Table here below is a secondary Altar in two views; first, on the score of our own Sacrifices of *Prayers, Praises, Souls, and Bodies*, which we offer up from thence; secondly, as it is the Seat of the consecrated Elements, that is, of the Body and Blood of Christ, that is, of the grand Sacrifice symbolically represented and exhibited, and spiritually there received,—received by and with the Signs bearing the Name of the Things. *Dr. Waterland* (*Distinctions of Sacrifice*, p. 69, ed. 1740).

—οἱ τῇ σκηνῇ λατρεύοντες] those who serve the Tabernacle, the Levitical Priests; those who remain within the Tabernacle, and do not go out of the camp to Jesus, Who is the true sacrifice. See v. 12.

He uses the word *σκηνή*, Tabernacle, and studiously avoids, for obvious reasons, the word *Temple*. It is remarkable that neither the word *λεβὼν* nor *ναὸς* occur once in this Epistle. The word *σκηνή* occurs nine times.

10—18.] The sense of these verses, which will be best considered collectively, is as follows: We Christians are charged by the Jews with having no Altar. But this is not true. Far from it. We have an Altar in a far higher and more glorious sense than they have. We have an Altar, of which they have no right to eat who remain within the confines of the Levitical Tabernacle, and do not go out of the camp to Jesus, the true Sacrifice; that is, who continue as Jews within the narrow precincts of the Levitical Law, and do not go forth as Christians to the larger liberty of the Gospel.

This great truth (says the Apostle) was prefigured even by the Levitical Law itself. For the bodies of the sacrifices, whose blood was brought into the Holy Place, were not to be eaten within the Tabernacle, but were to be utterly consumed with fire outside the camp. See Lev. vi. 30; ix. 11; xvi. 27. Or, if τὰ ἅγια means here the Holiest of all (as ix. 8. 12. 24. 25; x. 19), the same was equally true. See Lev. xvi. 27, 28.

These Levitical Sacrifices for sin (πρὸς ἁμαρτίας), or sin-offerings, were figures of the One True Sacrifice offered by Christ, Who, as our Priest, offered Himself as our Victim, slain for the sins of the whole world without the Camp, being crucified on Calvary without the city walls (see Matt. xxvii. 32); and Who, also, as our Priest, entered once for all into the true Holy of Holies with His own Blood. See above, ix. 8. 12. 25.

The Altar on which the sacrifice, typified by all other sacrifices, was offered, is the Cross of Christ on Calvary. There He offered Himself once for all; and thence He carried His own Blood within the Veil into the Heavenly Holy of Holies, and there He is ever pleading for us, as our High Priest, the all-prevailing efficacy of that sacrifice offered once for all.

They, therefore, who linger within the courts of the Levitical Law, and do not go forth to Calvary, they have no part in the true Altar, and in the true sacrifice.

But let us take up our Cross (v. 8), and follow Christ. Let us go forth from the Tabernacle, and from the Camp to Calvary. Let us go forth from the Altar of Aaron to that of Christ. Let us go forth from the earthly and perishable City, and ascend by faith to the heavenly and eternal (v. 14). Let us go forth from the region of Levitical shadows to the substantial blessings of the Gospel. *Theodoret*.

But what is our Altar? and what are its sacrifices?

The Apostle answers this question in vv. 15, 16.

We Christians do not partake thereof of carnal meats and drinks, like those who serve the Tabernacle, and who, resting upon those shadowy ordinances, were not profited by them (v. 9). But yet we have an Altar at which we feed (v. 10), the Altar as

p Ezek. 3. 17.
& 33. 2, 7.
Phil. 2. 29.
1 Thess. 5. 12.
1 Tim. 5. 17.
ver. 7.
q Rom. 15. 30.
1 Thess. 5. 25.
Acts 23. 1.
r Philom. 22.
s Isa. 40. 11.
Ezek. 34. 23.
Zech. 9. 11.
John 10. 11.
1 Pet. 2. 25.
& 5. 4.
t 2 Thess. 2. 17.
1 Pet. 5. 10.
Phil. 2. 13.

17 ^p Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἄλυσιτελὲς γὰρ ὑμῶν τοῦτο.

18 ^q Προσεύχεσθε περὶ ἡμῶν πειθόμεθα γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. 19 ^r Περισσότερας δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 ^s Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἱματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 ^t καταρτίσαι

which we partake of Christ's body and blood. (*Theophyl.*, *Primasius*.) We are nourished there by divine grace, and are conformed thereby in our hearts (v. 9). We are more privileged than our fathers ever were. Not even the priests were permitted to taste their own offerings; but we are permitted and invited to feed on ours. *Chrys.*

We do not slay bloody Victims, as they do, but we there offer perpetually the sacrifice of praise to God through Christ. We do not there offer the produce merely of our corn and wine, but we offer the fruit of our lips (Hos. xiv. 2, as paraphrased for Greek readers by the LXX), praising His holy Name. We there offer alms to God through Christ. For with such sacrifices God is well pleased. Cp. Rom. xii. 1, where St. Paul says, I beseech you to present your bodies a living sacrifice, well pleasing to God. On *καυώρια*, see Gal. vi. 6. 2 Cor. viii. 4. Phil. iv. 15.

Compare also St. Peter's language: To Whom, coming as a living Stone, ye also as lively stones are being built up a spiritual house, a Holy Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 1 Pet. ii. 5.

On this subject of spiritual sacrifices, see *Mede* on the Christian Sacrifice; *Waterland's* Charge on Distinction of Sacrifice, § 10; and the authorities in *Suicer*, v. *θυσία*.

On this passage it may be observed—

(1) That if the Apostle had supposed that Christ's Body and Blood is offered as a sacrifice on the Christian Altar on earth, he would not surely have omitted to say so, in describing the Christian Altar and the Christian sacrifice.

(2) That he does speak of a right to eat at this Altar; not to eat carnally (v. 9), but in the heart, and for growth in grace (v. 9).

(3) That he has fully described elsewhere what that eating at the Christian Altar is. 1 Cor. x. 16; xi. 24.

(4) That he has also said, that therein we declare, announce (*καταγγέλλομεν*) the Lord's Death as an act already done; an expression inconsistent with the notion that we ourselves do that act, either by repetition or by continuation. (1 Cor. xi. 26.) Cp. above on Heb. x. 12.

St. Paul exhorts us to offer our bodies a living sacrifice, holy and well pleasing to God, which is our rational worship. (Rom. xii. 1.) And, again, let us offer the sacrifice of praise, that is, the fruit of our lips. These offerings, indeed, are not according to the Levitical Law, the hand-writing of which has been taken away by our Lord (Col. ii. 14), but they are according to the Spirit; for we must worship God in spirit and in truth. (John iv. 23.) Wherefore, the Offering of the Eucharist is not carnal, but spiritual, and therefore pure. For we offer to God the Bread and the Cup of Blessing, giving Thanks to Him for that He commanded the earth to bring forth these fruits for our nourishment. And then, when we have made this offering, we invoke the Holy Spirit, in order that He would exhibit (*ἀποφύη*) this sacrifice and this bread to be the body of Christ, and the cup to be the blood of Christ, in order that they who have partaken of these symbols (*τῶν ἀντικτύπων*, cp. above, ix. 24) may receive remission of sins, and everlasting life. They, therefore, who bring these offerings in commemoration of the Lord, do not consent to the dogmas of the Jews, but, worshipping spiritually, shall be called the children of wisdom. *S. Irenæus* (fr. ii. ed. *Pfaff*, Lug. Bat. 1743, p. 26). See above, x. 12.

17. Πείθεσθε τοῖς ἡγουμένοις] Obey your spiritual guides, and submit yourselves. A precept which seems to show, that the Author of this Epistle had not undertaken the task of writing it without the approval of their Pastors. He who gives this direction to others, would certainly have complied with it himself. Perhaps he wrote the Epistle at their desire. Cp. v. 24.

The Writer of this Epistle appears to be very studious of showing his affection and deference to the Clergy of the Church at Jerusalem. See also below, v. 24.

This was what might be specially expected from St. Paul, for reasons which will be specified in the note on that verse. Besides, since he was the Apostle of the Gentiles, it might, per-

haps, be objected by some of his adversaries (overlooking his claims to address the Hebrews, see *Introduction*, p. 360), that in writing to the Church at Jerusalem he was intruding into a province that did not belong to him. He might, therefore, be reasonably very desirous to obviate this objection, and to make all men understand that he was on terms of entire friendship with the Clergy of Jerusalem, and that, in writing to the Hebrew Christians there, he acted with their cognizance and concurrence.

On the succession of Bishops at Jerusalem after James, the brother of our Lord, see *Euseb.* iv. 5. He says, that from James to the siege by Hadrian there were fifteen in number, *ὅς τις πάντας Ἑβραίου φασὶν ὄντας . . . συνεστάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν Ἐκκλησίαν ἐξ Ἑβραίων πιστῶν*,—a passage which illustrates the title of this Epistle.

On the duty prescribed in this text, see *Dr. Barrow's* admirable Sermons, iii. p. 107—169, entitled "Of Obedience to our Spiritual Guides and Governors."

18. πειθόμεθα] So the best MSS.—*Elz.* *πειθόμεθα*.

—καλὴν συνείδησιν ἔχομεν] we have a good conscience. This apologetic declaration was a very suitable one for St. Paul to make, when addressing himself, as here, to Hebrews, and may be compared with his language in Acts xxiii. 1; xxiv. 16. After his apprehension by Jews at Jerusalem (Acts xxi. 28), and his consequent imprisonment at Cæsarea and at Rome, he might well speak thus in self-defence. But such words as these would not have sounded well in the mouth of one who had not been accused, and who was not well known as an accused person to those whom he addressed. Therefore, here is another evidence in favour of the opinion which ascribes this Epistle to St. Paul.

19. ἵνα τάχιον ἀποκατασταθῶ ὑμῖν] that I may be restored to you more speedily. Another characteristic trait of St. Paul. The author of the Epistle expresses his desire of being restored to Jerusalem. He had, therefore, been formerly in that city; and (as the word here used appears to intimate) had been taken away from it, and taken away from it under such circumstances as made him desire to be restored to it. This was the case with St. Paul. He had been taken away from Jerusalem to Rome as a prisoner and a malefactor. How natural, therefore, was it that he should desire to be restored to it, in order that his innocence might be publicly manifested to the Jews and Christians there! Cp. v. 23.

If this reasoning is correct, then we are led by it to determine the date of the Epistle. He is now at liberty, for he speaks of coming to Jerusalem. He had been released from the imprisonment which began at Jerusalem, was continued for two years at Cæsarea, and for two years more at Rome. Then he was acquitted and released; and he might well wish then to be restored as innocent to Jerusalem. Therefore the date of the Epistle cannot be earlier than A.D. 63, and was probably A.D. 64 or 65. See above, *Introduction*, p. 366.

20. Ὁ δὲ Θεὸς τῆς εἰρήνης] This prayer seems to be suggested by what precedes.

He had desired them to pray to God, that he himself might be restored to them. He had been sent a prisoner to Rome, but God could restore him. He could restore the Apostle, the Christian Pastor, to Jerusalem. Such a restoration of St. Paul to Jerusalem, after so long an imprisonment caused by the Jews, would be like a resurrection from the dead. But God could effect it. He had brought again from the dead the great Shepherd, through the blood-shedding of the Everlasting Covenant (Matt. xxvi. 28), not like the blood of the temporary Levitical Covenant, with which the Jewish High Priest went in often into the earthly Oracle, but through the blood of the Covenant which will last for ever. He had led Him, through the blood shed once for all, with which the True High Priest, the Great Shepherd, Who laid down His Life for the sheep (John x. 11), has entered once for all into the true Holy of Holies in the heavenly Jerusalem. Whether, therefore, He think fit to restore me to you or not, He can protect you, though I am absent from you.

On this text, see *Ep. Andrewes'* Sermon. iii. 80.

ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

²² Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. ²³ Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. ²⁴ Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ²⁵ ἡ χάρις μετὰ πάντων ὑμῶν ἀμήν.

²¹ τὸ εὐάρεστον] *that which is well pleasing to God.* A Pauline precept. See Rom. xii. 2. Eph. v. 10.

²² Παρακαλῶ—ἀνέχεσθε τ. λ. τ. π.] *I beseech you, brethren, suffer the word of exhortation.* The Author craves forbearance and indulgence for himself. How is this, when he was enabled to write in such a sublime strain of heavenly eloquence as pervades this Epistle? Should such a writer apologize for himself? Yes; if the writer is *St. Paul*, he may well do so. For he had been a persecutor of the saints at Jerusalem, and he was regarded as a renegade by the Jews; and he had been arrested as a malefactor at Jerusalem, and had been sent a prisoner to Rome. Besides, he was the Apostle of the *Gentiles*; and it might be alleged by some that in writing to the *Hebrews* he was usurping what did not belong to him but to others. (Cp. v. 17.)

— διὰ βραχέων] *in few words*; "*paucis pro copiâ rerum et argumenti dignitate*" (Bengel).

²³ Γινώσκετε] *Know ye*; imperative. Syriac, Vulgate, Bengel, Lünemann, Delitz.

— τὸν ἀδελφὸν ἡμῶν Τιμόθεον] *our brother Timothy.* This sentence also seems to point to *St. Paul* as the Author of the Epistle. (Cp. *Bp. Pearson*, *Minor Works*, ii. 359.) Timothy was *St. Paul's* fellow-labourer from the time of his second missionary journey (Acts xvi. 1) even to his death; and *St. Paul* calls Timothy *his brother* in various places of the Epistles (1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1). ἡμῶν is omitted by *Elz.*, but is found in A, C, D*, M, and the Versions generally, and is received by *Lach.*, *Bleek*, *De Wette*, *Lünemann*, *Delitz.* The *Hebrew Christians* would be well affected to Timothy because he was circumcised. *Theophyl.*

— ἀπολελυμένον] *been set at liberty.* This is evidently the true sense of the word—and not '*sent away*,' as it has been rendered by some. The passive voice does indeed sometimes signify to be *sent away*, to *depart*, but only when this sense is made perfectly clear by the context (see Acts iv. 23; xv. 30); but when it is placed absolutely, as here, it signifies *to be released*. See Acts xxvi. 32.

— ἐὰν τάχιον ἔρχηται] *if he comes more quickly than may possibly be the case.* On this elliptical use of the comparative τάχιον, see on Acts xiv. 10. 2 Tim. i. 18.

Timothy was probably with *St. Paul* when he was arrested at Jerusalem (cp. Acts xx. 4), and it was natural that both of them should desire to revisit Jerusalem together again.

It is probable also that Timothy had now been sent by *St. Paul* to *Philippi*, according to the expressed intention of the Apostle in his Epistle to that Church (Phil. ii. 23), and had then been put in prison, and had been afterwards released, but had not yet returned to *St. Paul*.

These incidents also are of service in enabling us to ascertain the date of the Epistle. See above, *Introduction*, p. 366.

— ὄψομαι ὑμᾶς] *I will see you.* If, therefore, the writer of this Epistle is *St. Paul*, it is clear that the Apostle had now been released from his two years' confinement at Rome. See note on v. 25.

²⁴ Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν] *Salute all your spiritual Guides.* A remarkable message. The author claims acquaintance with all the Pastors at Jerusalem, and sends his salutations to them all.

This incident also is in harmony with the Pauline authorship. On the last previous occasion, when *St. Paul* had visited Jerusalem, the Bishop of Jerusalem, *St. James*, had convened a Synod of his Presbyters to meet him, and it is expressly recorded that all the Presbyters were then present, and that he saluted them (Acts xxi. 18); and he complied with the advice which they then tendered him. This compliance, it is observable, led to his arrest, and to his imprisonment at *Cæsarea* and *Rome*. He might, therefore, well send his greetings to them all, as being known to them all, and as desiring them to be assured of his perfect love towards them all. Cp. v. 17. There was something peculiarly appropriate and graceful in such an assurance from him.

— Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας] *They who are from Italy salute you.* It may be inferred as probable from these words—

(1) That this Epistle was *not* written at *Rome*. If it had been, the writer would have mentioned *Rome*, and not *Italy*.

(2) That, if it was written by *St. Paul*, as is most likely, it was written by him after he had been released from his confinement there (see v. 23), and had quitted *Rome*.

(3) That it was *not* written from *Italy*. He could hardly take upon himself to convey to the *Hebrews* the greetings of those of so extensive a country as *Italy* generally, nor would he have described the Christians of *Italy* as *those from Italy*, but as the *saints* or *brethren of Italy*.

(4) That some friends had accompanied him from *Rome*, and from *Italy*, who were known to the *Hebrews*, and whose greetings, therefore, he sends to them, and whom he describes here as *those from Italy*.

(5) That, inasmuch as he had designed to pass by *Rome* to *Spain* (see on Rom. xv. 24. 28), this Epistle may have been written on his journey to or from *Spain*, or in it.

Compare (for the use of ἀπὸ) Acts x. 23. 38; xvii. 13; xxi. 27. Gal. ii. 6. *Winer*, p. 554.

²⁵ ἡ χάρις μετὰ πάντων ὑμῶν] *grace be with you all.* Another proof to the same effect. This benediction is the characteristic token of *St. Paul's* Epistles, and was not used by any other writer in *St. Paul's* lifetime.

It is observable also, that almost all the Epistles which were written by *St. Paul* at the period of his life (to which this Epistle is to be ascribed, namely, his later years) have this Benediction in a *brief form*, as here. See above on 1 Thess. v. 28.

INTRODUCTION

TO THE

EPISTLES TO TIMOTHY AND TO TITUS.

On the dates and design of St. Paul's Two Epistles to Timothy, and of the Epistle to Titus; and on the chronology and order of the events between the end of the ACTS of the APOSTLES and the Death of ST. PAUL¹.

ST. LUKE closes the Acts of the Apostles with the following words: "He (St. Paul) abode two whole years in his own hired house (at Rome), and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness, no man forbidding him."

This specification of a term of *two years* appears to intimate, that St. Paul did not remain at Rome after that time, but was enabled to quit it for some other place.

This inference is confirmed by internal evidence.

The period of two years would have expired in the spring of A.D. 63².

At that time no persecution had as yet arisen at Rome against the Christians, on the part of the Imperial Government.

But on the 19th of July of the following year³, the great fire broke out at Rome, which raged for six days and seven nights, and burst out afresh, after a short interval, and almost consumed ten of the fourteen *regiones* of the Capital⁴.

The Emperor Nero, who was generally suspected to be the author of that conflagration, endeavoured to divert the popular obloquy from himself, by imputing the fire to the Christians. This was the occasion of the first persecution of the Christians by the Roman Government⁵.

If St. Paul had remained at Rome fifteen months after the expiration of the two years specified at the close of the Acts, he would probably not have been released, but have perished in that persecution.

That he was liberated at the end of those two years, is, as has been observed, suggested by the specification of that time by St. Luke, and is also confirmed by the Apostle's own writings, and by external testimony.

¹ A synoptical view of the events specified in these observations may be seen in the "Chronological Table" prefixed to this volume.

On the subject here discussed, the reader may consult *Tillemont's Mémoires pour servir à l'Histoire Ecclésiastique*. Bruxelles, tom. i. p. 121—131. *Basnage, Annales Politico-Ecclesiastiques*, Rotterdam, 1706. Vol. i. p. 719. *Bp. Pearson, Minor Works*, ed. *Churton*. Vol. ii. p. 376. 383. *Dr. Paley's Horæ Paulinæ*, with the valuable additions of *Mr. Birks*, p. 140—160. 284—316. *Dr. Davidson's Introduction*, iii. 1—163. *Dean Alford's Prolegomena*, Vol. iii. chap. vii. viii. and ix. *Professor Blunt's Early Church*, chap. iii. *Guerike's Einleitung*, p. 388—427. *Huther's Einleitung*, p. 1—56; and the works of *Hensen*, *Wieseler*, and *Greswell*, on St. Paul's personal history; and the Commentaries of *Wiesinger* and *De Wette* on these Epistles; and the xxviii chap. of *Conybeare* and *Howson's Life of St. Paul*; and also the Appendix ii. on the date of the Pastoral Epistles.

² See Chronological Synopsis prefixed to the Acts of the Apostles.

³ A.D. 64, the 10th of Nero, ending 12th October.

⁴ *Tacitus*, xv. 38—41. *Sueton. Ner.* 38. *Dio*, lxi. 16, 17.

⁵ *Tacitus*, Ann. xv. 44. *Sueton. Nero* 16. *Tertullian, Apol.* 5. 21.

A disposition has shown itself in recent times to follow in the footsteps of *Gibbon* (chap. xvi.), and to dispute the statement of *Tacitus*, *Suetonius*, and of all Christian Antiquity, that the Christians were specially obnoxious to the Heathen, and as such were made the victims of the Neronian Persecution. It has been alleged by some, that the true objects of the heathen hatred and rage, and the real sufferers in that Persecution, were the *Jews*, and that History has confounded the Christians with them. But if this had been the case, the Jews would have had some Martyrs to show. *Josephus* was then at Rome, and he would have been glad to have been able to relate, that the subsequent rebellion of his countrymen against Rome had been provoked by her persecutions.

One of the many services rendered to Church History by the late *Professor Blunt* is that which he has performed in his Lectures on the First Three Centuries, where may be seen, in chap. viii., a satisfactory solution of the problem which perplexed *Gibbon* and his followers.

In the Epistle to the Romans, written from Corinth before his arrival at Rome, he had expressed an intention to pass through Rome, and to go further westward to Spain¹.

In the Epistle to Philemon, written during his sojourn at Rome in this period of two years, he expresses a confident expectation of liberation. He desires him to "prepare for him a lodging," for he trusts that through his prayers he shall "be given unto him²."

Writing also to the Philippians, he deliberately considers the future issue of his trial, and compares the respective probability of the two alternatives, whether of *life* or *death*, and declares his full persuasion that he *will be acquitted*³. Accordingly he adds, that he hopes shortly to come to them⁴.

To the Hebrews also he announces that their brother Timothy has been set at liberty; with whom, if he comes shortly, he will visit them⁵.

The circumstances also of St. Paul's sojourn at Rome during the two years mentioned by St. Luke, were so different in many respects from those of his imprisonment there, when he wrote his Second Epistle to Timothy, which bears internal marks of being written just before his death⁶, that a person who compares them carefully can hardly suppose that they belong to the same time.

For example. In the Epistles written in that two years' sojourn, he anticipates, as has been observed, a speedy release⁷. But in the Second to Timothy he exults in the foresight of approaching Martyrdom⁸.

In the former period Timothy was with him⁹; but in the latter, Timothy is desired to come to him¹⁰. In the former period, Demas was with him as a fellow-labourer¹¹; but in the latter, Demas has deserted him¹². In the former period, Mark was with him¹³; but in the latter, Timothy is desired to bring Mark with him¹⁴.

Before the former period, when St. Paul landed at Miletus, he had Trophimus with him, and took him to Jerusalem¹⁵. But before the writing of the Second Epistle to Timothy, St Paul had left Trophimus at Miletus sick¹⁶.

Indeed, the whole character of the one period was different from the other. In the former period his friends came freely to him, and many were encouraged by his bonds to preach the Gospel¹⁷. But when he wrote his Second Epistle to Timothy he was in close confinement, and Luke alone was with him¹⁸; and St. Paul mentions, to the special praise of Onesiphorus, that when he came to Rome he sought him out very diligently, and found him¹⁹.

In a word,—the former interval of two years had been characterized by consideration and kindness on the part of the Roman authorities, for the person and character of the Apostle. But in the latter period, St. Paul is treated with that severity which might have been expected by the leading champions of the Gospel from the agents of Nero, after the excitement of the popular passions of the heathen multitude at Rome had been exasperated against the Christians by the Emperor²⁰.

¹ Rom. xv. 24. 28.

² Philem. 22.

³ Phil. i. 25.

⁴ i. 26; ii. 24.

⁵ Heb. xiii. 23.

⁶ See on 2 Tim. iv. 6, 7.

⁷ Philem. 22. Phil. ii. 24.

⁸ iv. 6—8.

⁹ See Col. i. 1. Phil. i. 1. Philem. 1.

¹⁰ 2 Tim. iv. 9. 21.

¹¹ Col. iv. 14. Philem. 24.

¹² 2 Tim. iv. 10.

¹³ Col. iv. 10. Philem. 24.

¹⁴ 2 Tim. iv. 11.

¹⁵ Acts xx. 4; xxi. 29.

¹⁶ 2 Tim. iv. 20.

¹⁷ Acts xxviii. 30, 31. Phil. i. 13—15.

¹⁸ 2 Tim. iv. 11.

¹⁹ 2 Tim. i. 17.

²⁰ The reader will peruse with satisfaction the following remarks on this subject from Bp. Pearson, De Successione Primorum in Romæ Episcoporum, Dissert. i. cap. ix. Minor Works, ii. 383.

"Quamvis ea quæ jam diximus sufficere videantur, adhuc tamen apertius et extra omnem controversiam ex *Epistolâ Secundâ* ad *Timotheum* probatur Apostolum Paulum *bis* Romam venisse; et in eâ urbe haud diu ante mortem suam *secunda vincula et severiora* passum esse.

"Nam Apostolus eam Epistolam scripsit, ut ex ipsâ patet,

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Romæ (i. 17), et quidem in *vinculis* quorum ipse mentionem facit (i. 8; ii. 9).

"Scripsit autem eam ad *Timotheum* tunc absentem desiderans eum videre (i. 4).

"*Hæc autem vincula* multum à *prioribus* differabant. Nam in *prioribus* vinculis prædicavit in conducto suo cum *omni fiducia sine prohibitione*. Notissima tunc fuit Pauli domus, in quâ per biennium habitavit et *recepit omnes ingredientes ad eum*. (Act. xxviii. 30, 31.) In *secundis* vinculis, alia statim rerum facies fuit. Tunc enim Onesiphorus (inquit), *cùm Romam venisset sollicitè me quæsit et invenit*. (2 Tim. i. 17.) An opus erat, ut Onesiphorus *σπουδαίον*, et cum tanto studio ac sollicitudine quæreret Paulum, et ex tam sædulâ inquisitione inveniret, si Apostolus aut in eâdem domo, aut cum eâdem libertate, et non in arctâ et additâ custodiâ prædicasset?

"De *prioribus* vinculis ad Philippenses scribit ea *manifesta fuisse in prætorio et in cæteris omnibus; ut plures è fratribus in Domino confideret in vinculis meis abundantius auderent sine timore verbum Dei loqui*. (Phil. i. 13.) In *posterioribus* autem, omnes eum comites et *συνεργοί* præter unum dereliquerant, et in alias regiones transierant. (2 Tim. iv. 10.)

"Magnum certe discrimen inter biennalem Pauli custodiam Lucæ memoratam, et hanc quam Apostolus in hac *secundâ* ad *Timotheum* Epistolâ describit. Neque hujus disparitatis ulla ratio excogitari posse videtur, quàm quod prior ante incendium, quod prædiis Tigellini Æmiliani proruperit, fuerit, posterior postea" (Tacit. Ann. xv. 40.)

"Ex his, et ex iis quæ antè diximus, constat, *S. Paulum*,

Accordingly we find a clear testimony, dating from St. Paul's age, that the Apostle, who in his first confinement was at Rome for the first time, and had never reached any point beyond it, did not terminate his career there at *that time*, but went to some regions *westward* of Rome.

S. Clement, the Apostle's contemporary, affirms that St. Paul went, in his missionary journeys, to the extreme *limit of the West*¹.

S. Clement was then writing at *Rome* itself, in an age when Gaul, and Spain, and Britain, had been opened out by the Roman arms, and had been made subject to Rome. And he could not have said that St. Paul had reached the *limit of the West*, if he had never gone beyond Rome. But this would have been the case, if St. Paul had suffered martyrdom in the imprisonment described by St. Luke at the close of the Acts of the Apostles, and had not been liberated from it.

S. Clement therefore must be understood to affirm in this passage, that St. Paul was not put to death at this time at Rome, but was released, and was enabled to go to the limit of the West, as far as it was then known to the Romans. Thus, as S. Clement expresses it, he became "a herald of the Gospel to the Eastern and Western world."

This testimony harmonizes with St. Paul's previously declared intention of visiting Spain².

The ancient author of what is commonly called the Muratorian Canon³, written (it seems) in the West about the middle of the second century, appears to take for granted that the Apostle went into Spain⁴.

It is also affirmed by Eusebius, that the Apostle was released after the two years' sojourn at Rome, with which the History of the Acts of the Apostles ends; and that, after he had preached the Gospel for some time subsequent to that release, he came to Rome a second time, and then suffered martyrdom⁵.

Eusebius adds, that when St. Paul was in this second imprisonment at Rome, he wrote his Second Epistle to Timothy.

The testimony of S. Jerome, who resided for some time at Rome, as Secretary to its Bishop, Damasus, and who had favourable opportunities of knowing the local traditions concerning St. Paul, says that the Apostle was released by Nero after the two years' sojourn mentioned by St. Luke; and that he preached the Gospel afterwards in regions of the West, and was afterwards imprisoned a second time at Rome, and then wrote his Second Epistle to Timothy, in immediate foresight of his martyrdom⁶.

S. Jerome also affirms, that after his first imprisonment he preached the Gospel in Spain⁷.

The same thing is stated by Theodoret, who says that St. Paul was liberated from his first imprisonment at Rome, and that he communicated the benefits of the Gospel to Spain, and other nations, and "to the islands lying apart in the high sea"⁸.

On reviewing the above evidence, we may conclude that St. Paul was liberated from his confinement at Rome after the two years' sojourn mentioned by St. Luke at the close of the Acts of the Apostles, in the spring of A.D. 63.

The following results may also be stated as *probable*.

Having been released, he went to some country west of Italy, perhaps Spain.

He probably afterwards fulfilled his intention of going to Jerusalem, perhaps with Timothy⁹; and left Titus at Crete in his way thither¹⁰.

prioribus vinculis solutum Româ exiisse; multas provincias peragrâsse; Corinthi, Mileti, Troade fuisse; Nicopoli hyemâsse; in Asiam et Macedoniam profectum esse; et in insulâ Crêtâ prædicâsse; et denique Romam reversum esse; (ubi denique martyrium passus est.)"

¹ *eis τὸ τέλος τῆς δόσεως. Clem. R. ad Cor. c. 5.*

² See on Rom. xv. 24, 28. Cp. *Abp. Usher*, Brit. Eccl. Ant. i.; and *Bp. Stillingfleet*, Orig. Brit. i., who suppose that his Apostolic travels at this time extended even to Britain.

³ *Routh*, R. S. i. 403.

⁴ He says, "Acta omnia Apostolorum sub uno libro scripta sunt. Lucas optimè Theophilo comprehendit, quia sub præsentia ejus singula gerebantur: sicut et semotâ passione Petri evidenter declarat, sed et profectio Pauli ab Urbe ad Spaniam proficiscentis."

Some slight variations, suggested by critical conjecture, have been admitted here. See the original, with collations, in *Mr. Westcott's* valuable work on the Canon of the N. T. p. 557—561. The writer's meaning seems to be, that the *excellence* of St.

Luke's history may be inferred from the circumstance of his restricting himself to the narration of those events of which he was personally cognizant; and from his *omission* of other incidents in which he was not engaged. Compare note above on Rom. xv. 24—28.

⁵ *δεύτερον ἐπιβάντα τῇ αὐτῇ πόλει, τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. Euseb. ii. 22.*

⁶ *Hieron. Eccl. Script. 5.*

⁷ In Amos v. 8.

⁸ *ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις. Theodoret, in Ps. cxvi. and in 2 Tim. iv. 17.*

Assertions also to a similar effect may be seen in *Epiaphan. Hær. xxvii. Chrysost. Hom. 26 in 2 Cor., and Hom. 9 in 2 Tim., Prolog. ad Epist. ad Hebr.* See also *Athenas. ad Dracont. p. 956. S. Jerome, in Isa. xi. S. Gregory, in Job xxxi. c. 22.*

⁹ Heb. xiii. 23.

¹⁰ Titus i. 5.

He also executed his design of visiting Colossæ in Phrygia¹.

He also performed his promise of going to Philippi in Macedonia².

About this time, when setting forth for Macedonia, he commanded Timothy "to abide at Ephesus as chief Pastor of that Church³," and not long after he wrote his First Epistle to Timothy.

This last assertion requires some confirmation. The following considerations may serve that purpose:

In that Epistle St. Paul says that he exhorted Timothy "to abide at Ephesus when he himself was setting forth (*πορευόμενος*) to Macedonia⁴."

This journey of St. Paul to Macedonia was subsequent to the period of history embraced in the Acts; and was therefore after his two years' sojourn at Rome.

This appears as follows:

Only three journeys of St. Paul into Macedonia are contained in the History of the Acts of the Apostles. In none of these three did he desire Timothy "to abide at Ephesus."

In his first journey to Macedonia he took Timothy with him⁵.

Before he undertook the second journey into Macedonia he had sent Timothy into that country⁶, and he rejoined Timothy in Macedonia⁷.

In his third journey into Macedonia he took Timothy with him; and with him he sailed beyond Ephesus, in his way to Jerusalem⁸.

Therefore in none of those journeys did he desire Timothy to abide at Ephesus when he himself was setting forth into Macedonia.

It has indeed been alleged by some learned persons⁹, that Timothy was placed at Ephesus by St. Paul at the time of some visit of his to Macedonia not mentioned in the Acts, but within the compass of its History.

But this is not probable in itself; nor has any sufficient proof been adduced in behalf of this assertion.

It is not likely in itself. Because, as long as the Apostle was in full vigour of body, and in the active discharge of his duties, he would in all probability reserve the chief superintendence of so important a Church as that of Ephesus to himself, and would not commit it to so young a man as Timothy.

Such a delegation of Apostolic authority to another, was only appropriate in a later period of St. Paul's career, when he had no expectation of being able to exercise such functions in his own person; and when, in anticipation of approaching dissolution, he would be desirous to commit them to another.

Besides, it is evident that when St. Paul passed by Ephesus in his way to Jerusalem, whence he was sent in bonds to Cæsarea and thence to Rome, where the History of the Acts leaves him, he had not settled Timothy as Chief Pastor at Ephesus.

This is clear from his last interview with the Presbyters of Ephesus at that time¹⁰.

He then takes leave of them in solemn and affecting terms. Assuredly, if Timothy had then been already appointed by him to be their Bishop, some notice of that relation between them and him could hardly have failed to be taken at such a time.

Timothy himself was present at that interview¹¹. But there is no charge given to him in that capacity, and no exhortation to the Presbyters of Ephesus to revere the successor of the Apostle. And Timothy was not then left behind at Ephesus¹² at that critical time when the Apostle was quitting it for ever; and when, if Timothy had been its Bishop, he would surely have remained there to defend the flock of Christ against the grievous wolves, who, as St. Paul warns them, would enter in after his departure¹³.

Still further; St. Paul, when he afterward came to Rome, and was in the prison there, wrote

¹ Phil. 22.

² Phil. ii. 24.

³ 1 Tim. i. 3.

⁴ Ibid.

⁵ Acts xvii. 14; xviii. 5.

⁶ Acts xix. 22. 1 Cor. iv. 17; xvi. 10. Rom. xvi. 21.

⁷ 2 Cor. i. 1.

⁸ Acts xx. 4.

⁹ e. g. by Mosheim, Schröder, and Wieseler, Dr. Davidson, and Paulus. See Guericke's *Kinleitung*, § 48, p. 398. Davidson, iii. p. 12.

¹⁰ Acts xx. 17—38.

¹¹ Acts xx. 4.

¹² Acts xxi. 1.

¹³ See Acts xx. 29.

his Epistle to the Ephesians, and Timothy was with St. Paul at that time¹. But Tychicus is sent to the Ephesians with the Epistle, and not Timothy². Timothy is not associated with St. Paul in writing his Epistle to the Ephesians, as he is to the Colossians and Philippians, although he was known to them³. And in all the notices concerning him at that period, there is no indication whatever that Timothy ever performed any Episcopal act at Ephesus, or had as yet been advanced to so high and arduous an office as that of the chief pastorate of that Church.

Besides, if Timothy had been appointed to so important a post as the Episcopal See of Ephesus before St. Paul's first imprisonment at Rome, it is not at all probable that St. Paul would have retained him with him at Rome during that time, and have employed him in an embassy into Greece⁴.

More evidence might be adduced, to show that the appointment of Timothy to the Episcopate of Ephesus, and consequently the First Epistle of St. Paul to Timothy, are *posterior* to St. Paul's release from his two years' confinement at Rome⁵.

The only argument on the other side that seems to deserve consideration, is derived from St. Paul's words to the Presbyters of Ephesus at Miletus, on that affecting occasion to which a reference has been made.

In that solemn farewell, he says that they will "see his face no more⁶."

This is tantamount to an assertion that he should never revisit Ephesus.

But in his Epistle to Timothy the Apostle expresses a hope that he should be able to come to him shortly⁷.

Hence it has been inferred by some that the First Epistle to Timothy could *not* have been written *after* the interview with the Ephesian Presbyters at Miletus.

What is to be said here?

Some have solved the supposed difficulty by answering confidently that the *Apostle was mistaken* in his anticipation; and that he *did* visit Ephesus *after* that farewell.

But the fact is, there is no evidence to show that he ever revisited Ephesus *after* that interview; or that he ever *intended* to do so.

It is worthy of remark, that in several Epistles written afterwards from Rome, he expresses an intention of *revisiting* those to whom he writes. Thus he mentions a design of seeing Philemon at Colossæ, and promises a visit to the Church at Philippi; and in the Epistle to the Hebrews⁸ he mentions a design of revisiting *them*.

But no such intention is expressed in his Epistle to the Church of *Ephesus*.

Indeed it has been too hastily assumed by some that St. Paul intimates such a design in his Epistle to Timothy.

What he does say, is, that he hopes to see Timothy *himself*. But he does not say that he intends to see *Ephesus*⁹.

This intention of seeing Timothy, the *Bishop* of Ephesus, was probably fulfilled by him in a similar manner to that in which he had executed a like purpose with regard to the *Presbyters* of the same city.

When he was sailing by the coast of Asia, in his way to Jerusalem, he had sent for the *Ephesian Presbyters* to the neighbouring city of Miletus, and he gave them an Apostolic Charge and Benediction *there*, and bade them solemnly farewell¹⁰.

¹ See Col. i. 1. Philem. 1. Phil. i. 1; and above, Introduction to the Epistle to the Ephesians.

² vi. 21.

³ See 1 Cor. xvi. 10, written from Ephesus.

⁴ See Phil. ii. 19—23.

⁵ This matter is clearly and fully argued by Bp. Pearson, Minor Works, ii. p. 382.

⁶ "Nos diu postea scriptam fuisse primam ad Timotheum Epistolam asserimus (i. e. *after* St. Paul's sojourn at Rome), et tam maturè scribi potuisse pernegamus."

⁷ "Verba quidem S. Pauli sunt 1 Tim. i. 3, *Sicut rogavi te permanere Ephesi cum irem in Macedoniam*."

⁸ "Ego verò ex iisdem verbis demonstro, neque illo tempore, neque quovis alio in Actibus denotato, Paulum rogasse Timotheum ut *Ephesi permaneret*, aut ad illum scripsisse hanc Epistolam, in quâ hæc verba continentur."

Bp. Pearson then proceeds to demonstrate that proposition, and thus concludes:

"Quamobrem pro certo haberi debet, nullâ ex his tribus projectionibus Paulum rogasse Timotheum ut Ephesi permaneret; ac pariter certum est circa illa tempora non fuisse scriptam primam ad Timotheum Epistolam."

"Unde clarè sequitur necessariò statuendum esse, Paulum quartò in Macedoniam profectum esse, antequàm Epistolam scripsit ad Timotheum."

"Illa autem quarta profectio institui non potuit nisi *post biennalem ejus Romæ custodiam*."

⁹ Acts xx. 25, and see v. 38.

⁷ 1 Tim. iii. 14.

⁸ See above, p. 366. Heb. xiii. 23.

⁹ 1 Tim. iii. 14.

¹⁰ Acts xx. 16—36.

If he did this in the case of a large body of persons, the Presbyters of Ephesus, he might well do it in that of a single individual, his own son in the faith, Timothy¹.

Besides, after the Persecution of the Christians had broken out in the Roman Empire, St. Paul would not willingly incur such peril as must have awaited him in a city like Ephesus, where he had preached three years, and was well known, and where he was specially obnoxious to many².

St. Paul was ever ready to suffer gladly for Christ, but he would not willingly expose any one to the sin of being a Persecutor. He would, therefore, be disposed to shun Ephesus.

For a similar reason he would not, under existing circumstances, be eager to revisit Rome.

Thus then we are brought back to the conclusions already stated as *probable*, viz.

After his release from his first detention at Rome, in the Spring of A.D. 63, and after a missionary journey to some countries to the west of Italy, he went *with Timothy* to Jerusalem, as he had designed to do³.

In his way from the west to Jerusalem, he would probably sail by *Crete*, and perhaps he left Titus there at that time, as Chief Pastor of that island⁴.

From Jerusalem he went, according to his intention, into Phrygia, to Colossæ⁵; and thence proceeded along the southern bank of the Mæander to the neighbourhood of Ephesus, perhaps to *Miletus*, and there besought Timothy to *abide at Ephesus*, when he himself *set off to Macedonia*⁶ to pay his promised visit to *Philippi*⁷.

From Philippi in Macedonia he perhaps passed over into Epirus, and wintered at *Nicopolis*, near Actium⁸.

The First Epistle to Timothy, and the Epistle to Titus, were written about this time. It seems probable that the First Epistle to Timothy was written *before* that to Titus; and that Titus would have a copy of that Epistle, in order that he might thence supply those directions⁹ which were not contained in the Epistle to himself.

Why, it may be asked, did St. Paul write an Epistle to *Titus*, as well as to *Timothy*, on Church-Regimen? Would not the Epistles to Timothy have served for Titus also?

The fact here specified deserves attention. Probably there were differences of character in St. Paul's two spiritual sons which required some difference of treatment. But the principal inference, and it is an important one, which is to be derived from this fact, seems to be this—that by writing to the two Chief Pastors of two places, so different in population and habits, as the polished capital of Asia, *Ephesus*, and the almost savage island of *Crete*, and by prescribing the *same form of Church-Regimen to both*—the Holy Spirit has taught the world by St. Paul, that this form of Church Government—which is no other than that of Diocesan Episcopacy—is designed by the great Head of the Church for all countries and ages of the world.

The *design* with which these Epistles were written—their subject-matter—their very phraseology—all bespeak a date of composition *distinct* from, and *later* than, that of any other Epistles of St. Paul.

The Apostle's declining years, the death of so many of his Apostolic Brethren, the breaking out of the Persecution of the Christians under Nero in A.D. 64, the foresight of his own martyrdom not far distant, the anticipation also perhaps of the death of the Apostle of the Circumcision, St. Peter, for which that Apostle was looking, as our Lord Jesus Christ had showed him¹⁰, the foreboding of evil days at hand for the Church¹¹—these and other considerations would impress themselves on the Apostle's mind with great force and solemnity, after his release from his two years' detention at Rome, and would inspire him with earnest solicitude, and with a vehement desire, to provide for the future spiritual welfare of the Churches, which would soon be bereft of his personal presence and fatherly care.

¹ Cp. note below, on 1 Tim. iii. 14.

² See Acts xix. 28—31, and xxi. 29. 1 Cor. xv. 32; xvi. 8.

³ Heb. xiii. 23.

⁴ Titus i. 5.

⁵ Philem. 22.

⁶ πορευόμενος εἰς Μακεδονίαν. 1 Tim. i. 3.

⁷ Phil. ii. 24.

⁸ Titus iii. 12.

⁹ As, for instance, with regard to the qualifications of Deacons and Widows, 1 Tim. iii. 8—13; v. 3—16.

¹⁰ 2 Pet. i. 14. John xxi. 18.

¹¹ Acts xx. 29. 2 Tim. iii. 1.

He would, therefore, now bequeath to the Church an Apostolic Directory for her future guidance in Spiritual Regimen and Polity¹.

This he did by constituting the Churches of Ephesus and of Crete, and by setting Timothy and Titus over them respectively as Chief Pastors of those Churches, which were thus presented to the eye of Christendom as specimens and models of Apostolic Churches; and by addressing to the Chief Pastors of those Churches these Epistles, which were designed to be to them, and to all Bishops and Pastors, like a sacred Manual and a heavenly Oracle for their guidance, how they "ought to behave themselves in the House of God, which is the Church of the Living God, the Pillar and the Ground of the Truth²."

It may also be remarked, that the form of religious error, against which St. Paul provides an antidote in these Epistles, is of a peculiar character, such as belonged to the last age of the Jewish Polity, and to the decay of the Jewish Ritual at Jerusalem.

It is not the rigid Pharisaism, and strict legal self-righteousness, which had been condemned by St. Paul in the Epistles to the Galatians and to the Romans. But it was a speculative Gnosticism, a theorizing profession of Faith, a spurious Religion of Words, vaunting, in boastful hypocrisy, its own spiritual illumination, but hollow, barren, heartless, profitless, and dead; not 'maintaining good works,' but rather disparaging them; explaining away the doctrine of the Resurrection of the Body³ by an allegorical process of Interpretation, afterwards fraught with so much moral mischief to the world; and deluding its votaries with a specious show and empty shadow of godliness; and puffing them up with presumptuous notions of superior holiness, and tempting them to cauterize their consciences with a hot iron⁴; and inveigling them to make compromises between God and mammon, and enticing them with earthly allurements to make Religion a Trade, and to wear away their days in hypocritical unfruitfulness, and to live as liars to themselves, and indulging them in antinomian licentiousness, and in worldly lusts, and carnal concupiscence, and sensual voluptuousness.

It was, in fact, that hypocritical form of Religion which had incurred the stern censure of the Bishop of Jerusalem, St. James, foreboding the coming woes of Jerusalem⁵; and which is also denounced in the Catholic Epistles of St. Peter and St. Jude⁶; and which afterwards developed itself in the full amplitude of its hideous deformity in the organized systems of the Gnostics, and particularly in the mystical allegories of Valentinus, and the moral oppositions of Marcion⁷, subverting the foundations of Faith and Practice, and bringing disgrace on the Christian name by its moral profligacy and dissolute enormities⁸.

This is the form of Judaizing Gnosticism that is presented to the eye by the Apostle St. Paul in these Epistles to Timothy and Titus, and evoked from him those solemn denunciations which characterize these Epistles concerning the moral guilt of Heresy, and on the necessity of shunning all profitless and barren speculations, and of teaching wholesome and sound Doctrine, fruitful in Good Works⁹.

The peculiar phraseology of these Epistles also deserves notice.

It has indeed been arbitrarily represented in recent times as an argument against their genuineness. But it may rather be adduced in confirmation of the statement, that they belong to a distinct period of their own (and this a late one) in the Apostle's career.

¹ Cp. *Dr. Bentley* on Freethinking, quoted below on 1 Tim. iii. 2.

² 1 Tim. iii. 15.

The following words, from a writer of the third century, well describe the Apostle's design in writing the Pastoral Epistles: οὐ μόνον ὡς σοφῆς ἀρχιτέκτων θεμέλιον κατεβάλλετο, ἀλλὰ καὶ ἀρχιτεκτονικὰ οἰοῦν βιβλία ἔγραψεν, πῶς δεῖ τὸν ἀρχιτέκτονα οἰκοδομεῖν οἰκίαν, ὅποιον δεῖ τὸν ἐπίσκοπον εἶναι, πρεσβύτερόν τε, καὶ διακόνους, καὶ τὸ ὑπόλοιπον τῆς ἐκκλησίας πλήρωμα· ταῦτα γὰρ πάντα οἰοῦν νόμοι ἀρχιτεκτονικοὶ ἦσαν. *Origen*, in *Catenâ*, in 1 Cor. iii. p. 56.

See further below, the *Introductory Note* to the Third Chapter of the First Epistle to Timothy.

³ 2 Tim. ii. 17, 18.

⁴ 1 Tim. iv. 2.

⁵ James i. 22—27; ii. 14—26.

⁶ 2 Pet. ii. 1—3. 13. 19. Jude 4. 10—12. 16. 19.

⁷ On which account these three Epistles of St. Paul, or portions of them, were rejected by Marcion,—a proof of their exist-

ence at that time. See *Tertullian*, adv. Marcion. v. 21. *Hieron.* Prolog. ad Titum.

But Tatian and the Encratites (says *Jerome*), and other earlier heretics (says *Irenæus*, iii. 12. 12) who are puffed up by a false pride of knowledge, own them as Scripture, but wrest them from their true sense by misinterpretation. The act of the one heresiarch Marcion in rejecting them, is an evidence of what the others of the same stamp would have done if they had been as venturesome as he was. And thus the rejection of these Epistles by one, and their reception by others, is a strong evidence of their Genuineness and Authority; and may be appealed to in confirmation of the general testimony of the Ancient Universal Church in behalf of these Epistles, and in opposition to the allegations of some critics (such as *Eichhorn*, *Schleiermacher*, *De Wette*, *Baur*, and *Schwegler*) who have impugned them in recent times.

⁸ For a clear view of its distinguishing features in Faith and Practice, see *Blunt* on the Early Church, chap. ix.

⁹ See notes on 1 Tim. i. 10. Titus i. 16; iii. 8.

Some of the most remarkable features of this phraseology are

1. πιστὸς ὁ λόγος, used to *introduce* a memorable saying, a formula peculiar to these Epistles¹, and very appropriate to a time when the Apostle would leave certain memorable sentences as "faithful sayings," to be like "nails fastened by the Masters of Assemblies, which are given by one Shepherd"²—even by Christ Himself, the Chief Shepherd.

2. ὑγιαίνουσα διδασκαλία, λόγοι ὑγιαίνοντες, λόγος ὑγιής, ὑγιαίνειν τῇ πίστει³—words equally proper to be sounded in the ears at a time when the Church was suffering from such spiritual diseases as the Apostle describes under such names of a *canker*, *fables*, *profitless questions*, *idle talk*⁴.

3. The same observation may be applied to the perpetual inculcation of the terms *sound*, *sober*, *holiness*, and such like⁵.

They are like protests against that empty profession of religion, which was like a foul and deadly gangrene preying on the vitals of the Church.

At, or soon after, the time when the Epistle to Titus was written, St. Paul was designing to winter at Nicopolis, in Epirus⁶. He sent for Titus to come to him there, as soon as Artemas or Tychicus should have arrived in Crete to supply his place⁷; and, perhaps, sent him thence on a mission to Dalmatia⁸.

After wintering at Nicopolis the Apostle seems to have visited Corinth, where Erastus remained in charge⁹, and thence he came to Miletus, where he left Trophimus sick¹⁰.

Perhaps it was at Miletus that he had another interview with his son in the faith, the beloved Timothy; and there he was separated from him, under some circumstances of peculiar distress, which after a loving and reverent association with his spiritual Father, St. Paul, during about fifteen years, and a fellowship of labour and of bonds for the sake of Christ, betokened the approach of the time of separation and spiritual orphanship, and brought from the eyes of Timothy a flood of tears¹¹, and made the sea-shore at Miletus to be a witness of a scene similar to that pathetic parting between St. Paul and the Presbyters of Ephesus, at the same place about ten years before.

Some reasons have been stated in the notes on the second Epistle to Timothy for the conjecture¹², which is there offered to the consideration of the reader, as to what the circumstances of this parting from Timothy were¹³.

St. Paul, it is probable, was then apprehended in the neighbourhood of Ephesus; and was carried as a prisoner by sea along the coast of Asia toward Rome.

In his voyage thither he touched at Troas, and deposited some of his property in safe custody with Carpus there¹⁴.

Thence he probably proceeded under a military guard to Neapolis and Philippi, and so by the Egnatian way toward Rome: and thence wrote his second Epistle to Timothy a little before his death¹⁵.

He had associated the name of Timothy with his own in writing the two first Epistles that he addressed to any Christian Church, those to the Thessalonians. And now about thirteen years after the date of those two Epistles, he writes this, his last Epistle, to him.

Thus his sufferings for the Gospel were made more fully known; and finally he bore testimony to Christ at the tribunal of Cæsar, and laid down his life for the Gospel in the Capital of the World.

His Martyrdom was by the same manner of death¹⁶ as that of the forerunner of Christ,

¹ 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11. Titus iii. 8.

² Eccles. xii. 11.

³ 1 Tim. i. 10; vi. 3. Titus i. 9. 13; ii. 1, 2. 8. 2 Tim. i. 13;

iv. 3.

⁴ γάργραινα, 2 Tim. ii. 17. μῦθοι, 1 Tim. i. 4; iv. 7. 2 Tim. iv. 4. Titus i. 14. ζητήσεις ἀνωφελείς, Titus iii. 9. Cp. 1 Tim. i. 4; vi. 4. 2 Tim. ii. 23. λογομαχίαι, κενοφωνίαι, ματαιολογία, 1 Tim. vi. 4. 20. 2 Tim. ii. 16.

⁵ σώφρων, σωφρονεῖν, σωφρονισμός, 1 Tim. iii. 2. Titus i. 8; ii. 2, 5, 6. 12. 2 Tim. i. 7; and of εὐσεβεία and εὐσεβῶς, 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 6. 11. 2 Tim. iii. 5. 12. Titus i. 9; ii. 1. Cp. *De Wette*, p. 117. *Davidson*, iii. p. 119. *Conybeare and Houson*, ii. p. 663. *Huther*, Einleitung, p. 50. *Alford*, p. 82.

⁶ See on Titus iii. 12.

⁷ Ibid.

⁸ 2 Tim. iv. 10.

⁹ 2 Tim. iv. 20.

¹⁰ Ibid.

¹¹ 2 Tim. i. 4.

¹² It has been satisfactory to the Author to find, that he had been anticipated in this conjecture by *Mr. Birks*, in his valuable additions to *Dr. Paley's* *Horæ Paulinæ*, p. 306.

¹³ See on 2 Tim. i. 4. 13; iv. 13—17.

¹⁴ See on 2 Tim. iv. 13.

¹⁵ 2 Tim. iv. 8.

¹⁶ *Tertullian*, *Scorpiace* 5: "Orientem fidem Romæ primus Nero cruentavit. Tunc Petrus ab altero cingitur (Joan. xxi. 18), cum cruci astringitur. Tunc Paulus civitatis Romanæ consequitur nativitatem."

See also *Tertullian*, *Præscr. Hæret.* 36: "Romæ Petrus passioni Dominicæ exæquat; Paulus Joannis (Baptistæ) exitu coronatur."

Dionysius, Bishop of Corinth, who flourished as early as the

and of the first Apostolic Martyr, St. James. Some ancient authors assert that it took place not only in the same city, Rome, but also perhaps in the same year and day as that of his brother Apostle, St. Peter, a little before the close of Nero's reign, who died on June 9th, A.D. 68, about the same time as the commencement of the War, which ended, after two years, in the destruction of Jerusalem, in August, A.D. 70.

middle of the second century, affirms, in an Epistle to the Romans, that Peter and Paul suffered at Rome at the same season, κατὰ τὸν αὐτὸν καιρὸν. (Cp. *Euseb.* ii. 25.)

Caius, a Roman Presbyter at the end of the second century, asserts that St. Paul was buried near the road leading out of Rome toward Ostia, on the s.w. of the city. (Cp. *Euseb.* ii. 25.) *S. Jerome*, *Scr. Eccl.* 5, also mentions the same place, asserting that St. Paul and St. Peter were martyred on the same day, anno Neronis xiv. *Theodoret* (in *Philip.* i.) says, that after his

two years' detention in Rome, St. Paul went and preached in Spain, and then returned to Rome, where he was beheaded. Cp. *Eusebius*, *Chron.* Anno 2084; and *Prudentius*, *de Martyr.* xii. p. 145. *S. Gregory I.* Bishop of Rome (xii. Ep. 9, p. 1104), specifies the 'Aguas Salvas,' now called 'le tre Fontane,' on the Via Ostiensis, as the site of his martyrdom. The Chiesa di S. Paolo alle tre Fontane preserves the memory of the site. *Nibby*, *Itinerario di Roma*, p. 477.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

I. ¹ ΠΑΤΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Χριστοῦ Ἰησοῦ, τῆς ἐλπίδος ἡμῶν, ² Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

³ Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν,

^a Acts 9. 15.
& 26. 16—18.
Col. 1. 27.
Gal. 1. 1.
^b Acts 16. 1.
1 Cor. 4. 17.
1 Thess. 3. 2.
Gal. 1. 3.
1 Pet. 1. 2.
^c Acts 20. 1, 3.
Gal. 1. 6, 7.

Πρὸς Τιμόθεον Α.] So A, D, E, G.

CH. I. 1. ἀπόστολος] In both his Epistles to Timothy, St. Paul introduces himself with the title of *Apostle* of Jesus Christ, and also in that to Titus. He then commands, and authorizes with Christ's name, what he delivers in these Pastoral Epistles concerning the regimen of Christ's Church.

— Χριστοῦ Ἰησοῦ] So A, D*, F, G, *Griesb., Scholz., Lach., Tisch., Luther, Alf., Ellicott.*—*Elz.* has Κυρίου Ἰησοῦ Χριστοῦ.

— τῆς ἐλπίδος ἡμῶν] Christ our Hope. (See Col. i. 27.) In like manner Christ is called our Wisdom, Righteousness, and Sanctification (1 Cor. i. 30), and our Peace (Eph. ii. 14). Cp. *Ignat.* (ad Trall. 2), Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν.

2. Τιμοθέε] On the History of Timothy, see Acts xiv. 6; xvi. 1. He was of Lystra in Lycaonia; his mother, Eunice, a Jewess, and afterwards a Christian. (2 Tim. i. 5.) Having been associated by St. Paul with himself at Lystra, he accompanied the Apostle in his missionary journey in Asia, and in his first visit to Macedonia; and being left by him temporarily in charge there, rejoined him with Silas at Corinth (Acts xvii. 14; xviii. 5), and is associated by St. Paul with Silas in his Epistles to the Thessalonians (1 Thess. i. 1. 2 Thess. i. 1), written from Corinth.

He was afterwards with St. Paul at Ephesus (1 Cor. iv. 17; xvi. 10); and having been despatched by him with Erastus to Macedonia, rejoined him there (Acts xix. 22. 2 Cor. i. 1), and accompanied him to Corinth (Rom. xvi. 21); and when he had quitted it for Macedonia, was one of those who went with him along the coast of Asia, touching at Miletus, where the Apostle addressed the Ephesian presbyters (Acts xx. 17—36) in his way to Jerusalem, with the collection of alms for the poor Christians there.

He was afterwards with St. Paul in his first imprisonment at Rome; and is associated with him in his Epistles to the Colossians, Philemon, and Philippians, written from Rome.

He was probably despatched by the Apostle to Philippi a little before St. Paul's release from his imprisonment (see Phil. ii. 18—20), and was afterwards put in prison and liberated; and after his release St. Paul expressed his hope to visit Jerusalem with him. (Heb. xiii. 23.)

Having made this trial of his faithfulness during a term of thirteen years, and having afforded him the benefit of near personal intercourse with himself, and of the experience of his own apostolical administration, St. Paul, now in his old age (Philem. 9), and not expecting ever to revisit Ephesus (Acts xx. 25. 38), settled him as Bishop in the great city of Ephesus, and writes to him the present Epistle, in order to instruct him further in his Episcopal duties. At the same time he expresses a hope to see him again shortly (1 Tim. iii. 14, 15); and it is probable that this hope was realized. (2 Tim. i. 4.)

When St. Paul, after a few years' liberty, was again in prison at Rome, and foreknew that his martyrdom was near (2 Tim. iv. 6), he addressed to him the Second Epistle (2 Tim. iv. 21), in which he desires him to endeavour to come to him quickly.

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(2 Tim. iv. 9.) He requests him to bring the cloak which he had left at Troas (2 Tim. iv. 13), by which place he would probably pass in his way from Asia to Rome. He informs him that he has sent Tychicus to Ephesus, probably to take Timothy's place in his absence. Perhaps, therefore, Timothy was occupied in visiting the Churches of Asia when St. Paul wrote the second Epistle. Timothy has always been regarded by the Church as the first Bishop of Ephesus. See *Euseb.* iii. 4, and the Acts of the Great Council of Chalcedon (Concilia General. iv. p. 699, *Labbe*).

It has been said, indeed, by some in recent times, that this assertion is inconsistent with the general tradition of St. John's residence and death in that City. But it may be remembered that St. John himself addresses in the Apocalypse a Spiritual Pastor of the Church of Ephesus, whom he designates as its *Angel*, i. e. as its Chief Pastor. (Rev. ii. 1.)

The residence, therefore, of Timothy at Ephesus, would not have been incompatible with that of St. John. The local tradition at Ephesus, and that of the Martyrologies, is, that he suffered death by stoning in that City. *Bolland, Acts Sanct.* 24 Jan.: the Greeks keep his festival on 22nd Jan. See the authorities in *Villemont, Mémoires*, ii. p. 69.

3. Καθὼς παρεκάλεσα] *As I besought thee* then, so I beseech thee now. *Winer*, § 63, p. 503.

St. Paul uses a word of gentle *exhortation*, not of command, for he was writing to one who was not only his own son in the faith, but was also a Bishop of the Church. *Theophyl.* See ii. 1. Cp. v. 1.

In reading this and the second Epistle to Timothy, it is to be borne in mind, that these two Epistles were designed to be not only a Directory to Timothy himself, for the regulation of his own practice, and to furnish him with a store of arguments against Judaizing and other opponents, but also to be a public, authoritative Commission, which Timothy might *show to others* as his *credentials*, delivered to him, as Bishop of Ephesus, by Christ, the Head of the Church, acting by the instrumentality of the Apostle, guided by the Holy Ghost; and sending his Epistles to Timothy, not to be reserved in his own private custody, but to be read publicly in the Church (as they ever have been) as an integral portion of Holy Scripture.

If, then, there were any at Ephesus, who, on account of Timothy's youth, or other causes, might be disposed to disparage his Episcopal authority, he could appeal to these Epistles, dictated by the Holy Spirit, as his own official warrant; and show from them that it was *not* of his own choice that he *abode at Ephesus*, in order to reprove the false doctrine of some false teachers, especially the Judaizers, but that he had been there placed by St. Paul. Cp. v. 18, and Introduction to this Epistle.

— προσμεῖναι ἐν Ἐφέσῳ] *to abide still at Ephesus.*

St. Paul had already written his Epistle to the Ephesians, and he now desired Timothy to remain in charge at Ephesus to watch over the Church there, and to inculcate what he had taught. Cp. *Theophyl.*

St. Paul does *not* say to Timothy that he *left* him at Ephesus,

d ch. 4. 7.
& 6. 4, 20.
2 Tim. 2. 16.
Tit. 1. 14. & 3. 9.

ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, ⁴ μὴδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.

e Rom. 10. 4.
& 13. 3, 10.
Gal. 5. 14, 22.
f ch. 6. 4, 20.
Rom. 1. 22.
2 Tim. 3. 7.
2 Pet. 2. 12.

⁵ Ὅτι δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ⁶ ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, ⁷ θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἀλέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.

g Rom. 7. 12.
h Rom. 4. 13.
& 5. 20. & 6. 14.
Gal. 3. 10—14, 19.
& 5. 23.

⁸ Οἶδαμεν δὲ, ὅτι καλὸς ὁ νόμος, εἰάν τις αὐτῷ νομίμως χρήται, ⁹ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβεῖσι καὶ

as he says to Titus that he left him in Crete. (Tit. i. 5.) There is no evidence that St. Paul ever revisited Ephesus after his first imprisonment at Rome. Perhaps on some occasion, when sailing by Asia toward Macedonia, he desired Timothy to abide at Ephesus. See on iii. 15, and Introduction to this Epistle, p. 419—21.

— *πορευόμενος εἰς Μακεδονίαν*] when I was on my journey to Macedonia. As to the time of this journey, see the Introduction to this Epistle, p. 419. Cp. Phil. ii. 24, where, writing at Rome, he expresses a hope to visit *Philippi* in Macedonia.

4. γενεαλογίας ἀπεράντοις] interminable genealogies,—

(1) Understood by some of the Fathers to refer to the emanations of Æons, in the speculations of *Gnosticism*. So *Iren.* i. 1. Cp. *Iren.* Frag. i. p. 3, ed. *Pfaff.*; and *Tertullian*, de Præscr. 33, and de Carne Christi, 24; and so *Blunt* on the Early Fathers, p. 640. Cp. below on vi. 20.

(2) Others regard these Genealogies as of *Jewish* origin, not the Genealogies of the Mosaic Law (see *Augustine*, refuting this allegation, c. Adversarium Legis, ii. 1), but the genealogies of the Jews, priding themselves on their hereditary descent from Abraham, and boasting themselves to be God's favoured race, to the exclusion of the Heathen world. (*John* viii. 33. 39. 44.)

Or (3) the Genealogies of the rabbinical schools, such as may be found in the Talmud. So *Chrys.*, *Aug.*, who exemplifies them by a specimen: "Deum primo homini dicunt duas creasse mulieres, ex quibus texunt genealogias verè (sicut ait Apostolus), infinitas, parientes infructuosissimas questiones."

This opinion is confirmed by what St. Paul says to Titus, i. 14, μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις: and iii. 9, γενεαλογίας καὶ ἔρεϊς καὶ μάχας νομικὰς.

These Genealogies might well be called *interminable*, as contrasted with the Genealogies of Holy Scripture, which serve the purpose of proving the descent of the Messiah, and particularly as compared with the two Genealogies of the Gospels, which have their πέρας, or terminus, in Christ. (Matt. i. 1—18. Luke iii. 23—38.)

— *οἰκονομίαν*] dispensation. The meaning is, These fables and interminable Genealogies, with which these heterodox Pastors feed their flocks, supply no wholesome diet to the soul, only controversial and thorny questions, which have no spiritual nourishment in them, and are no part of the divine dieting of God's dispensation in Christ, supplied from the storehouse of His love.

The word *οἰκονομία*, as here used, and expressing God's care in governing, guiding, ordering, and feeding His Household, especially by the ministry of Christ, the Incarnate Word, Whom He has appointed to be Head of the Church, the House of the Living God (1 Tim. iii. 15. Heb. x. 21), is explained by St. Paul in his Epistle to the Church and City where Timothy now was, Ephesus (Eph. i. 10; iii. 2), the best Commentary on this Epistle to its Bishop. See note there.

This *οἰκονομία* Θεοῦ is here affirmed to be *in faith*, namely, to have its proper element in the sphere of *faith*, in opposition to the teaching of these seducing Judaizers at Ephesus, who placed God's Economy or Dispensation in the lower element of human works according to the Law, by which they supplanted the scheme of the Gospel, and sought to establish their own righteousness, and to obtain salvation as a debt due to their own deserts.

The reading *οικοδομίαν* (Elz.), *edification*, is found in D***, and *οικοδομὴν* in D*, but neither of these readings has any claim to be put in comparison with *οἰκονομίαν*, which is in A, F, G, I, K.

5. Ὅτι δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη] But the end of the precept is Love. Those Genealogies of which the Apostle had been speaking, have no end. But the precept,—that is, the true, sound, wholesome system and body of Christian doctrine, which ought to be delivered by thee and by all Christian Pastors, and which is opposed by those *ἑτεροδιδάσκαλοι*,—has its end and consummation in Love.

Cp. Rom. xiii. 10, πλήρωμα νόμου ἡ ἀγάπη, and Gal. v. 13.

Col. iii. 14. Eph. iv. 16; and *Augustine*, Sermon. 350 and Sermon. 358, and in Ps. xxxi.

— *ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*] The Love which the Apostle describes as the τέλος of the precept, springs from a *clean Heart*, one unsullied by carnal lusts and sordid cares; and from a *good Conscience*, regulated by God's Will, and not tampered with, but carefully obeyed; and from *faith unfeigned*,—not a specious, hollow, hypocritical, inoperative, barren faith, such as is condemned by St. James (ii. 17, 18),—but a living, healthful, energetic, fruitful Faith. See Gal. v. 6.

The Love which the wife of Potiphar professed for Joseph was not out of a *clean heart*, but of impure lust. Cp. *Augustine*, de Doctr. Christ. i. 5. A pure heart is that which loves nothing but that which ought to be loved. The love which Conspirators, and Pirates, and Robbers profess for one another is not from a *good conscience*. (*Augustine*, Sermon. 90.) The love which Demas professed for St. Paul was not from a *faith unfeigned*; but his faith was a mere empty profession, like that of those who are sown "on the rock, which, when they hear, receive the word with joy, but have no root in themselves, and which for a while believe, but in time of trial fall away" (Luke viii. 13).

Faith is mentioned last, as the root of all, from which every other virtue springs and grows. Hence *Ignatius* (ad Eph. 14), referring probably to this passage, says, Ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.

6. ὧν τινὲς ἀστοχήσαντες] The word ἀστοχεῖν is used of archers who shoot their arrows without skill. (Cp. vi. 21. 2 Tim. ii. 18.) Teachers of others ought to aim aright, and to direct their arrows well, in order to hit the mark; but these have shot at random, and having missed love, and good conscience, and faith, have swerved aside to vain jangling. *Chrys.*, *Theophyl.*

The Apostle thus shows that the main source of Unbelief and Hereesy is in an *evil life*; and therefore he speaks of the evil heart of unbelief. Heb. iii. 12. Cp. *John* vii. 17.

8. Οἶδαμεν δὲ] But we know. A reply to the Judaizers at Ephesus, who charged the Apostle with disparaging the Mosaic Law. He shows that they themselves were chargeable with the sin which they imputed to him.

— καλὸς ὁ νόμος, εἰάν τις αὐτῷ νομίμως χρήται] See Rom. vii. 12.

We who preach "Christ, the end of the Law, to every one that believeth" (Rom. x. 4), we use the Law lawfully, and as the Law itself commands us to do, although we are accused by some of disparaging the Law; whereas they who treat it as an end, and not as the means to the end, Christ, treat it unlawfully, and, as far as in them lies, contravene and frustrate the Law. See *Chrys.* and *Augustine* (de Spiritu et Literâ, 16), who says, "Justus bonâ lege legitimè utitur, et tamen justo lex non posita est; non enim ex eâ justificatus est, sed ex lege fidei, quâ credidit nullo modo posse suæ infirmitati, ad implenda ea quæ lex factorum juberet, nisi divinâ gratiâ sublevari."

9. δικαίῳ νόμῳ οὐ κείται] law is not enacted for a righteous man. "Justus non est sub lege, quia in lege Domini est voluntas ejus (his delight), qui enim in lege est, secundum legem agitur; ille ergo liber est, hic servus" (*Augustine* in Ps. i. A Lapide).

Cp. *S. Irenæus* (iv. 16. 3) on the reason why the Decalogue was not given to the Patriarchs: "Quare Patribus non disposuit Deus testamentum? Quia lex non est posita justis, justis autem Patres virtutem Decalogi conscriptam habentes in cordibus . . . habebant in semetipsis justitiam Legis."

This may be predicated, not only of the Law of Moses, but of Law generally. Laws are not enacted for the sake of rewarding good men, but in order to coerce the evil. And this seems to be a preferable sense here, not only because *Nóμος* is without the Article, but because the Law of Moses, as far as it was a special code, promised rewards to good men. See Eph. vi. 2. Lev. xviii. 5. Ezek. xx. 11. 13. 21. Cp. Gal. v. 23, and

ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῶν καὶ μητραλῶν, ἀνδροφόνους,
¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιώρκοις, καὶ εἴ τι ἕτερον
 τῇ ὑγιανοῦσθ διδασκαλίᾳ ἀντίκειται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ
 μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

¹² Καὶ χάρις ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι
 πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, ¹³ τὸν πρότερον ὄντα βλάσφημον
 καὶ διώκτην καὶ ὕβριστήν. Ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.

1 Thess. 2. 4.
 ch. 6. 15.

k John 9. 39, 41.
 Acts 3. 17.
 & 8. 3. & 9. 1.
 & 22. 4. & 26. 9.
 1 Cor. 15. 9.
 Gal. 1. 13.
 Phil. 3. 6.

Bp. Middleton here, and the line of *Antiphon*, ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, and *Ovid*, Met. i. 90. *Tacitus*, Ann. iii. 25. (*Welstein*.)

It is however true that St. Paul (as *Welstein* has observed), in his enumeration of the sins which follow here, seems to have had his eye on the order of the Decalogue. Thus ἀσεβεῖς καὶ ἀμαρτωλοὶ, ἀνόσιοι καὶ βεβήλοι are they who violate the commandments of the First Table; and they who are next specified, break the injunctions of the Second Table.

— πατραλῶν] strikers of fathers; ἀλοῖαν, ψιλῶς τὸ τύπτειν (*Ammonius*). The word was applied to any outrage against parents. See *Pollux*, iii. 13.

¹⁰ ἀνδραποδισταῖς] kidnappers of men, in order to make them slaves. Cp. Rev. xviii. 13.

Men-stealing is forbidden under pain of death. Exod. xxi. 16. Cp. Deut. xxiv. 7, where it is applied to the stealing of an Israelite. Ἀνδραποδιστής ἐστὶν ὁ τὸν ἐλεύθερον καταδουλώσας (*Pollux*, iii. 78). He was sometimes called σωματέμπορος, in Latin, 'plagiarius.'

A person who stole a slave from his master was also called ἀνδραποδιστής in Greek and Roman Law. (*Etymol.* Cp. the *Lex Fabia*; *Welstein*.)

— τῇ ὑγιανοῦσθ διδασκαλίᾳ] the wholesome doctrine. It is observable that the word ὑγιαίνω (to be in health) occurs eight times in the pastoral Epistles, and always in reference to doctrine. A striking proof of the importance of sound teaching.

¹¹ ὃ ἐπιστεύθην] See Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. Tit. i. 3.

¹² Καὶ χάρις ἔχω κ.τ.λ.] Another reply to the Judaizing false teachers mentioned above, v. 4-7.

They charge me with—

(1) Either being a renegade now, or

(2) With having been a blasphemer formerly.

He is thus led to speak of his own Conversion and Apostleship, and shows how it is exemplary to them.

— πιστόν με ἡγήσατο θέμενος εἰς διακονίαν] He judged me faithful, in that He put me into the ministry. See *Theophyl.*

It has been asked, How could Christ have judged St. Paul faithful, when he was a persecutor? and how could He have therefore put him into the Ministry?

This question is treated at length by *A. Lapide* here, who argues, that πιστός does not mean faithful as a Christian, but only truly, as a heathen, or unregenerate person might be.

But how could any one, who was only πιστός in this sense, and so lately a blasphemer, be therefore judged to be meet to be advanced to the Apostleship?

Some of the Schoolmen (as *Aquinas* here) suppose that πιστός is said by anticipation of what Paul would become, and what God foreknew; and that God chose him "ex previsis meritis;" but this opinion tends to Pelagianism and Arminianism.

But the supposed difficulty arises from an incorrect notion as to the time at which St. Paul was "put into the Ministry."

He was not ordained an Apostle till many years after his Conversion. See above on Acts xiii. 2.

St. Paul went through a term of probation of several years after his Conversion. And when he had approved himself to be πιστός, through the grace which God had given him, and which he had cherished, and by which he had profited, then he was "put into the Ministry,"—then, but not till then, was he ordained to the Apostleship.

¹³ τὸν πρότερον] A, D*, F, G have τὸ πρότερον, and so *Lachm.*, *Tisch.*, *Ellicott*, *Alf.* But the article τὸν gives force to the substantives, and increases the emphasis of his self-accusation.

It is a characteristic of St. Paul's manner in his latest Epistles to look back on God's first mercies, and to teach others to do so. A practical lesson on the true nature of Christian Thankfulness. See on 2 Tim. i. 5; iii. 11.

— βλάσφημον καὶ διώκτην καὶ ὕβριστήν] An accumulation of guilt. Not only a blasphemer of God, but a persecutor of His Son; with acts of insult, outrage, and violence. *Theophyl.*

St. Paul confesseth himself to have been a persecutor, &c., although he followed the guidance of his own Conscience (Acts xxvi. 9), and to have stood in need of mercy for the remission of those wicked acts, though he did them ignorantly, and out of zeal for the Law. Cp. John xvi. 2. Bp. *Sanderson*, ii. p. 122.

— Ἀλλὰ ἡλεήθην] But nevertheless I obtained mercy, because I did it not knowing what I did, being yet in unbelief.

This sentence is best explained by our Blessed Lord's prayer on the Cross, "Father, forgive them, for they know not what they do" (Luke xxiii. 34). Not as if they were not guilty of a heinous sin; for, if they were not guilty, they would not have needed forgiveness. But Jesus Christ, in His great mercy, pleaded for them a circumstance, which made their sin to be less sinful than might have been the case. Their sin was not against knowledge and conscience; it was not a wilful and presumptuous sin, but one of ignorance. They did not know that He Whom they crucified was the Son of God. Not that their ignorance excused them, for they might have known Him as such, and their only hope was in God's mercy; yet it did not, as it were, close the door to mercy, as Wilfulness and Presumption would have done.

So (as Bp. *Sanderson* says, iii. 233) though Saul was a persecutor, a blasphemer, and injurious, yet he obtained mercy, because he did it ignorantly. His ignorance was not enough to justify him; he stood in need of God's mercy, or he would have perished in his sins. But yet who can tell, whether he ever would have found mercy, if he had done the same things, and not in ignorance? Ignorance, then, though it do not deserve pardon, yet it often findeth it, because it is not joined with open contempt of Him that is able to pardon. But he that sinneth against knowledge doth not only provoke the Justice of God, but dam up His Mercy by his contempt, and doth his part to shut himself out for ever from all possibility of pardon. See also Bp. *Sanderson*, ii. 50, where he says that St. Paul here "leaves it questionable whether there be hope of mercy for such as blaspheme maliciously and against knowledge."

St. Paul's words here are, therefore, a solemn warning to all persons, such as open Infidels or profane Scoffers, who imagine that they have nothing to fear, provided they are sincere, and act according to their conscience; for there "is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

The extenuating circumstance of ignorance was probably mentioned by the Apostle as a warning to the Jews, and to apostatizing Christians, Judaizers, and others of later days, who might be disposed to pervert his wonderful Conversion into an occasion for presumption on God's mercy.

St. Paul says, that he obtained mercy because he did it ἀγνοῶν. But this, be it observed, was at the commencement of the Gospel. At that time the evidences of Christianity were not fully displayed, as they were afterwards, and as they are now.

St. Paul could not long have remained ἀγνοῶν after the miraculous gifts of the Holy Ghost had been poured out upon the Church, and after the working of so many miracles by the Apostles and others at Jerusalem, and after so many wonderful signs had attended the reception of the Gospel wherever it was preached.

Hence, therefore, we may derive a confirmation of the opinion, that St. Paul's Conversion followed soon after the Crucifixion, and Ascension, and Day of Pentecost.

— ἐν ἀπιστίᾳ] when I was yet in a state of unbelief, i. e. before I had been received into the Church by a profession of faith in Christ.

He guards against the abuse of the divine mercy shown in his particular case, into a plea for recklessness and apostasy in the case of those who have been baptized; such as was the case of Simon Magus, of whom it is said that he ἐπιστεύσε, i. e. made public profession of faith in Christ, and was baptized, and then committed the sin to which he has given his name. (Acts viii. 13-18, where see note.) And such was the case also with those Hebrew Christians to whom St. Paul had referred in his Epistle to the Hebrews, vi. 1-8.

The word πιστεύω, to embrace the faith in Christ, as used

¹⁴ Ὑπερεπλέονασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

1 Matt. 9. 13.
& 18. 11. & 20. 28.
Mark 2. 17.
Luke 5. 32.
& 19. 10.
1 John 3. 5, 8.

¹⁵ Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὃν πρῶτός εἰμι ἐγώ. ¹⁶ Ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

m Rom. 16. 27.
ch. 6. 16.
Jude 25.

¹⁷ Τῷ δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

there and below, v. 16, explains ἀπιστία. Cp. Heb. vi. 4—6, and Rom. xi. 23, where the spiritual state in which the Jews are, is called ἀπιστία. Cp. Tertullian, de Pudic. 18.

¹⁴ Ὑπερεπλέονασε] was exceedingly abundant. The metaphor is derived from a stream. (See Bp. Sanderson on v. 13.) I by my sins obstructed the course of God's grace, but the Stream of His Mercy brimmed over, and overflowed the mounds and dams of my sinfulness, by the surpassing exuberance, copiousness, and power of its spiritual inundation.

— μετὰ πίστεως καὶ ἀγάπης] with faith and love. The natural concomitants of the fertilizing current of divine Grace, duly received and cherished in the Soul.

The river Nile fertilizes Egypt by its 'pinguis arena,' Hermus and Pactolus bring their golden ore; the stream of divine Grace brought with it to me Faith and Love.

It is to be remembered, however, that St. Paul has taken care to inform us, that, at his Conversion, he was "not disobedient to the heavenly Vision." See on Acts xxvi. 19. And our Lord had pointed to him at Damascus as a suppliant for grace, "Behold he prayeth," Acts ix. 11.

¹⁵ Πιστὸς ὁ λόγος] Faithful is the saying. A formula used by St. Paul in these Epistles to Timothy and Titus, in order to introduce some weighty and memorable truth. (1 Tim. iii. 1; iv. 9. 2 Tim. ii. 11. Tit. iii. 8.) It is to him what Christ's preamble was to the Saviour Himself, but which no one else ever ventured to use, Ἀμήν, Ἀμήν, λέγω ὑμῖν, uttered about twenty-five times by Him in the last Gospel, and in that alone. And this Apostolic preamble is found in these last Epistles, and in them only.

— ὃν πρῶτός εἰμι ἐγώ] chief of whom am I. The pronoun is reserved for emphasis to the last place of the sentence.

The word πρῶτος, first, is not to be understood first in time, but in guilt. Cp. Augustine, Sermon 175 and 176, on this text, and in Ps. lxx., and his recently discovered Sermon (299, Vol. v. p. 1785), "Non quia prior peccavit, sed quia plus peccavit; nemo enim gravior Ecclesiam est persecutus."

It is to be remembered that the person who utters these words is St. Paul, and that he is speaking of himself.

Being illumined by the Holy Ghost, he had a clear perception of the exceeding sinfulness of sin, especially of the sin of which he himself had been guilty, of blasphemy, persecution, and outrage against the Ever-Blessed Son of God. St. Paul thought of himself formerly breathing rage and slaughter against the Saints (Acts ix. 1), and making havock of the Church (viii. 3) even in strange cities (Acts xxvi. 11), and stirring up the Chief Priests to shed the blood of the faithful (Acts ix. 2), and requesting letters from them, authorizing him to persecute the worshippers of that Adorable Redeemer, Who in His tender love had come into the world to save sinners, and was risen from the dead, and had ascended into Heaven, and was seated in glory at God's right hand.

In this respect his own sin was greater than that of those who crucified Him, and who had not seen the evidence of His mighty working in His Resurrection, Ascension, and sending of the Holy Ghost.

He is speaking of what was in the range of his own knowledge; and it was no exaggeration to say, that, as far as he knew, no one was a greater sinner than himself.

He had his eye fixed on his own sin, and on that only, he would not judge others; and being endued by the Holy Ghost not only with a clear sense of the heinousness of sin, but with the grace of humility and repentance, he speaks from the depth of his own self-abasement, and remorse, and shame, looking up to Him Whom he had pierced. (Zech. xii. 10.) "Faithful is the saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners—chief of whom am I." Compare the prayer of the Publican, Ὁ Θεὸς ἰλδοθήναι ἐμοὶ τῷ ἁμαρτωλῷ (Luke xviii. 13), "God be merciful to me the sinner."

¹⁶ ἵνα ἐν ἐμοὶ πρῶτῳ] in order that in me, being the chief of sinners, He might show forth all His long-suffering.

As in a house where there are many sick, and one most sick

of all, a Physician selects him for the exercise of his medical art, and restores him to perfect health, and thus gives hope of recovery to all, so did Christ, the good Physician, come to me, says the Apostle. He cleansed even me from sin, and poured out even on me all the riches of His grace and love, so that none might despair, but all may have hope in Him. Cp. Theodoret.

St. Paul acknowledges with thankfulness and joy that he has obtained the mercy of God, because he was first, that is, chief, of sinners; and yet, says he, I obtained mercy in order that all may say, If Paul was healed, why should I despair? Wherever the Physician comes, He asks for some sick man who may be deemed incurable, and He heals him. He does not look for reward, but He publicly commends His art to the World's esteem and acceptance. But do not therefore love sin. Love not the couch of sin. Arise, thou paralytic, from thy bed. Hear the voice of Paul himself, Surge qui dormis et exsurge à mortuis, et illuminabit te Christus (Eph. v. 14). Cp. Augustine (Serm. 175).

Elz. has here τὴν πᾶσαν. But A, F, G have τὴν ἅπασαν, which is received by Lach., Tisch., Ellicott, Alf. "Avas is rarely used by St. Paul, only once, certainly (Eph. vi. 13). But its very rarity makes it more emphatic here, and makes it less likely that it was substituted by copyists for πᾶσαν.

The phrase τὴν ἅπασαν μακροθυμίαν, 'totam longanimitatem,' may be compared with Acts xx. 18, τὸν πάντα χρόνον, and Gal. v. 14, ὁ πᾶς νόμος.

On the difference between ἅπας and πᾶς, see on Acts ii. 1.

Christ chose me (says the Apostle), in order to show forth in me, as the chief of sinners, all His long-suffering, not that He might encourage any one to sin, but for encouragement to all who should profess their faith in Him to life everlasting. I, being the chief of sinners, needed not only a portion of His long-suffering, but all of it.

Observe the humility of the Apostle. God, being desirous (he says) to assure all that He is ready to forgive all sin, chose me the most sinful of all men; and since I obtained mercy, no one need doubt that all are capable of obtaining it. Let no one despair of salvation, since I am saved. Chrysostom.

— πρὸς ὑποτύπωσιν] for a pattern. St. Paul does not mean that he himself in the abstract is a pattern for all who should believe; but he says that God has set forth in him all His own long-suffering, for a pattern to all who should embrace the Gospel. (See on v. 3.) They are not to look at him as their model, but they are to contemplate God's mercy in him as a pattern proposed for their encouragement, πρὸς προτροπὴν καὶ παράκλησιν (Chrys.), and as an assurance to them, that, if out of such untractable materials, as Saul the persecutor, the divine Artificer could mould Paul the Apostle, God's grace can also model them into vessels of honour fit for the Master's use (2 Tim. ii. 21), if they are also like Saul in being not disobedient to the heavenly call, and in praying for pardon and grace. See above on v. 14.

The word ὑποτύπωσις occurs below, 2 Tim. i. 13. See also the examples of it in Wetstein, p. 320.

It is shown by Wetstein's examples of the use of the word ὑποτύπωσις, that it not only signifies a model to be copied, but an adumbration or delineation, a primary draught or sketch, to be afterwards filled in; a cartoon, or sub-tracery (ὕψ), to be afterwards painted over. In this view, the mercy of God shown in the case of St. Paul might very properly be called an ὑποτύπωσις, a primary sketch and delineation, to be afterwards filled up, and coloured over with the rich hues of the Divine Mercy shed forth over all the world.

— τῶν μελλόντων πιστεύειν] Of those who should be converted from unbelief like mine (ἀπιστία, v. 13), and embrace the Gospel, and so inherit everlasting life. An encouragement and exhortation to all, especially to the Jewish teachers, of whom he has been speaking. See on v. 3.

¹⁷ τῶν αἰώνων] of the ages, the countless ages of Eternity.

— μόνῳ] Elz. adds σοφῷ, not in A, D*, F, G, and cancelled by Griesb., Sch., Lün., Tf., Ell., Alf.

18^a Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προ-
 αγούσας ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,
 19^o ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπώσάμενοι περὶ τὴν πίστιν
 ἐνανάγησαν, 20^p ὃν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ
 ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. 1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις,
 εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, 2^a ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπερ-

n ch. 6. 12.
 2 Tim. 2. 3—5.
 & 4. 7.

o ch. 3. 9. & 4. 7.
 Tit. 1. 9.
 Heb. 3. 14.
 p 1 Cor. 5. 5.
 2 Tim. 2. 17.
 & 4. 14.

a Jer. 29. 7.
 Rom. 13. 1.

18. κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας] according to the prophecies on thee, concerning thee (Syriac), going before, and leading the way to thine Ordination. 'Secundum præcedentes in te prophetias' (Vulg.).

Whether these prophecies, which guided St. Paul in his ordination of Timothy (2 Tim. i. 6), were directly from the Holy Ghost, with regard to Timothy (as is the opinion of Chrys., Theodoret, Theophyl., &cumen.), or by the medium of Prophets, cannot be accurately determined.

It is probable, that before St. Timothy's ordination to the Episcopate of Ephesus, the Holy Spirit spake to the Prophets, and the Prophets declared to the Church the Holy Spirit's will, designating him to the Episcopate, as was done in St. Paul's own ordination to the Apostleship at Antioch. (Acts xiii. 2.)

This fact serves to account for the appointment of so young a man, as Timothy was (1 Tim. iv. 12), to so great a charge in so large a city as Ephesus; and St. Paul mentions the fact as justifying the appointment; for the sake of others, especially the Christians at Ephesus, who would read this Epistle, and thence learn to treat their Bishop with due respect. See above, v. 3.

— ἐν αὐταῖς] In and by these prophecies as thy spiritual weapons, in the strength of which thou mayest go forth and war the good warfare. Cp. Winer, § 48, p. 346.

19. ἣν τινὲς ἀπώσάμενοι] Heresy, therefore, and False Doctrine, is ascribed by St. Paul to lack of due regulation of the Conscience by God's will and word, and to sins wilfully committed against Conscience. See v. 6.

The root of impiety is an evil life. Theodoret. "Fons hæreses mala conscientia." A Lapide.

20. Ὑμέναιος] Hymenæus, who said that the Resurrection was past. (2 Tim. ii. 17.)

— Ἀλέξανδρος] Alexander. Cp. 2 Tim. iv. 14. The name of an Alexander is mentioned as a leader of the Jewish party at Ephesus. Acts xix. 33, where see note.

As to the inferences from names thus mentioned, it may surely be affirmed with Origen that "nihil otiosum in Sacra Scriptura;" and it may be reasonably inferred that the writers of Holy Scripture, being inspired by the Holy Ghost, were not without divine guidance in the mention of names; and that one of the ends they are designed to answer, is to show the harmony and truth of the different portions of Holy Scripture by means of slight and almost unnoticeable coincidences, which, though of little importance singly, yet when taken together, afford a strong testimony to Christianity.

The mention of an Alexander in the Acts, where he is introduced without any apparent reason (as far as the narrative of that book is concerned), may have been suggested prospectively by the Holy Spirit, in order to illustrate the mention to be made of him afterwards (supposing him to be the same person) by the Apostle St. Paul, and to account for, and justify, the severe sentence of excommunication pronounced upon him by the Apostle.

— ὃς παρέδωκα τῷ Σατανᾷ] whom I delivered to Satan; not whom I have delivered, but whom (as thou knowest) I delivered—by a solemn act of religious discipline at a particular time.

I here state to thee the reason of this act, in order that thou mayest communicate that reason to others on my authority; especially to the Church at Ephesus.

The reason was not, in order to gratify any private resentment on my own part; let no one harbour so uncharitable an imagination; but in order that they whom I delivered to Satan may be taught by wholesome discipline not to continue to blaspheme, and so may escape the terrible consequences of that deadly sin, which I, who "was formerly a blasphemer," well know.

This discipline, therefore, of Excommunication, is "medicinalis vindicta, terribilis lenitas, charitatis severitas." Augustine (ad Literas Petilian. iii. 4). See above on 1 Cor. v. 5, where the meaning of the phrase 'to deliver to Satan,' is considered.

These persons, of whom the Apostle speaks, being separated by Excommunication from the communion of the Church, and bereft of divine grace, were grievously tormented by their Ghostly Enemy with diseases and sundry afflictions. It might, therefore,

be hoped that they would thus be brought to a better mind, when they felt the consequences of their blasphemy. . . . From this mention of Excommunication the Apostle naturally begins to deliver his directions to Timothy on Church-Regimen. See Theodoret.

As the Pillar of Cloud overshadowed the Tabernacle in the wilderness, and protected it from the heat; and they who were without the precincts of its shadow were scorched by the beams of the sun; so they who are put out of the Communion of the Church in their march through the wilderness of this world, are exposed to the fiery darts of the Enemy, in order that they may be disciplined thereby. Cp. Chrys., Theoph.

CH. II. 1. Παρακαλῶ οὖν] I exhort therefore. 'Obsecro igitur,' Vulg. The οὖν, therefore, introduces an inference from the general exhortation in v. 18 of the foregoing chapter. A Lapide.

— πρῶτον πάντων] In this Apostolic charge to the Bishop and Church at Ephesus, and to all Bishops and Churches of all place and time, the Holy Spirit, speaking by St. Paul, declares that the first duty of the Public Assemblies of the Faithful is Prayer, as He had said by Isaiah (lvi. 7), "My House shall be called a House of Prayer for all people." Cp. Matt. xxi. 13. Mark xi. 17. Luke xix. 46.

— δεήσεις, προσευχὰς, ἐντεύξεις] δεήσεις expresses our needs (ἐνδεάς); προσευχή shows that we look to God as our only helper; ἐντεύξις is an urgent personal address (interpellatio) to Him as such.

As to δεήσεις, the etymology and true sense of the word is marked by Demosthenes and Æschines, δέομαι ὁμῶν δικαίαν δέησιν, μετρίαν δέησιν. See Wetstein. I your suppliant in need present to you a humble petition.

Προσευχὴ denotes a reverent turning to God, and a devout meditation on and adoration of His Divine Majesty. Origen, de Orat. 44. It can only be applied to God. We cannot address προσευχὴ to a creature. Προσευχὴ is therefore more significant of the power of Him Whom we invoke, than δέησις is; and δέομαι is used by St. Paul himself in addresses to men. (Acts xxvi. 3. Gal. iv. 12.)

Ἐντεύξις is personal, earnest, solicitation, made with a view of moving the Person, who is the object of it, to some action, in defence of, or commiseration and pardon of, the person who makes it, or for whom it is made. See Acts xxv. 2. Rom. viii. 27. 34; xi. 2. Heb. vii. 25. 1 Macc. x. 61. 2 Macc. iv. 8. Ἐντρογχνῶ is said of appeals to man, as well as to God.

— ὑπὲρ πάντων ἀνθρώπων] in behalf of all men. The Christian Priest, in the execution of his priestly office, ought to regard himself as the father of all, and to pray for all, because Christ came to save all, and not to limit his prayers, as the Jews do, to his own people. Chrys., Theodoret.

3. ὑπὲρ βασιλέων] for kings. This Apostolic direction is not only a charge to the Bishop and Church at Ephesus, but it is also designed as a reply to the allegations of the Jews, who charged the Apostle with disloyalty to the Roman Authority, and thus stirred up the Heathens against the Gospel. See Acts xvii. 5. 7.

This Epistle, being publicly circulated and read in primitive times, served this excellent purpose; as is evident from Tertullian's Apology, where he rebuts the charge of civil disaffection, with which the Christians were charged, by reference to this passage of St. Paul. See Apolog. 31, where, it is observable, he calls these words of this Epistle, 'Dei voces,' the 'words of God.'

This exhortation is also an evidence of the courage and divine commission of St. Paul. See on Titus iii. 1.

"Pray for kings," even for a Nero, even for a Decius, even for a Diocletian—persecutors of the Church: how much more for a Constantine! Cp. the language of Tertullian, Apol. c. 30. 32, ad Scap. 2. Origen, c. Celsum viii. Arnobius, c. Gentes iii. Euseb. iv. 26 (A Lapide); and see Dr. Barrow's excellent Sermon on this Text, Vol. i. p. 191—219.

b ch. 1. 1.
o Ezek. 18. 23.
Jer. 29. 7.
Tit. 2. 11.
2 Pet. 3. 9.
John 3. 16, 17.
d John 17. 8.
Rom. 3. 30.
& 10. 12.
Gal. 3. 19.
Heb. 9. 15.
e Matt. 20. 28. 1 Cor. 1. 6. Eph. 1. 7. Col. 1. 14. 2 Thess. 1. 10. f Acts 9. 15. & 13. 2. & 22. 21. Rom. 1. 9. & 9. 1. & 11. 13. & 15. 16. Eph. 3. 8.
Gal. 1. 16. & 2. 8. 2 Tim. 1. 11.

οχη ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. ³ τούτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵ εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς, ⁶ ὃ δὲ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδίους, ⁷ εἰς ὃ

— *βίον διάγωμεν*] “temporalia transigamus, quam vitam Græci non *ζῶν* sed *βίον* vocant.” *Augustine* (de Trin. xii. 11).

— *ἐν πάσῃ εὐσεβείᾳ*] in all reverence of God (Syr.), shown by His worship and service.

— *σεμνότητι*] gravity, seen in external deportment, so as to overcome the prejudices of others, and to conciliate and win the Heathen to the faith, by the quiet gravity of your deportment, even inspiring them with respect and reverence for you and for your religion. This Text has ever been rightly regarded as a divine statement of the end and purpose for which Civil government exists; and, consequently, of the duties of those who are invested with civil power by God.

As *Bp. Bilson* says, “On Christian Subjection,” p. 339,—

Praiers must be made for kings, and all that are in authority (1 Tim. ii. 2), in order that they may discharge their duties according to God's ordinance, which is, that their subjects, by their help and means, may lead an honest, godly, and quiet life; godliness and honesty being the chiefest ends of our praiers, and effects of their powers. And (p. 343),—

If their *duties* stretch so far, their *authority* must stretch as far. Their charge ceaseth where their power endeth. God never requireth princes to do what He permitteth them not to do. If, then, godliness and honestie be the chiefest part of their charge, therefore they are likewise the chiefest end of their power.

Ibid. (pp. 179. 183.) If you deny that this is the prince's charge, to see the law of God fully executed, His Son rightly served, His Spouse safely nursed, His House timely filled, you must countervail that which Moses prescribed, David required, Esay prophesied, Paul witnessed, and Christ commanded, with some better and sounder authority than theirs is.

A gross error it is, to think that regal power ought to serve for the good of the body and not of the soul, for men's temporal peace, and not for their eternal safety. *Hooker*, VIII. iii. 2. Cp. V. lxxvi. 4; VIII. vi. 11. See *Bp. Andrewes*, below, p. 325.

Utinam considerare principes vellent, aliud esse sacerdotem agere, ex umbone Scripturas interpretari, Sacramenta administrare, in nomine Christi ligare et solvere; aliud auctoritate suâ prospicere, ut quæ sunt sacerdotis agat sacerdos. *Has partes* in Ecclesiâ Dei pii principes sibi semper vindicarunt. Nova, infanda, execranda theologia est, quæ docet curam subditorum pertinere ad principem tantum quatenus homines sunt, non quatenus Christiani. *Casaubon* (Dedicat. Exerc. Baron.).

We confess with *S. Augustine* (de Civ. Dei, v. 24), that the chiefest happiness for which we have some Kings in so great admiration above the rest, is not because of their long reign, but the reason wherefore we most extol their felicity is, if so be they have virtuously reigned; if the exercise of their power hath been service and attendance upon the Majesty of the Most High; if they have feared Him as their own subjects have feared them; and thus heavenly and earthly happiness are wreathed into one Crown, as to the worthiest of Christian Princes it hath by the Providence of Almighty God hitherto befallen. *Hooker* (V. lxxvi. 8).

It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glory before all nations which mean well; and this will bring unto them a far more excellent weight of glory in the day of the Lord Jesus. The *English Translators of the Holy Bible*, in their Preface to the Authorized Version, A.D. 1611.

This being the duty and happiness of “Kings and all in authority,” it is consequently the bounden duty, and ought to be a chief happiness of loyal subjects and good citizens to promote the exercise of that power by all good means.

3. 4. τούτο γὰρ καλὸν κ.τ.λ.] for this is good and acceptable in the eyes of God our Saviour, Whose will it is that all men should be saved. Imitated by *S. Clement* of Rom. c. 7: βλέπωμεν τί καλὸν καὶ τί τερπνὸν καὶ προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς ἀτενίσσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μεταβολὰς χάριν ὑπένεγκεν—remarkable words, from a contemporary of the Holy Apostles, and clearly asserting, as the Apostle does here, the

Universality of the Redemption effected by the Blood of Christ. Cp. *Justin Martyr* (De Resurrectione, p. 532, Otto), who quotes these words of St. Paul, “Do they represent God as envious?” But He is good; καὶ θέλει πάντας σώζεσθαι. Imitate God. It is His will that all men should be saved (σωθῆναι), therefore let it be thine also; therefore pray for all. *Chrysostom*. See the note above on Rom. viii. 30.

The words πάντας ἀνθρώπους, ‘all men,’ have special force and pertinency against the *Judaizers*, who would limit God's mercies to those who received the Levitical Law.

4. ἐπίγνωσιν ἀληθείας] a clear knowledge of the Truth—a knowledge much insisted on in these Pastoral Epistles, where this expression is repeated four times (see Titus i. 1. 2 Tim. ii. 25; iii. 7), and contrasted with the knowledge, γνῶσις, falsely so called, of the Antinomian Libertines, who professed godliness, but denied its power. (1 Tim. vi. 20. 2 Tim. iii. 6. Titus i. 16.)

5. εἰς καὶ μεσίτης] ‘One Mediator;’ a doctrine very necessary to be inculcated by Timothy in the Churches of Asia, where the false teachers disseminated many erroneous notions on this subject, particularly that

(1) God was to be approached by the Mediatorship of Angels; see on Col. ii. 18: and that

(2) Christ being *man* is inferior in dignity to Angels. Hence in his Epistles to the Ephesians and Colossians, St. Paul had been careful to dwell on the doctrines,—

(1) Of Christ's Divinity and superiority to the Angels.

(2) Of His Incarnation.

(3) Of His Proper and exclusive Mediatorship, consequent on the union of the two Natures of God and Man in His One Person, and on His Headship of the Universal Church.

(4) On the error and sin of raising up other Mediators, to the disparagement of His Divine Dignity, and proper Humanity, and Mediatorial Office. See on Eph. i. 10. Col. i. 15; ii. 18.

— ὁ ὁμοιωμένος X. 'I.] a man, Christ Jesus. A man; not an Angel; Christ Jesus; Who became our Mediator, by becoming Man in time, being God from eternity. “In the beginning was the Word” (John i. 1). The World was not, when the Word was. The Word made the World. When He made us men, He was not as yet made Man. That was a great grace; the grace of our Creation, by the Word; but we have received a greater grace than this, that of our Second Creation by the Word made Flesh. This second and greater grace is extolled by the Apostle when he says, “There is One Mediator of God and men.” He does not add simply, “Christ Jesus,” lest you might imagine that he was speaking of ‘the Word;’ but he says, ‘a Man.’ For what is a Mediator? One by whom we are joined and reconciled to God. We were separated from Him by sin; and so were dead. Christ was not Man when man was made; but He became Man, that man might live. *Augustine* (Serm. 26). See also *Augustine* in Gal. iii. 15–18, and in Pa. ciii., where he says, “Inter duos Mediator; ergo Christus Mediator inter hominem et Deum; non quia Deus, sed quia homo; nam quia Deus, æqualis Patri, non autem Mediator; ut autem sit Mediator, descendat ab æqualitate Patris, faciat quod ait Apostolus, ‘semetipsum exanivit, formam servi accipiens, in similitudine hominum factus, et habitu inventus est ut homo.’” (Phil. ii. 7.)

A Mediator is between two, and ought to have communion with both. *Chrys.*, *Theophyl.*

Therefore He is united to the Father as God, and to us all as Man. *Theodoret*.

6. ὁ δὲ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων] Who gave Himself a ransom for all. He declares that Christ suffered death for all. *Theodoret*.

What does he mean by ransom? Mankind was guilty, and liable to the punishment of death, and He gave Himself in their stead (ἀντὶ). *Theoph.*

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. xx. 28). A ransom is a price given to redeem such as are in any way in captivity. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation captivated and in bonds, and Christ did give his life a ransom for them, and that a proper ransom, if that his life were of any price, and given as such. For a ransom is properly nothing else but

ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγων, οὐ ψεύδομαι, διδάσκαλος
ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

⁸ « Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους
χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· ⁹ ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ

g Ps. 134. 2.
Isa. 1. 15.
Mal. 1. 11.
John 4. 21.
h Tit. 2. 3-5.
1 Pet. 3. 3.

some thing of *price* given by way of *redemption*, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident, that the life of Christ was laid down as a price; neither is it more certain that He died, than that He *bought us*: *Ye are bought with a price*, saith the Apostle (1 Cor. vi. 20; vii. 23), and it is the *Lord who bought us* (2 Pet. ii. 1), and the price which He paid was His blood; for we are *not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ* (1 Pet. i. 18, 19). And as that blood was precious, so was it a *full and perfect satisfaction*. For as the gravity of the offence of the sin is augmented according to the dignity of the person offended and injured by it, so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite Majesty, against whom we have sinned, and Christ is of the same Divinity. Who gave His life a ransom for sinners: for God *hath purchased his Church with His own blood* (Acts xx. 28). Although therefore God be said to *remit our sins* by which we were captivated, yet He is never said to *remit the price*, without which we had never been redeemed; neither can He be said to have remitted it, because He did require it and receive it.

But Christ taking upon Him the nature of *Man*, and offering Himself a sacrifice for sin, giveth that unto God for, and instead of, the eternal death of man, which is more valuable and acceptable unto God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting becometh reconciled unto us, and for the punishment which Christ endured, taketh off our obligation to eternal punishment. Thus *man* who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the wrath of God, is, by the price of the most precious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, Who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth *the forgiveness of sins*. *Bp. Pearson on the Creed, Art. x.*

See also above on Matt. xx. 28, and on 1 Cor. vi. 20. Heb. ix. 12.

— τὸ μαρτύριον καὶ ὁσίου ἰδίου] *the Testimony in His own season*, that is, 'Christ gave Himself a ransom for all in the fullness of time'—when the long-expected season had arrived, and Christ came and fulfilled the Law, by offering Himself on the Cross for the sins of the world. (Eph. i. 10. Gal. iv. 4. Heb. ix. 10.)

This sentence does not seem to have been fully understood, in consequence of a non-apprehension of that to which the Apostle refers.

St. Paul is vindicating himself and his Ministry from the charges of the false teachers, especially the Judaizers (see i. 5—10), alleging that he disparaged the Levitical Law.

He shows, here and above, that the Gospel which he preaches is the *fulfilling of the Law*, and that they who did not receive it, and who opposed his preaching, did not understand the Law.

He now uses a word, *μαρτύριον*, very familiar to Jewish ears, especially to the readers of the Pentateuch, in the LXX, where it is found about thirty times, and signifies the *ῥητύ* (*edhuth*), "*Testimony*," i. e. of the Holy of Holies. See Exod. xvi. 34; xxv. 16. 21, 22; xxvi. 33, 34. Lev. xvi. 13. Num. vii. 89. The Tables of the Law were "*The Testimony*." The Tabernacle was called "*the Tabernacle of the Testimony*," the Ark was "*the Ark of the Testimony*." See Acts vii. 44. Rev. xv. 5.

This word, "*the Testimony*," added to these holy things, signified that they were Witnesses between God and the People, and bore *Testimony* to some *future Blessing*, of which they were shadows and types, and which testified of Christ, especially in His Mediatorial Office, fulfilling the Law, and reconciling God and Man, by a *perfect Obedience, active, and passive*, both in Life and Death. See 1 Cor. x. 1. Col. ii. 17; and cp. *Mather on the Types*, p. 406—412.

The word *μαρτύριον* would suggest to Timothy, by birth a Hellenistic Jew, and to Asiatic Jews and Jewish Christians, a view of the solemn scenery of the Holy of Holies, its Ark, its Mercy-seat, its Tables of the Covenant, its Aaronic Rod, the badge of the Levitical Priesthood.

The Apostle, therefore, here intimates that the Redemption made by the Blood of Christ was the *True Testimony*, which was reserved for its full revelation in its own appointed season, *καρπὸς ἰδίου*. Cp. Eph. i. 10, *eis okonomian tou plerōmatos tōn kairōn*.

The Doctrine of the Atonement made by the blood of Christ, the only Mediator between God and Man, the true High Priest, Who is gone into the Holy of Holies with his Own Blood (see Heb. ix. 11. 23, 24), having perfectly fulfilled both the Tables of the Commandments, and who is the Faithful and True *Mάρτυς*, or Witness (Rev. i. 5; iii. 14); this doctrine is *not* (as the Judaizers allege) any *new doctrine*, preached by me in contravention of the Law, or in disparagement of it, but it is the very heart and kernel of the Law; it was enshrined within the Veil, in the inmost recesses of the Sacred Oracle, where God's Presence rested, the Holy of Holies; it was acted typically, year by year, by the High Priest, entering into that Oracle on the Day of Atonement (Lev. xvi. 2), and is now declared by us, the Apostles, in its *own appointed season* to the World.

This truth was signified by the *rending of the Veil* of the Temple at the Crucifixion, which showed that the office of the typical "*Testimony*" was then finished. (Matt. xxvii. 51.)

The above Interpretation of the present text is confirmed by other passages in St. Paul's Epistles, where he teaches that the ministrations of "*the Tabernacle of the Testimony*," especially of the Holy of Holies and of "*the Ark of the Testimony*," were figurative witnesses of Christ.

Thus he represents the *Veil*, through which the High Priest passed into the Holy of Holies, as a type of Christ's *Flesh* (Heb. x. 20); and in Rom. iii. 25 (a passage which illustrates the present text) he says, that we are justified freely through the *ἀνταποδοσίς*, or *redemption*, that is, by Christ Jesus, Whom God set forth as an *ἱλαστήριον*, or *Propitiation*, through faith in His Blood; and He says, that this plan of Justification was *testified* (*μαρτυρουμένη*) by the *Law* and the *Prophets* (iii. 21).

7. *eis δ]* to which Evangelical *Testimony* I was appointed a Preacher and an Apostle. The Jewish Priests were appointed by God as Ministers of the Levitical *Testimony*, which was figurative and typical, manuductory and preparatory, to Christ; but I am appointed a Minister of the True *Testimony*, Christ Himself, fulfilling the Law by His perfect Obedience, and by the sacrifice of Himself.

— λέγω] *Elz.* adds *ἐν Χριστῷ*, which is not supported by the best authorities.

8. *ἐν παντὶ τόπῳ]* in every place,—not only in the Temple at Jerusalem, but now, when the Veil has been taken away, and the "*true Testimony*" has been revealed, in His own due season, in the sacrifice of Christ,—in all places, according to His Own Prophecy. See John iv. 21—23; and as the Prophets themselves witnessed, Mal. i. 11. Cp. *Chrys.*, *Theodoret*.

— *ἔλασποντας ὁσίους χεῖρας]* lifting up holy hands. So St. Paul's contemporary, *S. Clement*, writes to the Corinthians (c. 29), *προεβόωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς ἀγνῆς καὶ ἀμώπτους χεῖρας αἵροντες πρὸς αὐτόν*.

Here is a holy work enjoined to all men,—the work of Prayer. This is a function of that Priesthood which appertains to all, and which all ought to discharge. Cp. 1 Pet. ii. 5, and above on Heb. xiii. 15.

— *χωρὶς ὀργῆς]* Matt. v. 23.

— *διαλογισμοῦ]* doubting. James i. 6.

9. *ὡσαύτως καὶ γυναῖκας]* in like manner women also. *Elz.* has *τὰς* before *γυναῖκας*, but the preponderance of authority is against it. The sense is, As I have directed men to lift up holy hands in prayer in every place, putting aside wrath and doubting (which are internal affections of the mind, and putting on the inward ornaments of *faith* and *love*), so, in like manner, I command women to attire themselves in decent apparel, with modesty and self-control.

These directions for Women have special reference to their deportment in the *public assemblies* of the Church, as appears from vv. 11, 12; and are to be compared with the similar precepts in the first Epistle to the Corinthians. (1 Cor. xi. 3—10; xiv. 34—36.) Doubtless, the women of Ephesus needed such precepts no less than those of Corinth.

In the words *ὡσαύτως καὶ γυναῖκας*, in like manner women also, there is, further, a declaration of the blessed truth, that, in Christ Jesus, Women as well as Men are admitted to be fellow-

κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ¹⁰ ἀλλὰ, ὃ πρέπει γυναιξὶ ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

i Gen. 3. 16.
1 Cor. 14. 34.
Eph. 5. 22.
k Gen. 1. 27.
2. 18, 22.
1 Cor. 11. 8, 9.
1 Gen. 3. 6, 12.
2 Cor. 11. 3.
m Tit. 2. 12.
1 Pet. 4. 7.

¹¹ Ἡ γυνὴ ἐν ἡσυχίᾳ μαυθανέτω ἐν πάσῃ ὑποταγῇ ¹² γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Ἐὔα. ¹⁴ Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονε. ¹⁵ Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ ^m μετὰ σωφροσύνης.

members, fellow-worshippers, fellow-heirs of salvation. There is no *separate* "Court of the Women" in the Christian Church, as there was in the Jewish Temple. In Christ Jesus there is neither male nor female, but ye are all one in Him. (Gal. iii. 28.)

But let not woman presume on her newly-acquired privileges in the Gospel. Rather let her show her thankfulness for them by reverence and modesty, especially in the public assemblies of the Church of Christ.

It is not easy to represent the several words here used by equivalent ones in English. *Καταστολή* is 'vestitus compositus et demissus,' the staid and sober attire of modesty, as distinguished from the loose and flowing robes, the flimsy, fluttering costume which betrays the opposite character.

This word *καταστολή* is found only once in the New Testament, and once only in LXX, Isa. lxi. 3, where it describes the robe of the redeemed. The uncompound form *στολή*, *long robe*, is found in Mark xii. 38, and is applied to the dress of Angels (Mark xvi. 5), and to the long white robe of Christ's Righteousness in which the Saints are invested. (Rev. vi. 11; vii. 9. 13.) The preposition *κατὰ* (in *κατα-στολή*) gives the sense of *settled* adjustment (compositio) of dress, and also of *matronly demission* of a *long robe* reaching down to the feet. See *Horat.* Sat. i. 1. 71 and 99, "Ad talos stola demissa." Cp. 1 Cor. xi. 4, *κατὰ κεφαλῆς ἔχω*, and *Theophyl.* here, who says that the Apostle uses the word *καταστολή* to show that women should be covered by their attire, and not immodestly exposed.

Αἰδώς, never used by LXX, and only twice in N. T.—here and Heb. xii. 28, signifies that inner grace of *reverence* (*ἐντροπή*) 'verecundia,' especially self-reverence, which shrinks and recoils from any thing unseemly and impure.

Σωφροσύνη is that soundness of mind which regulates and controls all inordinate desires, and exercises a dignified restraint on the actions and deportment, and is defined in 1 Macc. iv. 31 as *ἐνκράτεια τῶν ἐπιθυμιῶν*. *Αἰδώς* is to the heart and spirit what *σωφροσύνη* is to the mind, or intellectual faculty; hence *Thucyd.* (i. 84), *αἰδὼς σωφροσύνης πλείστον μετέχει*; and the Author of 1 Macc. iv. 31 says that the reasoning faculty (*λογισμὸς*) restrains all appetites which interfere with *σωφροσύνη*; and *Xenophon* (Mem. ii.) speaks of the eyes being *κεκοσμημένα αἰδοῖ*, τὸ δὲ σχῆμα *σωφροσύνης*. Cp. *Dean Trench*, Synonyms N. T. § xx. p. 81, and *Wetstein* here.

— ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις] Cp. 1 Pet. iii. 3; and *Augustine*, Sermon. 161; and *S. Jerome* (Epit. Marcellæ): "Solent splendere gemmis, aurum portare cervicibus et auribus perforatis rubri maris pretiosissima grana suspendere." See *Wetstein*.

12. διδάσκειν οὐκ ἐπιτρέπω] See 1 Cor. xiv. 34.

13. Ἀδὰμ γὰρ πρῶτος] For *Adam* was first formed, and then *Eve*. St. Paul, as usual, goes back to *first principles*. As in the First Epistle to the Corinthians, in his discourse on female attire in Church Assemblies, and in his correction of the abuses which prevailed at Corinth in this respect, he had reverted to the history of the Creation itself, and to the consequent relation of Man to Woman; and in that Discourse had proceeded to argue the question on the ground of the *Second Creation* in the Birth of the Second Adam; so he pursues the same method here. Cp. note on 1 Cor. xi. 4—12.

14. Ἀδὰμ οὐκ ἠπατήθη] *Adam* was not deceived by the Serpent, as *Eve* was (2 Cor. xi. 3), nor did he pluck the fruit from the tree, as she did; but she first ate it, and gave it to him, and he received it from her hand. (Gen. iii. 6.) *Theodore*.

St. Paul, however, says, that "by one man sin entered into the world, and death by sin; and so death passed upon all, even over them who had not sinned after the similitude of *Adam's* transgression" (Rom. v. 12—14); but it is not without reason that the Apostle says that *Adam* was not deceived; for *Eve* received as true that which the Serpent said; but *Adam* would not be separated from partnership with his wife, even in sin, therefore he was not less guilty than she was; indeed, he sinned knowingly and willingly. Therefore St. Paul does not say that *Adam* did not sin,—but he says that *Adam* was not deceived, and

so both were not "*credendo decepti, sed ambo peccando sunt capti, et diaboli laqueis implicati.*" *Augustine* (de Civ. Dei, xiv. 11). See also *Aug.* in Ps. lxxxiii.

— ἐξαπατηθεῖσα] So A, D*, F, G, *Lach.*, *Tisch.*, *Alf.*, *Ellicott*. *Elz.* has *ἐπατηθεῖσα*.

— ἐν παραβάσει γέγονε] *became, and still is, in the transgression; facta est, et nunc manet, in prævaricatione.*

15. Σωθήσεται δὲ διὰ τῆς τεκνογονίας] Though woman was deceived by the Serpent, and plucked the fruit of the forbidden tree, and gave it to her husband, and so became involved, and is still involved, in transgression, yet *she shall be saved by means of the child-bearing, if they* (i. e. women generally) *abide in faith and love.*

By the words '*the child-bearing*' (observe the definite article "*the*"), we are to understand *the child-bearing* of Christ by the Blessed Virgin; for she, by giving birth to the Saviour, was the means of salvation to women.

It was objected by some, indeed by *Theophylact* himself, to this interpretation, that it was inconsistent with what follows,—where the Apostle says, if *they* remain in faith; words which the objectors to the interpretation supposed, erroneously, to mean, if *the children* remain in faith.

But it is now generally allowed by the best Expositors, that the word *they* refers to *women*. From the generic singular *γυνή* (*woman*), the plural *γυναῖκες* (*women*) is to be supplied, as a nominative, before *μείνωσιν*. See *Winer*, § 58, p. 458, who says that the whole sex, womankind, is contained in *γυνή*. Cp. p. 555; cp. *Vorst.* (de Hebrais. N. T. p. 367); and see a similar usage in this Epistle, v. 3, *μαυθανέτωσαν*, which confirms this interpretation.

The ancient interpretation, therefore, mentioned by *Theophylact*, which seems to have suffered unjustly from the above objection, deserves to be reconsidered;

In the *Ancient Catena* (recently published by *Dr. Cramer*, p. 22) we find this early interpretation thus clearly stated: "The whole female sex, and even the whole race of mankind, is saved through Christ, born of a Woman, according to the flesh, if they (i. e. women) abide in faith and love, and in sanctification with modesty; πιστεύουσαι γὰρ εἰς τὸν Χριστὸν, καὶ ἔργων προνοησόμεναι ἀγαθῶν σωθήσονται."

This newly-recovered testimony is confirmatory of that interpretation which appears to rest on strong and satisfactory grounds. For it is to be observed,

That St. Paul in this passage is speaking of the duties of Women, especially with regard to apparel and deportment in religious assemblies. He had already treated that subject in his First Epistle to the Corinthians (1 Cor. xi. 8—12), and there, as we have seen, he argues the matter, with a reference

(1) To the Creation, and

(2) To the Incarnation.

Here, in this passage, he has referred, in v. 13, to the *First Creation of Man in the First Adam*. What would be more likely, than that he therefore should now proceed here also to speak of the *Second Creation of Man* in the Second Adam,—namely, the *Incarnation* of Christ?

He had spoken of the *Fall of Man*, and had stated that this was due to the subtlety of the Serpent, deceiving the *Woman*, and working the woe of all mankind by the instrumentality of the *Woman*. Therefore, it was very natural, that the blessed Apostle should next proceed to vindicate and assert God's power and love, and to show that God triumphs over Satan even by those means which Satan himself uses against God and man; and to minister some comfort to *Woman* in her sorrow and her shame, by referring to the primeval prophecy delivered at the Fall (to which he has just been referring), and preannouncing that the seed of the *Woman* would bruise the *Serpent's head* (Gen. iii. 15); and by suggesting the consideration that Almighty God had used the same instrumentality, that of *Woman*, for *overcoming Satan*, which Satan had used for *overcoming Man*; and that in His infinite love, God had saved mankind, and would save even *Woman*

herself, by the same agency as that by which the Tempter had worked her woe.

Thus (as the Apostle has just said), though Woman had been deceived by Satan, and had plucked the fruit of the forbidden tree, and had eaten it herself, and had also given it to her husband, and he ate it; and so Woman had brought sin and woe on her husband, herself, and her children; and though she had received as her punishment and curse for her sin, the sentence from God that she should *bring forth children in pain and sorrow* (Gen. iii. 16), yet by God's mercy, Woman, who had been chosen by Satan as his instrument for bringing ruin on man, had been chosen also by God as His instrument for vanquishing Satan and restoring Man. "Behold, a *Virgin* shall conceive and bear a Son, and call His name Emmanuel. To us a child is born, to us a Son is given, and His name shall be called the Mighty God, the Prince of Peace." (Isa. vii. 14; ix. 6.)

Here was comfort indeed; that Womankind should be saved even by that very thing which had been pronounced to be the means of her chastisement,—namely, by *child-bearing*,—that she should be saved through '*the child-bearing*;' that is, through the blessed child-bearing of the promised Seed of the Woman, the Second Adam, Christ Jesus, conceived by the Holy Ghost, and the Saviour of Mankind,—the Child of the Virgin-Mother, and the Father of the New Race; if they do not yield to the allurements of the Serpent, their Ghostly Enemy, but abide steadfast in faith and love, with sanctification and modesty.

In support also of the above interpretation, we may cite the words of *Irenæus* (iv. 40): "Almighty God had compassion on mankind, and threw back the enmity on the Enemy, and abolished the enmity which existed between Man and Himself. As Scripture says, 'I will put enmity between thee and the woman,' &c. (Gen. iii. 15.) Our Lord absorbed this enmity into Himself by being made Man of the Seed of the Woman, and so bruised the Serpent's head." And *Irenæus* adds (v. 21): "The Enemy would not have been completely routed, unless He Who routed him had been born of a Woman. For the Serpent overcame Man at the beginning by means of Woman."

To which may be added the following, from a more recent Expositor:

"The Woman, that is, Eve (v. 14), being deceived, was in the transgression: that is, was first guilty of eating the forbidden fruit, but rescued from the punishment by the promised Seed,—that is, by her *child-bearing*,—by the *Messias*, which was to be born of a woman, and so to redeem that nature which He assumed; but this not absolutely, but on *condition of faith, and charity, and holiness, and sobriety, and continuing in all these*; and this advantage belonging not only to the first Woman, Eve, but to all her posterity, in respect of whom it is that the *number is changed from the Singular to the Plural*, she, as the representative of all women, had the promise made to her (Gen. iii. 15); but the condition must be performed by *all others* as well as her, or else the benefit will not redound to them. And this is the most literal importance of the *ἡ* also, being *saved* by this, as by a means of all women's and men's redemption and salvation." *Dr. Hammond*. See also *Mr. Ellicott's* note here.

Thus, in fine, where sin and sorrow abounded, grace and joy much more abound; thus Woman is restored in Christ to her blessed position as the helpmate of man, and she who in the hands of Satan had been made the means of Death to all, is made, by God's overruling Love, to be the means of endless Life to all in Christ.

INTRODUCTORY NOTE to the THIRD and following Chapters of this Epistle.

I. THE Apostle now proceeds to give direction to Timothy concerning the Government of the Church at Ephesus; a Church planted by St. Paul himself in the capital of Asia, where he had preached for three years,—and where, according to the usage which St. Paul had followed from the beginning, ordaining Presbyters in every Church (Acts xiv. 23), many *πρεσβύτεροι* had already been ordained to be *ἐπισκοποι* or overseers of the flock of Christ, which He purchased with His own blood. (Acts xx. 17. 28.)

He first states to Timothy the qualifications requisite for those who are to be appointed by him to the office of *ἐπισκοποι* (vv. 2—7).

Secondly, he specifies the *criteria* which are to guide him in the choice and ordination of *Διδσκοποι* (vv. 8—13).

St. Paul tells him, that he sends him these directions in writing, in order that he may know how to demean himself in "the House of God, which is the Church of the Living God."

He next proceeds to deliver some instructions as to his own teaching and superintendence of the teaching of others (iv. 6. 11); and assures him that, notwithstanding his youth (v. 12; cp. 2 Tim.

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ii. 22), if he follows these directions, and stirs up the spiritual grace which was conveyed to him by the laying on of the hands of the Presbytery, and of those of the Apostle himself (v. 14; cp. 2 Tim. i. 6), and gives attendance to reading, to exhortation, and to doctrine, he will be a pattern to others, and will save himself and those who hear him (iv. 12—16).

He then offers some counsels as to the order which he is to pursue with regard to the *Widows* of the Church. He describes the qualifications of those who are to be admitted into the class of Widows maintained by the alms of the faithful; and specifies those who are to be rejected (v. 9—16). He instructs him in the measures he is to adopt in assigning stipends to *Πρεσβύτεροι* (v. 17), and in hearing accusations against them (v. 19), and commands him to pronounce public censures, in the presence of all, on those who are guilty of sin (v. 20); and sums up all with a solemn charge to Timothy to execute his office without partiality (v. 21, and see vi. 14. 20).

Here, then, we see Timothy invested with solemn spiritual functions in the Church of God in the city of Ephesus, the capital of Asia. We behold him entrusted with authority to govern the Church, to regulate her affairs; to exhort and rebuke others, Laity and Clergy, and particularly to exercise a discretionary authority in the appointment of *two distinct orders* of Clergy, called respectively *ἐπισκοποι* and *Διδσκοποι* (iii. 2—13).

Here, therefore, we have the following system of Church Regimen and Polity presented to us by the Holy Spirit, speaking by the Apostle St. Paul, for the government of the Church at Ephesus, in three grades and orders, as follows:

- 1st. Timothy, exercising authority over all;
- 2ndly. *ἐπισκοποι*, and
- 3rdly. *Διδσκοποι*.

II. If we now proceed to St. Paul's Second Epistle to Timothy, we hear the Apostle exhorting him to stir up the spiritual gift which was in him by the laying on of the Apostle's hands (2 Tim. i. 6); and to confide to faithful men, who should be able to teach others, those things which he had received from the Apostle (2 Tim. ii. 2); and to preach the Word, and to *reprove, rebuke, exhort*, with all long-suffering and doctrine, and to do the work of an Evangelist, and to fulfil his ministry. (2 Tim. iv. 5.)

III. If, also, we examine the Epistle to Titus, whom St. Paul placed at Crete as he had placed Timothy at Ephesus, we find the same system of Church Regimen and Polity established there.

He reminds Titus that he had left him in Crete, that he might set in order the things which the Apostle himself had not been able to arrange; and that he should *ordain* Presbyters in every city, as the Apostle had directed him (Tit. i. 5); and then he gives him instructions as to the qualifications of these persons who were to be appointed as *ἐπισκοποι*, or *overseers*, of others. (Tit. i. 7.)

He tells him, that the *mouths of false teachers*, whom he describes, *must be stopped* (v. 11), and that it is *his duty to rebuke them sharply* (v. 13).

He gives him directions for the regulation of the conduct of old and young; and charges him to *rebuke with all authority* (ii. 15), and teaches how to deal with heretics (iii. 10).

IV. If we now take another step in advance, and proceed to the Book of Revelation, written by the last surviving Apostle, the beloved Disciple, St. John, we see there a view of the spiritual regimen of that Church over which Timothy was set by St. Paul, that of Ephesus.

In the Book of Revelation, Christ Himself appears, and speaks to a Person who is called the *Angel of the Church of Ephesus*. (Rev. ii. 1—6.)

Christ, the Divine Head of the Church, recognizes that Person as the Representative of that Church, and addresses him as such. He regards him as responsible for it, and remonstrates with him, as having authority to try those who *call themselves Apostles and are not*; and he calls on him to repent, and to do his first works; and if he fails to do so, He threatens him with a removal of his candlestick. (Rev. ii. 1—5.)

V. If we extend our view to the other six Churches of Asia, as displayed in the Book of Revelation, we see each of them severally, like Ephesus, having a Person set over them called an *Angel* (i. 20); and we find that in each case Christ addresses that Person as the Representative of each Church respectively, and as accountable for its spiritual state. And it may be observed, as a striking proof of this personal responsibility of the Angel for the spiritual condition of his own Church, that in no instance does the epithet, good or bad, assigned to the Church by Christ in the Apocalypse, agree in gender with *Church*, but it is made to agree in all cases with *Angel*. (See iv. 15. 17.)

VI. On the whole then, we see the following characteristics of the Regimen of the Apostolic Churches exhibited in Holy Scripture.

- 1st. A single person, such as Timothy at Ephesus, and Titus

a Acts 20. 28.
Phil. 1. 1.
b Tit. 1. 6.
ch. 5. 9.

III. ¹ * Πιστὸς ὁ λόγος, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.
² b Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον,

in Crete, in St. Paul's age, appointed by the Apostle himself to govern the Churches founded at those places.

The concurrent testimony of all Christian Antiquity is expressed by *Eusebius* (iii. 4), when he says, "Timothy was the first who received the Bishopric of Ephesus, and Titus was the first who was appointed Bishop of Crete."

In like manner we see the Angel of Ephesus, and the Angels severally of each of the other six Asiatic Churches in St. John's age, holding the first place in the Church, with principal authority over all its members.

We see, 2ndly, Πρεσβύτεροι called also Ἐπίσκοποι, as being Overseers of their respective flocks.

3rdly, Διδάκοι, Deacons.

VII. It would be profitless to engage in verbal discussion concerning the name given to the office of the Person, who, as Timothy or Titus did, occupied the highest place in each of these Churches, having been put there by Apostolic Authority, and who is addressed as the Representative of that Church by Christ Himself in the Apocalypse. The thing itself is plainly apparent in Holy Scripture, and as such is to be revered as the Ordinance of God.

VIII. The consentient voice and concurrent practice of the Church of Christ, from the times of the Apostles for many centuries in succession, illustrates and confirms this result; and shows that Church Government by single Persons, each holding chief authority in his own particular Church, and having two distinct orders of Ministers under him, called *Presbyters* and *Deacons*, is that form of Ecclesiastical Regimen which is most agreeable to the Word of God.

On this subject the reader may consult the Preface to the Ordinal of the Church of England, in which it is said, that "it is evident unto all men diligently reading the Holy Scriptures and ancient Authors, that from the Apostle's time there ever have been these Orders of Ministers in Christ's Church, *Bishops, Priests, and Deacons*;" and *Hooker*, V. lxxvii. 9; VII. v. 2—8, and VII. vi. *Saravia*, de Minist. Eccles. p. 29. *Bp. Bilson*, Perpetual Government of Christ's Church, chap. v. p. 89, and chap. xiii. p. 348 (ed. Oxf. 1842). *Bp. Andrewes'* Correspondence with Peter Moulin, Lond. ed. 1629. *Dr. Barrow*, Sermon. i. vi. Vol. iii. p. 112; and *Bp. Pearson*, Vind. Ign., Part i. cap. xi., and Part ii. cap. xiii.; and *Minor Works*, ed. *Churton*, Vol. i. p. 271—286, and Vol. ii. p. 369—385; where he says that "St. Paul, in his last Apostolic journey, after his first imprisonment at Rome, and shortly before his second imprisonment and martyrdom, set certain persons, severally, over the Presbyteries which he had established; and that he invested those persons with that authority and power which was afterwards claimed and exercised by the several Bishops who succeeded in the room of these several persons. Thus Timothy was set over the Presbyters of Ephesus, with authority to govern that Church and rule the Presbyters, and rebuke them, if need were, and ordain whom he might find needful and worthy to be ordained. Timothy had received spiritual grace by the laying on of St. Paul's hands, and was qualified thereby to perform this office of Ordination. The same remarks apply to Titus in Crete. Similarly, St. John, in the Apocalypse, writes to the seven Angels of the seven Churches in Asia. He addresses each Angel separately, and considers him accountable for all, whether good or bad, that exists in his own Church respectively. We assert, that these Angels of the Churches were individual persons, and special Rulers of their own several Churches. Each of these had been ruling his Church for some years before the date of the Apocalypse. And each of these is called a Star—the Star of his own Church. (Rev. i. 16—20.) The Angels, or Rulers of the Churches of Asia, were single Persons, and were not bodies of men; they were *asteres*, not *asterismi*;" (*Bp. Pearson*). They were Apostolic Stars, and not Presbyteral Constellations.

See also the Treatises of *Chillingworth* and *Dr. W. Hey* on this subject, in the late *Dr. Wordsworth's* Christian Institutes, iii. p. 186—221, where a translation will be found of *Bp. Andrewes'* Correspondence on Episcopacy with P. Moulin, iii. p. 222—266; and *Prof. Blunt*, Early Fathers, Lect. vii. on the Testimony of the Ancient Church to Episcopacy.

CH. III. 1. [ἐπισκοπῆς] oversight. The word is chosen on account of its generality. St. Paul does not say τῆς ἐπισκοπῆς, and he uses the word ἐπισκοπή,—a general term, in a spiritual sense, to describe,

(1) The office of superintending a flock; and so applied, as here, to a *Presbyter*, or Pastor of a Church. Cp. Acts xx. 28. Phil. i. 1. Tit. i. 7. 1 Pet. v. 2.

(2) The office of superintending *Pastors* themselves, and characterizes the work of an *Apostle*. Acts i. 20, where see note.

Hence (3) though doubtless in the present passage St. Paul in writing to Timothy, the Chief Pastor of the Church of Ephesus, and in pointing out to him the qualifications which he himself is to require in those persons who are to be ordained by him to the ἐπισκοπή, or oversight of a flock,—and of whom, when ordained, he, Timothy, is himself to have the ἐπισκοπή, or oversight,—is speaking of Overseers of a flock, yet St. Paul's language applies with no less force, but rather with greater cogency, to those who are raised from the ἐπισκοπή of a flock to the Apostolic Office (ἐπισκοπή, Acts i. 20) which Timothy himself held, viz. the ἐπισκοπή of *Pastors* as well as of their Flocks.

(4) It is, therefore, with no impropriety (as has been sometimes alleged) that the Church of England, in her Office for the Consecration of *Bishops*, adopts these words as containing suitable admonitions to those who are to be promoted from the ἐπισκοπή of a flock to the chief ἐπισκοπή in the Church.

Theodoret well says,—Although the Apostle applies these directions particularly here to the case of *Presbyters*, yet they who are *Bishops* should be the first to observe them, inasmuch as they have a higher place, and therefore greater responsibilities.

Hence we see, that as early as in the third century these words were applied to describe the duties of *Bishops*; as in the following language of *Archelaus* (Bishop of Mesopotamia, A.D. 278, in *Routh*, R. S. iv. p. 185): "Appellati sumus ex Salvatoris desiderio Christiani, sicut universus orbis terrarum testimonium perhibet, atque Apostoli edocent; sed et optimus Architectus ejus, fundamentum nostrum, id est Ecclesie, Paulus, posuit, et legem tradidit, ordinatis *Ministriis*, *Presbyteris* et *Episcopis* in eis; describens per loca singula, quomodo et qualiter oporteat *Ministros Dei*, quales et qualiter fieri *Presbyteros*, qualesque esse debeant qui *Episcopatum* desiderant; quæ omnia bene nobis et rectè disposita usque in hodiernum statum suum custodimus, et permanent apud nos hujus regulæ disciplina." Where *Dr. Routh* says,—

"Locus notandus de Hierarchiæ Ecclesiasticæ ordine ab Apostolis instituto. Episcopatum, Presbyteros et Ministros tantum nominat Archelaus, quod *Ministorum*, hoc est *Diaconorum*, nomine omnes infra Presbyteratum ordines antiquissimi Patres comprehendere consueverint, ita *Clemens Alexandrinus*, lib. 6. *Stromatum*, p. 667. *Tertullianus*, de Baptismo, cap. 17. *Origenes*, Homil. 2, in Hierem. et in Matthæi cap. 19, p. 363."

See also next note, and on v. 2.

—καλοῦ ἔργου ἐπιθυμεῖ] he desires a good work. The Apostle here explains what ἐπισκοπή is, viz. that it is a "nomen operis non honoris; ut intelligat non se esse Episcopum, qui præesse dilexerit, non *prodesse*." And the word itself denotes that "he who is set over others, diligently watches over those over whom he is set." *Augustine* (de Civ. Dei, vii. 19).

2. τὸν ἐπίσκοπον] the overseer. This word (ἐπίσκοπος) is here applied to those who were to be ordained to watch over a flock. And in this sense it is used Acts xx. 28. Phil. i. 1. Tit. i. 7.

These persons were also called *Presbyteri* by reason of their age and dignity, and *Episcopi* on account of this office and work of oversight. Therefore St. Peter says, Πρεσβυτέρους παρακαλῶ ὁ συμπρεσβύτερος, ποιμνίατε τὸ ποίμνιον, ἐπισκοποῦντες μὴ ἀναγκάστως. 1 Pet. v. 2.

See also *Theodoret* here, who says, that they who, after the death of the Apostles, succeeded the Apostles, and had the chief oversight of Pastors and Churches, did not arrogate to themselves the name of *Apostles*, although they succeeded to their place, but reverently reserved the name of *Apostles* for those who had been really *Apostles of Christ*; and they adopted for themselves the name of Ἐπίσκοποι, and that name was generally assigned to them as their distinctive title in the next age to that of the Apostles.

The sum of the whole matter (says *Dr. Bentley*) is as follows:—

The word Ἐπίσκοπος, whose general idea is overseer, was a word in use long before Christianity; a word of universal relation to economical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church. The *Presbyters*, therefore, while the *Apostles* lived, were Ἐπίσκοποι, overseers. But the *Apostles*, in foresight of their approaching martyrdom, selected and appointed their successors in the several cities and communities, as St. Paul did Timothy at Ephesus, and Titus at Crete.

σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, ³ μὴ πάροινον, μὴ πλήκτην, ἀλλ' ^c 2 Tim. 2. 24. ἐπιεικῇ, ἄμαχον, ἀφιλάργυρον, ⁴ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ^d Tit. 1. 6. ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος ⁵ εἰ δέ τις τοῦ ἰδίου οἴκου προ-
στῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; ⁶ μὴ νεόφυτον, ἵνα μὴ ^e Isa. 14. 12. τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ Διαβόλου. ⁷ Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν ^f 1 Cor. 5. 12.

What name were these successors (of the Apostles) to be called by? Not Ἀπόστολοι, *Apostles*; their modesty, as it seems, made them refuse it: they would keep that name proper and sacred to the first extraordinary messengers of Christ, though they really succeeded them in their office, in due part and measure, as the ordinary governors of the Churches. It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to assign and appropriate to them the word Ἐπίσκοπος, or *Bishop*. From that time to this, that appellation, which before included a *Presbyter*, has been restrained to a superior order. Dr. Bentley on Freethinking, p. 136.

Compare the note above on Phil. i. 1.

It clearly appeareth by Holy Scripture that Churches Apostolic did know but three degrees in the power of Ecclesiastical Order; at the first, Apostles, Presbyters, and Deacons; afterwards, instead of Apostles, Bishops. Hooker, V. lxxvii.

"Habemus enumerare eos qui ab Apostolis instituti sunt Episcopi, et successores eorum usque ad nos." S. Iren. iii. 3.

"Edant (sc. hæretici) origines Ecclesiarum suarum, evolunt ordinem Episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris habuerit auctorem et antecessorem." Tertullian, Præscr. Hæret. 32.

"Episcopi sunt prepositi, qui Apostolis vicariâ ordinatione succedunt." S. Cyprian, Ep. 66.

"Omnes Episcopi Apostolorum successores sunt." S. Hieron. Ep. ad Evag. "Apud nos Apostolorum Episcopi locum tenent." Ad Marcellam, Ep. 5. "Patres missi sunt Apostoli, pro Apostolis Filii nati sunt Ecclesiæ, constituti sunt Episcopi." S. Aug. in Ps. xlii. "Ἐξ ἱακώβου καὶ τῶν προειρημένων Ἀποστόλων κατεστάθησαν διαδοχαὶ ἐπισκόπων καὶ πρεσβυτέρων. Epiphanius. Hæres. 79.

— μιᾷς γυναῖκος ἄνδρα] the husband of one wife. (Cp. Tit. i. 6.) These words are best explained by those below in v. 9, ἐνὸς ἀνδρὸς γυνή, the wife of one husband.

(1) It is clear that those words (ἐνὸς ἀνδρὸς γυνή) do not signify the wife of not more than one husband at a time, for they are spoken of a χήρα, or widow, who has no husband at all; but they mean a woman who has not been married more than once.

(2) Since, as we there see, it was required by St. Paul, in the case of women who were candidates for inscription as Widows in the roll of the Church, that they should not have been married more than once, it need not be matter for surprise, that, in the case of men who were to be promoted to an Ἐπισκοπή in the Church, they who had not contracted two marriages in succession were to be preferred.

(3) This passage was understood in this sense by Origen (Hom. 17 in Luc.), who says, "Neque Episcopus, nec Presbyter, nec Diaconus, nec vidua possunt esse digami." And in his book, c. Celsum (iii. p. 141), Origen says, that St. Paul μονόγαμον μάλλον διγάμου αἰεῖται. And Tertullian (ad Uxorem, c. 7), "Præscriptio Apostoli digamos non sinit præsidere." And so the Fourth Council of Carthage, c. 69, and Epiphanius. Hæres. 48, and de Fide, p. 465, and Canon. Apostol. xvi., and S. Jerome in Jo-
vinian 1, "Digamus in clerum eligi non potest," and Ambrose, de Offic. i. 50. Cp. Suicer, v. διγάμος. Bingham, iv. 5, and Wetstein here.

But (4) the Church did not consider the words of the Apostle to contain a precept of perpetual and universal obligation. Indeed, in disciplinary matters of this kind, the Church possesses a discretionary power, which she exercises with careful regard to time and place.

See the remarks of Hooker and Bp. Sanderson quoted above in the note on Acts xv. 20, concerning the Apostolic Decree prescribing abstinence from Blood.

Hence (5) we find it asserted in the recently discovered Treatise of S. Hippolytus, Bishop of Portus, near Rome (Philosophumena, p. 290), that in the time of Callistus, Bishop of Rome, at the beginning of the third century, persons who had married twice, and even three times, began to be admitted to the Diaconate, Priesthood, and Episcopate: Ἐν τούτῳ ἤρξαντο ἐπίσκοποι, καὶ πρεσβύτεροι, καὶ διάκονοι διγάμοι καὶ τρίγαμοι καθίστασθαι εἰς κλήρους. And similar passages may be seen, quoted from Tertullian, in the Editor's volume, "Hippolytus and the Church of Rome," p. 265.

(6) It must also be borne in mind, that there is a great dif-

ference between the rules to be observed with regard to the ordination of persons to the priestly office, and the rules to be observed with regard to the same persons when they have been ordained. No one is obliged to enter the priestly office; but no one is able to divest himself of it when he has entered it. Ordination imprints a seal that is indelible.

Besides, one of the purposes for which Holy Matrimony was ordained by God is, that it should be "a remedy against sin, and to avoid fornication" (1 Cor. vii. 2. 9). It was instituted to be a cure for the passions of that fallen nature with which men are born into the world. And they who forbid Marriage, take away that remedy which is provided by God.

While, therefore, it was deemed requisite to prescribe, that no one who had been twice married should be admitted into the Holy Order of Priesthood, it would by no means follow, that any one who had been admitted to the Priesthood should be debarred from contracting a second Marriage.

St. Paul has not dealt with the case of those Ἐπίσκοποι who lose their wives by death after their ordination to the office of Ἐπισκοπή. But it may be inferred from his words in iv. 3 what his judgment would have been concerning those who prohibit another marriage in such a case, and who even prohibit Marriage altogether to Christian Priests.

(7) There were doubtless special reasons for the restriction here imposed on Timothy's choice of persons to be admitted by him to the Priesthood.

The cares of a double family might disqualify a person for learning the duties of the sacred profession; and under the urgent necessities of those days (1 Cor. vii. 26), it was very desirable that the spiritual soldier should be as free as possible from earthly ties.

Besides, the Gentile Christians would be predisposed to expect such immunities in Christian Priests;

The Priests of the Heathen were married but once. "Inter Gentiles, etiam Flamen unius uxoris vir ad sacerdotium admittitur, Flaminissa quoque unius viri uxor eligitur; ad tauri Ægyptii sacra semel maritus assumitur." Jerome (ad Ageruchiam). Should Christians be less strict in their rules on this point than the Heathen?

(8) On the whole, St. Paul's words may be regarded as an Apostolic precept to Timothy, necessary for those times (cp. Tit. i. 6), and as a prudential counsel for all times; but not as having the force of a command of universal obligation. And, accordingly, as the testimony of many of the Fathers show (see particularly Theodoret here, and others cited by Bingham and Suicer), though they have been made the groundwork of disciplinary canons of particular Churches, they have never been enforced by any Decree of a General Council of the Universal Church of Christ.

3. πάροινον] Cp. Titus i. 7. 'Vinolentum, et violentum.' Παροῖνία, ἡ ἐκ τοῦ οἴνου ββρις (Heerych.).

— μὴ πλήκτην] no striker. Cp. Tit. i. 7. 'Non percussorem' (Vulg.). Τύπτης = πλήκτης (Heerych.). "Non manu promptus ad cædendum, et pugnax." Tertullian (de Monogam. c. 12).

Hence the Emperor Justinian (Novell. 123) says, ἀλλ' οὐδὲ οἰκείας χειρὶν ἔξεστιν ἐπισκόπου τιμὰ πλήττειν. Cp. Coray (on Titus), Atakta ii. p. 300.

This word gives an instructive view of the impulsive vehemence of the Oriental character, by which St. Paul himself was a sufferer at the hands of the Asiatic Jews (Acts xxi. 27. 32), and of the difficulties with which Christianity had to contend in curbing its impetuosity. Elz. adds μὴ αἰσχροκερδῆ.

— ἐπιεικῇ] equitable. Tempering the rigour of strict Justice, correcting its inaccuracies, and supplying its defects, with the gentleness and fairness of Equity. Ἐπιεικεὶς ἐστὶν ἡ δικαίων ἐλάττωσις (Phavorin.). Cp. Aristot. (Ethic. v. 10).

It is not from εἴκω, cede, but from εἰκός (εἶκος), "quod decet," ἐπιεικὲς = πρέπον. (Suid.)

4. τέκνα ἔχοντα] On the married state of Presbyters, see Polycarp (ad Phil. 12), and Dr. Jacobson's note, p. 526.

6. τυφωθεὶς] puffed up like smoke, not burning with the bright pure flame of truth, love, and zeal; but elated, and swollen like a dark cloud of smoke, with vain glory and empty pride. See on vi. 4, and note on 2 Tim. iii. 4.

— κρίμα—τοῦ Διαβόλου] The condemnation incurred by the devil for pride. (Maldonat.) Cp. Isa. xiv. 12, and Hooker, i. iv. 3, on the sin and punishment of the fallen Angels, as distinguished from the "elect Angels," v. 21.

καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ, καὶ παγίδα τοῦ Διαβόλου.

g Acts 6. 3.
Lev. 10. 9.
Ezek. 44. 21.
h ch. 1. 15, 19.
i John 9, 10.

⁸ Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οὖν πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει· καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

¹¹ Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι.

i Matt. 25. 21.
Luke 16. 10—12.
k 2 Tim. 2. 20.
Eph. 2. 21.

¹² Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν ¹³ οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν ποιοῦνται, καὶ πολλὴν παρῆρσίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

¹⁴ Ταῦτά σοι γράφω, ἐλπίζων ἔλθῃν πρὸς σε τάχιον, ¹⁵ ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος,

This reference to the case of the fallen *Angels*, and in v. 21 to the "elect *Angels*," has a peculiar propriety in an Epistle to one who, like Timothy himself, filled an office which is called by Christ that of an "*Angel* of the Church" (Rev. ii. 1).

7. *ὀνειδισμόν—καὶ παγίδα τοῦ Διαβόλου*] In the former clause St. Paul had directed Timothy not to ordain a novice, lest he should be lifted up by arrogance, and fall into the punishment incurred by the Devil for pride.

He now instructs him that the person chosen ought to have a good report even from the heathen, lest he should sink into contempt, and, in a spirit of recklessness, as one who has no character to lose, should outrage men's opinions, and corrupt their manners, and fall into the snare laid for him by the Devil, namely, that of shameful infamy, by which the Devil entraps men (cp. 2 Tim. ii. 26), and makes them desperate.

8. *σεμνοὺς*] *worshipful*.

— *μὴ αἰσχροκερδεῖς*] *not covetous of filthy lucre*. An appropriate charge with regard to the office of the *Deacons* as *almoners* of the Church. See Acts vi. 1, 2.

11. *Γυναῖκας*] *women* appointed to be *Deaconesses*, whether they be wives of *Deacons* or not. So *Chrys.*, *Theodoret*, *Theophyl.*, *Ecum.*

The insertion of this sentence, in the middle of his discourse concerning *Deacons*, shows (as *Theoph.* observes) that the Apostle is not speaking of *Women generally*: and the absence of the Article from *γυναῖκας* indicates that he is not referring only to the *wives* of *Deacons*, but is speaking of *Deaconesses* generally, whether *married* (see on v. 12) or *unmarried*.

Such an office, as is here described, was held by *Phæbe*, a *diakonos* of the Church of Cenchreæ; and therefore probably mentioned first in the list of names in Rom. xvi. 1, where see note. Perhaps *Priscilla*, the *wife* of *Aquila*, was also one of this class. See note on Acts xviii. 18.

On account of the *official* character of these *Women*, holding, in some respects, a place in the Church co-ordinate to that of *Deacons*, St. Paul prescribes that *their* qualifications should correspond with those which he has already laid down for *Deacons*. Hence the word *ὡσαύτως*, in *like manner*, i. e. as I have directed in the case of the *Deacons*, so I now direct for the *Deaconesses*. He applies to these *Deaconesses* the epithets *σεμνάς—πιστὰς ἐν πᾶσι*, with which we may compare those applied to the *Deacons* in v. 8.

He had *not* made any such official addition of *Women* in connexion with the *ἐπίσκοποι* mentioned above (v. 1—7), because the functions of the *Episcopi* were of a purely *spiritual* and *secured* kind. But the *Deacons* have a *lay* element blended with the ecclesiastical in their office (see note on Acts vi. 2)—an important principle, which needs to be observed in the present times.

12. *μιᾶς γυναικὸς ἄνδρες*] See v. 2.

There was also special need for such a charge in the case of *Deacons*, having the charge and distribution of the *alms* of the faithful, and who might be liable to suspicion, and to temptation, if they had large families dependent upon them.

13. *οἱ γὰρ*] The *γὰρ* introduces the reason why he lays so much stress on the duties of *Deacons*.

— *βαθμὸν—καλὸν*] *a good degree*.

He had said before (v. 10), let them first be *proved*, and then let them be *advanced* to the *Diaconate*.

He now tells Timothy that they who have served in the office of *Deacon* well, *purchase to themselves* a good degree; they have a claim for promotion at thy hand. So *Chrys.*, *Theophyl.* The word *βαθμὸς* hence became the *vox solennis* for a *degree* or *order* in the Church, whose practice and nomenclature, in this and many other respects, is the best Exponent of the Apostle's meaning.

Thus the General Council of Chalcedon (can. 39) says, "Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν ἱεροσυλία ἐστίν. See also the numerous examples in *Suicer*, v. *βαθμός*."

St. Paul does not call it a *higher* step, but a *good* one; for it is not the *desire* of *advancement* in honour, but in means of usefulness, that he propounds. So v. 1, *καλοῦ ἔργου ἐπιθυμεῖ*.

If it be said, as it has been, that the reference to ecclesiastical *promotion* would be at variance with the tenour of an Apostle's sentiments and language, the same objection might be taken more forcibly to the mention of *double pay* to the *Presbyters* in v. 17. But the fact is, St. Paul's language to Timothy, in both cases, is designed to instruct him what course *he himself*, as a *Bishop*, is to adopt in *recognition* of the *just claims* of *meritorious Deacons* and *Presbyters*; and is not intended to inform *Presbyters* and *Deacons* what they ought to desire.

Indeed, having stated their claims on their earthly spiritual Superior for his guidance, he directs their thoughts heavenward, and lifts up their eyes and minds to the *Shepherd* and *Bishop* of *their souls* (1 Pet. ii. 25), and bids them think of the heavenly crown which they will receive, when the *Chief Shepherd* shall appear. (1 Pet. v. 4.)

14. *τάχιον*] *sooner* than might be inferred from these *written* instructions. Cp. Acts xxv. 10, and 2 Tim. i. 18, as to this use of the comparative; and as to the sentiment, see 2 John 12. 3 John 13, 14.

It has been alleged, that this expression of a hope to *visit Timothy* is inconsistent with St. Paul's declaration to the *Ephesian Presbyters* at *Miletus*, that they "all, among whom he had gone preaching the Gospel, should *see his face no more*" (Acts xx. 25. 38).

But it may be observed, that St. Paul does not say here that he expected to come to *Ephesus*. Indeed, it is more probable, that having now in his old age (Philem. 9) appointed Timothy to the Apostolic office of *Chief Pastor* at *Ephesus*, he would rather abstain from personal interference there, lest he should seem to overshadow him to whom the highest position in that Church had now been confided by himself.

There is no evidence that St. Paul ever was at *Ephesus* after that visit to *Miletus*.

On a former occasion (mentioned in Acts xx. 15. 17) when going to Jerusalem, he determined to *sail* by *Ephesus*, and yet touched at *Miletus* on the coast, and sent for the *Presbyters* of *Ephesus* to come to have an interview with him at *Miletus*; so, perhaps, when touching at *Miletus* on subsequent occasions, he may have sent for the *Chief Pastor* of *Ephesus*, *Timothy*, and have seen him there. Cp. note above on Acts xx. 25, and on 2 Tim. i. 15—18; iv. 20, and the *Introduction* to these Epistles to Timothy, p. 420.

15, 16. *ἵνα εἰδῇς κ.τ.λ.*] *in order that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the Living God, the pillar and ground of truth (and confessedly the Mystery of Godliness is great), Who was manifested in the flesh, justified in His spirit, showed Himself to Angels, was believed on in the world, and was received up in Glory*.

I. As to the reading of these two verses, *Elz.* has *Θεὸς* before *ἐφανερώθη*, and this reading is found in D^{***}, I, K, and in most of the Cursive MSS.

But this reading, *Θεὸς*, i. e. *ΘΣ* (*God*), seems to be derived from *ΟΣ* (*Who*), which is found in A^{*} (see *Ellicott*, p. 100), and in C^{*} (see *Tischendorf*, Prol. Cod. Ephr. p. 39), and in F, G (see *Tregelles*, "Printed Text," p. 165, note), and in some Cursive MSS.

All the earlier Versions (before the seventh century), viz. the *old Latin*, *Vulgate*, *Peshito*, *Harclean*, *Syriac*, *Memphitic*,

στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας, ¹⁶ ¹ (καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον), ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

1 John i. 14.
Matt. 3. 16.
1 Pet. 3. 18.
Mark 16. 5.
Eph. 3. 5, 6.

Thebaic, Gothic, Armenian, Æthiopic, represent here a *relative pronoun*, viz. *ὃς*, *qui*, or *ἃ*, *quod*.

This united testimony that *Θεὸς* did not belong to the passage in the days when those Versions were made is very strong; and when it is remembered that no Version of similar antiquity can be brought forward to counterbalance these witnesses from every part of Christendom, the preponderance of testimony is overwhelming. (*Tregelles*, p. 228.) *S. Jerome* (in *Isa.* liii. 11) quotes the passage thus: "Qui apparuit in carne." *Theodorus Mopsuest.*, *Cyril Alex.*, and *Epiphanius* have also *ὃς* (see *Wetstein*); and *Augustine* (*Serm.* 204) reads *quod* agreeing with 'sacramentum,' but he interprets the passage as if it were *qui*; and so the Latin Fathers generally, following the old *Latin* and *Vulg.*, which have *Quod*.

*D** has also the *neuter* pronoun *ὃ*. It is said by *Liberatus*, the Deacon, in his *Breviarium*, cap. xix. (cp. *Hincmar.* Opusc. iv. c. 17), that *Macedonius*, the Bishop of Constantinople, was banished (A.D. 506) by the Emperor *Anastasius* for altering *Ὁς* here in Manuscripts into *ὃς*: "Tanquam Nestorianus ergo culpat expellitur per Severum Monachum."

See *Dr. Bentley* on *Freethinking*, p. 117, ed. 1743, or Vol. iii. p. 366, ed. Dyce; and compare *Bp. Pearson's* note on the Creed, Art. ii. p. 240, who has anticipated *Bentley's* remarks, though *Bentley* does not seem to have been aware of it.

Whatever may have been the extent of this alteration, this incident may serve to remind us that the change of *Ὁς* into *ὃς* = *Θεὸς* is a very easy one; whereas, if the earliest MSS. had *ΘΕΟΣ* here (and the word is usually presented so in full in the earliest MSS.), it is difficult to explain how the reading *Ὁς* found its way into the most ancient MSS., e. g. A, C, F, G; particularly since the construction of *ὃς* is not nearly so easy a one as that of *Θεὸς*; would have been; and therefore *Θεὸς* was not so likely to have been exchanged for *ὃς*, as *ὃς* for *Θεὸς*.

For a similar reason the testimony of *Jerome*, reading *Qui* after the *neuter* word *Sacramentum*, is of more weight than that of the other Latin Fathers reading *Quod*.

II. On the whole, then, it may be concluded, that—

(1) The evidence for a *relative pronoun* is far stronger than for the noun-substantive *Θεὸς*.

(2) The evidence for the *masculine pronoun* *ὃς* is far stronger than for the *neuter* *ὃ*.

(3) The *Masculine* *Ὁς* has accordingly been preferred by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, *Huther*, *Ellicott*, and by *Tregelles* in his summary of the evidence on this subject.

III. As to the general construction and meaning of the Apostle's language here, it seems most probable that the words καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον are to be regarded as a *parenthesis*, which is altogether in the manner of *St. Paul*. When some great argument presses itself on his mind, he declares its dignity by some expressions which break forth from him abruptly and vehemently into a parenthetical proposition, as here. See, for instance, *Rom.* ii. 13.

Next, the relative pronoun *ὃς*, *Who*, is to be referred to the antecedent *Θεοῦ*, which is repeated twice in v. 15, so as to be impressed strongly on the reader's mind, and to prepare him for the relative *ὃς* commencing the sublime declaration which sums up the whole, and proclaims the Church to be no other than the House of God, the living God, *Who* was manifested in the flesh, justified in His Spirit, seen of Angels, preached to the Gentiles, received up in glory; and, consequently, that *He*, who was thus manifested in the flesh, preached, and glorified, is no other than God, the LIVING GOD, the Everlasting *Ἰεσοῦς*.

The adoption, therefore, of the reading *ὃς* for *Θεὸς*, while it improves the rhythm of the sentence, makes no change in the sense. The doctrine is the same as, and is something more than, that which is declared in the English Authorized Version, "Great is the Mystery of Godliness. God was manifest (or, rather, was manifested) in the Flesh." And this Text, as now read, remains, and ever will remain, an impregnable bulwark of the Catholic Verity of the Godhead and Manhood of Christ.

IV. As to the meaning of particular words in these two verses:—

(1) Ἐκκλησία Θεοῦ (ῶντος, the Church of the Living God. Therefore it is not the Church of *Man*, but is grounded on the Rock, namely, on Christ, confessed to be (1) the Living God, and also (2) to be God Incarnate: "God manifested in the flesh." See above on *Matt.* xvi. 18. *1 Cor.* iii. 10, 11.

(2) στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. The Church is the Pillar of Truth, because, like the Pillar of Cloud and Fire (always called στῦλος by LXX), it is visible far and wide, day and night,

and is a guide to the wayfarers in the wilderness of the world on their march to Heaven.

It is ἐδραῖωμα, the basis, the pedestal (not the Rock on which the Truth rests, which is Christ, see *Theodoret* here, but) a firmamentum, settled, seated (ἐδρασθῆν) on the Rock. And therefore the Gospel, in which the Doctrine of Christ is contained, is called the στῦλος καὶ ἀθήρισμα of the Church. (*Irenæus.* iii. 11.)

The Church is the pillar and base of the Truth,—

1st. In supporting, maintaining, guarding, and visibly displaying to the World, the True Canon of Holy Scripture, particularly by the public reading of it.

2ndly. In maintaining, guarding, and promulgating the True Exposition of Holy Scripture, especially in her public symbols of Faith, called Creeds.

3rdly. In guarding and dispensing the Holy Sacraments pure and undefiled, for the new birth and continual renovation of the soul.

The Church of the Living God is the House of God, in contradistinction to the Jewish Temple, in which the Law, and Aaron's Rod, and the Pot of Manna were formerly enshrined in the Holy of Holies, which were only for a particular people, and were types and figures of future good things, now revealed in the Church, which contains the Word and Sacraments, and dispenses them freely to all.

(3) τὸ τῆς εὐσεβείας μυστήριον, the Mystery of Godliness. See on *Eph.* iii. 9, 10. *Col.* i. 26, 27; ii. 2, where the word μυστήριον is employed in like manner to describe the great Mystery kept secret even from Angels, but now revealed to them and to the Heathen, as well as the Jews, by the Ministry of the Church of Christ, namely, the Incarnation of God the Son.

The doctrine of the Incarnation is here affirmed to be a Mystery. It is not, therefore, to be scanned and analyzed by man's Reason, but to be reverently received, on the testimony of God's Holy Word, by Faith. A warning against the speculations of those who venture to intrude with inquisitive and profane familiarity into "the secret things of the Lord our God;" and an encouragement to the humility, patience, faith, and hope of those who now, in this lower world, "see through a glass darkly," and are thus reminded of the imperfection of their present condition, and of all earthly things, and look forward to the fruition of that future felicity which will have no end, when they will "see face to face, and know even as they are known" (*1 Cor.* xiii. 12).

Cp. *Bp. Sanderson's* Sermon on this text, i. p. 224—247.

It is also a Mystery of Godliness. Other Mysteries, such as those of Paganism, were accompanied with impure rites and orgies; and there is even in Christendom what the Apostle describes as the "Mystery of Iniquity." (See on *2 Thess.* ii. 7.) But the Mystery of the Incarnation is a Mystery of Godliness. Though the manner of it cannot now be apprehended by human Reason, yet the doctrine is clearly revealed in Scripture (*Eph.* i. 7—10. *Col.* i. 26), and is to be firmly embraced by Faith. And this doctrine of the Incarnation of the Son of God is the very root of godliness. It is the groundwork of all virtuous practice. It affords the strongest motive to love of God, and to personal Holiness. In it Christ says, Be ye holy, for I, Who have taken your nature and joined it to the Nature of the Holy One, am Holy. (Cp. *Eph.* i. 2—6. *Tit.* ii. 11—13.) It is the strongest argument for Humility (see *Phil.* ii. 6), and for Universal Charity. See above, Introduction to the Epistle to the Ephesians, p. 275—277, and note on *Eph.* v. 6.

(4) ὃς ἐφανερώθη ἐν σαρκί, Who was manifested in the flesh. Cp. *Matt.* i. 23. *John.* i. 14. *Tit.* i. 3, and note. *1 John.* i. 2, ἡ ζωὴ ἐφανερώθη. So *Barnabas*, Ep. 6, Ἐν σαρκὶ μέλλοντος φανεροῦσθαι καὶ πάσχειν, προεφανεροῦτο τὸ πᾶθος: and xii., υἱὸς τοῦ Θεοῦ ἐν σαρκὶ φανερωθείς. *Ignat.* Eph. 19, Θεοῦ ἀνθρωπίνως φανερούμενου. *Hippolyt.* (c. Noet. 17), Θεὸς ἐν σάρματι ἐφανερώθη.

(5) ἐδικαιώθη ἐν πνεύματι, was justified in His spirit.

The Son of God, Who is God of God, the Living God, took our Nature, and thus assumed not only human flesh (σάρκα), in which He was manifested, but He took also a human soul, which, in its higher faculties, by which it is distinguished from its mere animal life (ψυχὴ), is called πνεῦμα, or spirit, in Holy Scripture. (See above on *1 Thess.* v. 23, and cp. *1 Pet.* iii. 18.) And in this, His human spirit, He was justified, i. e. declared to be, what no other man ever was, perfectly just; and so, being truly man, as well as God, and being justified in that which He had from our nature (cp. *Theodoret*), namely, a human πνεῦμα, He became "our Righteousness." (*Jer.* xxiii. 6; xxxiii. 16.) See on *1 Cor.* i. 30.

a Matt. 24. 23.
2 Thess. 2. 3.
2 Tim. 3. 1.
2 Pet. 3. 3.
Jude 18.
1 John 2. 18.
b Matt. 7. 15.
Rom. 16. 18.
2 Pet. 2. 3.
c Gen. 9. 3. Rom. 14. 6. 1 Cor. 10. 30.

IV. ¹ τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων κεκατηρησμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων γαμῆν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαρισ-

(6) ὡφθῇ ἀγγέλοις, *He showed Himself to Angels.* On the meaning of ὡφθῇ, see above, 1 Cor. xv. 5, 6, 7, 8, and John xvi. 16, 17, 19, 22. The Angels could not see the essential glory of His Divinity, which was Invisible (see 1 Pet. i. 12, and Col. i. 15), but they beheld Him when He became Incarnate. *Theodoret*, and so *Chrys.*

And then the Mystery of His Love to Men was revealed to *Angels* by the Ministry of His Church. Cp. note above on Eph. iii. 10.

CH. IV. 1. τὸ δὲ Πνεῦμα κ.τ.λ.] *But the Spirit speaketh expressly.* The connexion is as follows. *But*, notwithstanding the clearness of the witness of the Church to the truth (see above, iii. 15, 16), *the Holy Ghost expressly saith that in the latter times some will fall away from the faith, and deny the great Mystery of Godliness*, which has just been described.

The form of this denial will be considered in the notes below on κωλύοντων γαμῆν, v. 2, and ἀπέχεσθαι βρωμάτων, v. 3.

The word ἀποστασία does not signify open profession of unbelief, but *declension* from the Truth—*Heresy*. See on 2 Thess. ii. 3.

The Prophecy of St. Paul reveals the future rise and prevalence of such Heresies as those of the *Marcionites*, *Encratites*, and *Manichæans*. *Chrys.*, *Theoph.*

And so *Bp. Pearson* in his *Concio* on this and the following verses. *Minor Works*, ii. 41—45.

But the Prophecy has doubtless a still wider scope, and extends to all forms of spiritual deceit and delusion which contravene the *Mystery of Godliness*. And so this Apostolic Prophecy is to be combined with that other prediction, delivered by St. Paul, describing the '*Mystery of Iniquity*.' See above on 2 Thess. ii. 3—12.

This passage (vv. 1—5) is quoted with some very slight variations by *S. Hippolytus* in his recently discovered *Philosophumena*, p. 276—as "the words of the blessed Apostle St. Paul"—a fresh testimony from the beginning of the third century to the genuineness of this Epistle. He applies this prophecy to the *Encratites*.

— διδασκαλίας δαιμονίων] *doctrines suggested by Devils*; doctrines engendered by the operation of Evil Spirits. *Theodoret*. "Omnis enim Hæreticorum doctrina Dæmonum arte composita est." *Primasius*. Cp. *Bp. Pearson*, l. c.

Similarly, in writing to the Churches of Asia, St. John speaks of assemblies of false teachers as Synagogues of Satan, συναγωγὰς τοῦ Σατανᾶ (Rev. ii. 9; iii. 9), as opposed to the *Church of Christ*. See also Rev. xvi. 13.

Justin M. refers to, and explains those words (Dial. c. Tryph. 7), τὰ τῆς πλάνης πνεύματα καὶ δαιμόνια δοξολογοῦσι ψευδοπροφήται, and of some Heretics he says that they do not teach the doctrines of *Christ*, but τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων.

3. ἐν ὑποκρίσει ψ. κ. τ. λ. σ.] *with the hypocrisy of liars who are seared as to their consciences with hot iron.* The sense of this passage has been obscured by placing a comma between ψευδολόγων and κεκατηρησμένων. The construction is the same as in *S. Polycarp's* Epistle to the Philippians (i. 6), ἀπεχόμενοι τῶν ψευδῶν λόγων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ Κυρίου, ὅτι οὐκ ἀπολαμβάνουσιν κενὸν ἄνθρώπων— a passage where he has St. Paul's words in his mind, as in many other places of the same Epistle.

St. Paul is speaking of a particular kind of *Hypocrisy*—towards a man's own self, and toward God—the Hypocrisy of liars who have wilfully cauterized their own consciences, and are, therefore, given over by God's judicial retribution to a reprobate mind.

This was precisely the *Hypocrisy* of which we hear so much in the Gospels, as the sin of the *Pharisees* (Luke xii. 1. Matt. xxiii. 13); who were not only guilty of *deceiving others* by an outward show of religion, but were also guilty of insincerity towards God, and toward *their own consciences*. This last is, indeed, included in that general Hypocrisy, which, in the Gospels, is represented as their character. They were not men who did not believe in their religion; on the contrary, they were zealous for it: but their religion was *hypocritical*; it allowed them in *immoral practices*; they indulged in *pride* and *uncharitableness* under the cloak of zeal for God. See Matt. xv. 7—14; xxiii. 13, 16, 19, 24, 26, where *hypocrite* and *blind* are used interchange-

ably, as applicable to them. They tampered with their own Consciences, and allowed themselves in sin, known to be such; and therefore God, in His anger, blinded their eyes, and their hearts were hardened, and their consciences were made callous, and they loved darkness and lies more than light and truth, and rejected Him Who was the Light, and is the Truth.

Hence we read in Scripture of the "deceitfulness of sin," viz. its deceiving those who are guilty of it, and who in their blindness act as men who have *deceived themselves*, and would fain *deceive God*. (Acts v. 3; xxviii. 27. Gal. vi. 7. James i. 22, 26.)

This prophecy of St. Paul may, therefore, be compared in this respect with the awful words in that other prophecy already mentioned (2 Thess. ii. 11, 12), which is the best exposition of this passage, and where it is said, that because they would not receive the love of the truth, but would have pleasure in unrighteousness, therefore God would send them an inner-working (ἐνέργειαν) of delusion, so that they should believe the lie, which they would utter. See note on that passage. Theirs would indeed be the *hypocrisy of liars cauterized in their own consciences*.

When any one is deluded through sin wilfully committed against Reason and Conscience, which, by habits of sin thus committed, becomes *branded by a hot iron*, this is *Hypocrisy* towards himself; and he who is guilty of it, acts as if he could deceive God, and this is *Hypocrisy* toward God; and this is the form of Hypocrisy here described by St. Paul. See *Bp. Butler* on 1 Pet. ii. 16, who has supplied some of the sentences of this note, and above on Matt. xxiii. 13.

It is unhappily too notorious, that a large portion of the Western Church has fulfilled this Prophecy, by its own practice in giving sanction to mendacious Legends, and to "*lying wonders*," and that it has even made, and is making, a traffic of fabulous Miracles, and has thus fallen away from the profession of a sound faith in the '*Mystery of Godliness*,' which abhors what is false, especially in religion, and has initiated itself and others in the '*Mystery of Iniquity*,' which receives not "the love of the truth," and is given over to "strong delusions," and to believe a lie.

Speaking of these pious frauds, or rather impious impostures, authorized and propagated by the Papacy, a learned and pious Bishop of our own Church has said that "wise men have thought that the authors of these romances in religion were no better than the tools and instruments of *Satan* (cp. St. Paul's words, '*doctrines of devils*,' v. 1), used by him to expose the Christian religion, and so to introduce Atheism." *Bp. Bull* (Serm. iv.).

A striking recent proof of the truth of this assertion may be seen in the facts described in "*Notes at Paris*," 1854, p. 144—152.

3. κωλύοντων γαμῆν] *forbidding to marry.* This was done by Marcion and Apelles, "ejus secutor" (*Tertullian*, Pres. Her. 33), and before Marcion, by Saturnilus, the Scholar of Menander, "qui nubere et generare, à Satanā dicebant esse." See *Iren.* i. 22. *Theodoret*, Her. Fab. i. 3; and so *Tatian*. *Iren.* i. 28. Cp. *Clemens Alex.*, Strom. iii. p. 462, who applies to them this prophecy, and cp. *Bp. Pearson*, l. c. p. 52.

This clause is introduced here in connexion with what precedes (iii. 15, 16), because the Heresy of "*forbidding to marry*," strikes at the root of the doctrine of "the great Mystery of Godliness," inasmuch as, by the Incarnation, the Son of God has married our Nature, and has espoused to himself a Church, and so has sanctified Marriage, as St. Paul had fully declared to the Church, of which Timothy was Chief Pastor, that of Ephesus. See on Eph. v. 23—32, and cp. Introduction to that Epistle, p. 275—277.

The fact, that a Christian Church, in defiance of the language of the Holy Spirit, declaring here by St. Paul, that they who "*forbid to marry*" are doing the work of seducing Spirits, and are warring against the '*Mystery of Godliness*,' and in defiance also of his words in this same Epistle, describing those who are to be ordained to the Holy Orders of Presbyters and Deacons as "*Husbands of one wife*," and as having their "*children in subjection*" (iii. 2—4)—has ventured to shut the door of Holy Orders against all who are married, and to forbid Marriage to those who have been admitted to Holy Orders, is a mournful proof that men may still imitate the Jews, who fulfilled their own Scriptures by *condemning Christ* (Acts xiii. 27), and

τίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν ^{4 d} ὅτι πᾶν κτίσμα Θεοῦ καλόν, ^{d Gen. 1. 31. Rom. 14. 14, 20. Tit. 1. 15.} καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον ⁵ ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ^{e 2 Tim. 3. 14—17. 1 Pet. 2. 2. f ch. 1. 4. g 6. 20.} ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἧ παρηκολούθηκας. ⁷ Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυ-

that when they love a lie they may be so much blinded by the Father of Lies as to accomplish the most awful predictions of the Scriptures of Truth, which describe those who accomplished them as identifying themselves with men who give heed to Lying Spirits, and have their consciences seared by a hot iron.

— ἀπέχεσθαι βρωμάτων] to abstain from meats. The word 'commanding' to be supplied from κωλύοντων. Theophyl. Cp. Winer, § 62, 2, p. 588. A prophecy preparing the world for the Heresy of the Manichæans, who forbade the use of meats, as created by the Evil One (Cyril Hieros. Catech. 63); and of the Severians (Epiphani. Hær. 45); and before them all, of the Ebionites (Epiphani. Hær. 30).

Observe the beauty of the connexion of this declaration with what had preceded—a connexion which is in some degree marred by the breaking off of the argument by the abrupt termination of the Third Chapter.

The Heresy of commanding to abstain from meats, is here condemned, because, like that of forbidding to marry, it had a direct tendency to subvert the 'great Mystery of Godliness' contained in

(1) the doctrine of the Incarnation, and

(2) the doctrine consequent on the Incarnation—that of Universal Redemption.

(1) Consider it first with regard to the Incarnation. If, as these false teachers affirmed, adopting the dualistic theory (against which God Himself had delivered a solemn protest by Isaiah, xlv. 7), the Flesh was created by the Evil Principle; and if, therefore, it was necessary to abstain from meats, as polluted and unclean, then it would follow, that God could not have taken human flesh, and united it for ever to the Godhead.

(2) Consider it also with regard to the kindred doctrine of Universal Redemption.

Christ, by His Incarnation, becoming the Second Adam, recovered for us the free use of all the creatures of God, and recovered for them their original benediction which they had received from God.

See Bp. Sanderson's Sermon on this text (Vol. iii. p. 144—211), and the remarks above in the notes in the present volume on 1 Cor. iii. 22, and 1 Cor. vi. 12, which may serve for a comment on this and the following verse; and see below, on v. 5.

All that the Apostle here says will thus be seen to grow out by a natural sequence from what he has before declared concerning 'the great Mystery of Godliness,' "God manifested in the flesh."

4. οὐδὲν ἀπόβλητον] nothing is to be rejected. "Meminimus gratiam nos debere Domino Creatori. Nullum fructum operum Ejus repudiamus. Planè temperamus, ne ultra modum aut perperam utamur." Tertullian (Apol. 42).

A warning against those who take, or would impose, Vows of total abstinence from any of God's creatures. Such vows are an insult to God the Creator, God the Redeemer, and God the Sanctifier. See notes above on 1 Cor. iii. 22; vi. 12; viii. 13. Rom. xiv. 21; and cp. Theodoret here.

5. ἁγιάζεται διὰ λόγου Θεοῦ] it is sanctified by the Word of God. It is sanctified in various ways,—

(1) by the Word of God in Creation, when He blessed the creatures, and sanctified them to the use of man, and when He blessed man, and gave him dominion over them. (Gen. i. 22. 28. Cp. Gen. ix. 3. Ps. viii. 6.)

(2) by the Word of God in Redemption, when He abolished the difference between clean and unclean meats; and said, What God hath cleansed, that call not thou common (Acts x. 15), words which were true in a literal sense as to meats, as well as in a figurative sense as to men. See Rom. xiv. 17—20. And thus the effect of the original Benediction (λόγος Θεοῦ, His εὐλογία) pronounced at the Creation of Adam, was restored to Man in Christ. See 1 Cor. iii. 22. And this Divine Benediction it is, this λόγος Θεοῦ, which gives us the free and joyful use of them, and makes them nutritive and comfortable to us, for man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. (Deut. viii. 3. Matt. iv. 4.) It is not the creature itself which nourishes us, but it is God's benediction on the creature which makes it serviceable to the use of all, and sanctifies it to the use of the faithful.

St. Paul uses the present tense, ἁγιάζεται, because the original Benediction of God on the Creatures, and on Man as their Lord, takes effect *toties quoties*, and is applied effectually in every Christian meal by means of ἐντεύξις, or Invocation. See next note.

(3) In a still more recondite sense, a sense which may have been present to the mind of the Holy Ghost, inspiring the Apostle, a sense which has a special connexion with the Doctrine of the Incarnation, of which He is here treating, and a sense also which would have a peculiar propriety in this Epistle to the Bishop of Ephesus, which was afterwards to be the residence of St. John, and the place where he wrote his Gospel, Every creature is sanctified by the Word of God, even by the Incarnate Word, Who, by His Incarnation, hallowed man, the recipient of the Creatures, and hallowed the creatures for man's use. See v. 4.

That a word, as well as a prophecy, may have a manifold and a germinant meaning in Holy Writ (such is its fullness and fruitfulness), is a truth which has been too much forgotten by modern Exegesis; and that the Name "The Word of God" applied by St. John to Christ, and by no other writer of Holy Scripture, is a proposition which has been too readily accepted. See Heb. iv. 12, and Titus i. 3. And it is worthy of remark that the Holy Spirit, speaking by St. Paul in his Epistles to the Church of Ephesus, and to Timothy its Bishop, dwells specially on those Doctrines which concern the Divinity and Incarnation of Christ, and which the same Spirit asserted and maintained in all their fullness by the teaching of that Apostle who lived and died at Ephesus, namely, St. John. See above, p. 277, and on Acts xx. 32.

— ἐντεύξεως] prayer, invocation. See 1 Tim. ii. 1. Thus it appears that in every rightly framed "Grace before meat," there are three things contained, viz.

1st. A thankful reference to the original Benediction pronounced by God the Creator on the Creatures, and to the primeval grant of Dominion over them, made to Man as their Lord.

2ndly. A Thankful reference to the reiteration of that Benediction, and to the restoration of that Dominion, by God the Redeemer.

3rdly. Prayer to God, that He would send His Blessing on the creatures provided by Him for Man; and that He would sanctify them to the use of those who partake of them, and would sanctify those who partake of them, to His Service.

6. δίδακονος] An appropriate word in this discourse concerning the Tables of Christians, which were attended by the ministry of those whose office was instituted for the very purpose of διακονεῖν τῶν ἐκκλησιῶν. (Acts vi. 2.)

— ἐντρεφόμενος] inwardly nourished with the words of faith—another appropriate word, intimating that the bodily nourishment derivable from the creature is of no avail without that inner sustenance of faith in the Creator and Redeemer, which is the diet of the soul.

7. βεβήλους καὶ γραῶδεις μύθους] profane and old wives' fables. Such were the legends of Judaism (Chrys., Theodoret, Theoph.), of which abundant examples may be seen in the Cabala of the Talmud (cp. Hottinger, Thesaur. Philol. p. 434—449), and by which the worship and religious offices of the Jews were corrupted, and especially by the introduction of the worship of Angels as Mediators (see on Col. ii. 18), undermining the foundations of that εὐσέβεια, which consists mainly in the adoration of the One God, and of the One Mediator between God and Man. See ii. 5.

This Warning also has a natural connexion with what precedes, and has a prophetic application to later times, especially to the practice of that portion of Christendom, which withholds the use of the Holy Scriptures, in the vernacular tongue, from the people, and instead of satisfying their hungry souls with the Bread of Life, feeds them with the unwholesome husks of legendary fables.

— παραιτοῦ] (1) properly 'deprecate,' 'ask off.' See Acts xxv. 11. Heb. xii. 19.

(2) as here, decline, shun, refuse, reject, renounce. Cp. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

g Col. 2. 23.
ch. 6. 6.

h ch. 1. 15.
i 2 Cor. 6. 5.
& 11. 23.
2 Thessa. 3. 8.

k 1 Cor. 11. 1.
l Thessa. 1. 6.
& 2. 10.
2 Thessa. 3. 7—9.
Tit. 2. 7, 15.
1 Pet. 5. 3.

1 Acts 6. 6.
& 8. 17. & 13. 3.
& 19. 6.
ch. 1. 18. & 5. 22.
2 Tim. 1. 6.
m Acts 20. 28.
Ezek. 33. 9.

a Lev. 19. 32.
Deut. 33. 9.
Gal. 2. 11—14.

τὸν πρὸς εὐσέβειαν ⁸ ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

⁹ ^b Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος ¹⁰ ⁱ εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστι σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν. ¹¹ Παράγγελλε ταῦτα καὶ δίδασκε.

¹² ^k Μηδεὶς σοῦ τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

¹³ ^v Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

¹⁴ ^l Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι, διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ προκοπὴ φανερά ᾖ πᾶσιν. ¹⁶ ^m Ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

V. ¹ ^a Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς, ² πρεσβυτέρας, ὡς μητέρας, νεωτέρας, ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

— Γύμναζε δὲ σεαυτὸν π. εὐ.] *but exercise thyself unto Godliness.* He had spoken of *spiritual food*, derived from the words of faith (v. 6); he now speaks of the need of *spiritual exercise* (such as Prayer and Fasting) for the preservation of *spiritual health*.

The word by which he describes these exercises, *γυμνάζω*, shows that the spiritual exercises are to be regular, and that they require effort, and suppose spiritual mortification and wrestling. The Apostle compares the Christian Life to training in a ghostly Gymnasium. Cp. 1 Cor. ix. 24, where he compares its religious exercises to those of an athlete; and says (v. 27), *ὁπωπιδίζω μου τὸ σῶμα*, I beat under *my own* body (μου *emphatic*), not the body of *another*, as this world's athletes do; I contund *myself*, *my own flesh*, as my enemy.

8. *σωματικὴ γυμνασία*] *gymnastic exercise of the body is profitable for little*—for little time and for little benefit.

This expression is to be explained by reference to the use of gymnastic exercises for the training of the young to a vigorous habit of body, and also to the training of the Wrestlers and Runners for prizes, in the Games of Heathen Antiquity, and also to the regular gymnastic exercises which were a part of the habitual regimen of the daily life of the higher class of the Romans. See Bentley on Horat. Sat. i. 6. 126, “*fugio campum lusumque trigonem*,” and Martial’s description of the Roman Day, “*sufficit in nonam nitidis octava Palæstris*” (Epig. iv. 8. 5). The Romans had their hour (the eighth hour) for bodily gymnastics; so ought the Christian to have his appointed hours for spiritual exercises.

What the Apostle means, therefore, is, that the Children of light should learn a lesson from the children of this world, who exercise themselves in physical gymnastics for the acquisition of the precarious health of this life, and for the attainment of ephemeral prizes on earth; and should take similar care to exercise themselves in the spiritual discipline of Prayer and Self-mortification, with a view not only to the promises of this life’s joys, which wait upon Piety, but much more to spiritual and eternal health and Victory.

The great Apostle of the Gentiles, the unwearied Athlete of the Gospel, the Xystarches of the Christian Palæstra, sends these directions to Timothy, as the spiritual Gymnasiarch of Ephesus, in order that he may train himself and his people to receive the imperishable crown of glory from the hands of the Divine Agonothes at the Great Day.

10. *κοπιῶμεν*] *we labour*—in our Christian gymnastics.

— *σωτὴρ πάντων*] See ii. 4. God is the *Saviour of all men in will*, and He is the Saviour of *all who believe*, not only in will, but in effect. See above, Introduction to the Epistle to the Romans, p. 194. and on Rom. viii. 33.

12. *Μηδεὶς σοῦ τ. ν. καταφρονεῖτω*] Cp. the words in 1 Cor. xvi. 11, written from Ephesus, concerning Timothy.

— *σοῦ τῆς νεότητος*] Cp. the position of the pronoun in Col. iv. 18. *Elz.* adds *ἐν πνεύματι* after *ἐν ἀγάπῃ*.

13. *Ἔως ἔρχομαι*] The present tense indicative seems to denote that the Apostle is on the point of setting out to come to Timothy. See iii. 14. Cp. Luke xix. 13, *ἔως ἔρχομαι*, and John xxi. 22.

— *πρόσεχε τῇ ἀναγνώσει*] *give attendance to reading*, not only to the public reading of the Holy Scriptures, of the Law,

and the Prophets (Acts xiii. 15. 2 Cor. iii. 14), and of portions of the New Testament (see 1 Thessa. v. 27), but also to private study (cp. *Chrys.*, *Theodoret*), as appointed means of stirring up spiritual grace. See below on 2 Tim. iv. 13.

14. *διὰ προφητείας*] The gift of the Holy Spirit was bestowed on Timothy *by means of the Prophecy* by which the Spirit spake, and which pointed him out for Ordination, and *with* the laying on of the hands of the Presbyters, who had been already constituted by St. Paul in the principal cities of Asia (Acts xiv. 23; xx. 17), and who joined with the Apostle in ordaining him. (2 Tim. i. 6; cp. 1 Tim. i. 18.)

It is not improbable that they by whose ministry the Holy Spirit delivered the *prophecy* were themselves Presbyters, who took part in the Ordination of Timothy. Cp. Acts xiii. 2.

We have evidence here of the means used by the Holy Ghost for the Ordination of Timothy, who was a Chief Pastor of the Church.

It has been said by some ancient Expositors (*Chrys.*, *Theophyl.*) that the *πρεσβυτερίου* here mentioned was composed of *Bishops*, “because *Presbyters* would not have *ordained a Bishop*.”

But it may be observed—

(1) That it is not certain that St. Paul is referring to the Ordination of Timothy to the *Episcopate*. He may be speaking of his Ordination to the *Priesthood* at Lystra. Cp. *Ellicott*.

(2) Next, even if he is speaking of Timothy’s Ordination to the *Episcopate*, then it is to be observed, that in Timothy’s Ordination, as in St. Paul’s own Ordination, the Holy Ghost Himself spoke by the *Prophecy* here mentioned, and that He pointed Timothy out for Ordination; and therefore it was the Holy Ghost Himself, Who, by the ministry of Prophecy, of the Presbytery, and of the Apostle St. Paul, ordained Timothy.

We are tied to the *use of the means* which the Holy Ghost has sanctioned. But the Holy Ghost is not restrained to the use of any means, but has sovereign Power to act, either by means or without means, according to His own Divine Will. And He proves His own Sovereign Authority by certain extraordinary *Exceptions*, and thereby gives Divine sanction to the *Rules* instituted by Him, and obliges us to conform to them.

Therefore the operations of the Holy Spirit in this Ordination, where He vouchsafed a *supernatural* intervention, cannot afford any precedent for contravening, disparaging, or dispensing with the use of those regular ordinary means which have received the sanction of the Holy Ghost Himself, whose Divine Presence and perpetual indwelling has been assured to the Church by Christ Himself (John xiv. 16), and Who speaks and acts in the consent and by the practice of the Universal Church of Christ from primitive times in the ordination and consecration of her Chief Pastors.

Cp. the remarks above on the extraordinary case of Cornelius receiving the Holy Ghost before he was admitted to the Sacrament of Baptism. (Acts x. 47.)

CH. V. 1. *πρεσβυτέρῳ*] *An elder.* Not ‘a presbyter’ here, but any one advanced in years. (*Theoph.*) The use of this word in this sense, in this Epistle, where so much is said of Ecclesiastical persons, may serve to remind the reader that the term *Presbyter*, applied in it to a minister of the Church (as in this

³ Χήρας τίμα τὰς ὄντως χήρας. ⁴ ^b Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, ^b Matt. 15. 4—6. Mark 7. 10, 13. Eph. 6. 1, 3. ^c μαρνανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους· τοῦτο γάρ ἐστιν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. ⁵ ^c Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ⁶ Ἡ δὲ σπαταλώσα ζῶσα τέθνηκε. ⁷ Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾧσω. ⁸ ^d Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστου χείρων. ^d Isa. 58. 7. 2 Tim. 3. 5. Tit. 1. 16.

chapter, v. 17), is one which teaches the duty of reverence to him on the part of his flock; whereas the term *Episcopus* describes his duties of spiritual superintendence, and pastoral vigilance, toward those who are committed to his care.

3. *Χήρας τίμα*] Honour widows, if they are widows indeed, such as are described (in v. 5) as left solitary in the world, without any children or grandchildren, and can devote themselves entirely to the service of God, without neglecting (under pretence of piety) any duty to those of their own kindred. Honour such widows as these, for they are widows indeed.

Honour them by admitting them into the honourable class of Widows, enrolled by the Church, and making profession of Widowhood, and of devotion to the service of Christ.

Honour them, if need be, by providing a competent maintenance (τιμὴν, see v. 17) for them (*Chrys., Theodoret, and Jerome* on Matt. xv. 4), if they have no relatives, who ought to support them, and if they are above a certain age (v. 9).

Timothy was Bishop of Ephesus, the Metropolis of Asia; and the Widows here spoken of by St. Paul, were poor aged women (see *Jerome*, ad Jovinian. i. Vol. ii. p. 263), such as, in those times, on account of the services they were accustomed to perform to the Saints, were maintained out of the contributions of the Church and the common stock . . . that so there might be no cause at Ephesus of such complaint as had been made by the Grecians at Jerusalem, that their widows were neglected in the daily ministrations. (Acts vi. 1; and compare Acts ix. 39. 41, concerning the Widows at Joppa.) See *Bp. Sanderson*, i. p. 58, and ii. p. 186.

On the condition and duties of the *χήραι*, or Widows of the Church, see *Ignat. Smyrn.* 6. *Polycarp.* 6. *Const. Apost.* viii. 25. *Cornelius* (Bishop of Rome, A.D. 250), in *Euseb.* vi. 43, mentions, as existing in the Church of Rome, *χήρας σὺν θλιβομένοις* (see v. 10) more than 1500 in number. Cp. *Bingham*, VII. iv. 7; and on their election also to the office of Deaconesses, *ibid.* II. xxii., and *Suicer* in v. *Διακονίσσα*; and *Blunt*, Church History, p. 29. On this verse, see also *Jerome*, Epist. iv. p. 729, ad Matrem et Filiam.

4. *ἔκγονα*] grandchildren, τέκνα τέκνων (*Heysch.*); used by LXX in that sense, Deut. xxix. 10. Isa. xlviii. 19, and by other Writers cited by *Wetstein*.

— *μαρνανέτωσαν*] i. e. let such Widows learn. Some Expositors understand St. Paul to mean, "let the children and grandchildren learn."

But the former interpretation seems to be far preferable,

(1) Because the Apostle is here speaking of the duties of Widows, and not of their Children or Grandchildren.

(2) Because, also, he says below, v. 16, "If any Christian have widows, let him maintain them." And he therefore does not inculcate that duty here; if he had done so, he would not have repeated the precept there.

(3) He applies the word *μαρνανέτω* to Widows below, v. 13, and so here. Cp. the use of *μαρνανέτω*, ii. 11; v. 13, and 2 Tim. iii. 7.

(4) The plural verb *μαρνανέτωσαν* is used, because the proposition is a general one; and the plural nominative *χήραι*, 'Widows,' is to be inferred from the collective words *τις χήρα*. And so *Winer*, § 67, p. 556, and *Huther*; and see the similar structure above in ii. 15.

The words of the Apostle may therefore be paraphrased thus:—

If a Widow have children or grandchildren, let such Widows learn first to show piety towards their own household. Almighty God will accept such piety from them as piety towards His own House, the Church (iii. 15). And let them learn thus to requite their own Progenitors. Observe, the word used here is not *Parents*, but *Progenitors*, a word carrying their thoughts and affections far back to former Ages. Do not let them suppose that they have no duty to their own Parents and Grandparents, and even to their distant Progenitors, because those Ancestors are dead. The Fifth Commandment cannot be cancelled by death; it is one of perpetual obligation. They owe a duty of gratitude to the departed, and they ought to show it by affection to their pos-

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terity. This is acceptable to the Heavenly Parent of all. God will requite such service as done to Himself, and will reward it accordingly.

This interpretation is confirmed by *Theodoret, Chrys., and Primasius*. And *Augustine*, referring to this passage, says, that such a Widow was his own mother, Monica, who was the wife of one husband, and requited her parents by governing her own house with piety. Confess. ix. 9. *A Lapide*.

There is a peculiar propriety also in the precept Honour widows, as compared with the fifth commandment, Honour thy father and thy mother (Eph. vi. 2). Honour those widows who are widows indeed. Be to them a son; and let Widows who have children or grandchildren honour their own Parents and Progenitors by cherishing their Posterity.

It is to be regretted, that so natural and so easy an Exposition of the Apostle's words, one which opens so clear, beautiful, and extensive a view of the Christian duty of reverential love and gratitude to the Departed, and shows that in the Church of Christ all successive Generations, being incorporated in the Incarnate Word, Who is Everliving, partake of His Immortality, and are bound together, each to each, by sacred bands of dutiful affection and natural piety, should be censured by some Expositors as forced and extravagant! . . . All true love of the Present, and of the Future, is grounded on gratitude and reverence for the Past.

After *ἔστι* *Elz.* has *καλὸν καὶ*, which is not supported by the best authorities here. Cp. above, ii. 3.

5. *μεμονωμένη*] having been made desolate; i. e. not only without husband, but who has no children or grandchildren.

Such a widow is a widow indeed; her eye is fixed, and her hand leans, upon God, and upon Him alone.

This assertion confirms the Exposition just given of v. 4. Those other widows, who have children and grandchildren, ought to please God by taking care of them. That is their first duty; let them learn that duty first of all, says the Apostle. And such Widows ought to be supported by their own relatives (v. 16), and not by the Church.

— *προσμένει ταῖς δεήσεσι*] she continually attends on the prayers and on the supplications, particularly the public prayers of the Church. (See ii. 1.) She has an intercessory office. Cp. the striking words of *S. Polycarp*, 4, concerning the Widows, where he speaks of them as interceding continually for all men, and being like a holy Altar at which sacrifices of prayer and praise are offered to God: *χήρας . . . ἐντυγχανούσας ἀδίαλειπτως περὶ πάντων, γνωσκούσας ὅτι εἰς θεοσιστήριον Θεοῦ*.

Such Widows may, in the eyes of men, seem to be desolate, but it is not so; they trust in God, and in Him alone, and therefore they are not alone. But other Women too often trust mainly on some earthly stay; and therefore those Widows, though they may seem desolate, are in fact stronger than other Women; for they have a stronger stay.

The Church herself, the Spouse of Christ, while She is in this Vale of tears, is a Widow; She appears to be left alone in this world; She trusts in God, and in Him alone. She is a Widow indeed, and therefore She is strong indeed. See *Augustine* in Ps. cxxxi.

6. *Ἡ σπαταλώσα*] She that liveth in pleasure. St. Paul is here considering the case of wealthier widows; *σπαταλᾷ = τρυφῇ*, *Heysch.* James v. 5, *ἐτρυφήσατε καὶ ἐσπαταλήσατε*.

The word *σπαταλᾷ* properly signifies a careless and lavish waste of time and money squandered in self-indulgence. Cp. *Aristoph.* Neb. 56, *ὁ γύναι λίαν σπαθᾷς*.

— *ζῶσα τέθνηκε*] being alive she is dead. "Quod de viduâ deliciosa dixit Apostolus, etiam de animâ, si Deum suum amiserit, dici potest, vivens mortua est." *Augustine* (1 Joann. 47). Cp. Rev. iii. 1.

These wealthier widows, of whom the Apostle here speaks, are condemned for lavishing their money and their time on themselves in luxury and dissipation, instead of providing for others. See the next verse.

8. *Εἰ δέ τις—τῶν οἰκείων*] If any one, and here particularly, if a Widow wastes her means and her time idly and luxuriously,

- ⁹ Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή,
¹⁰ ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενεδόχησεν, εἰ ἀγίων
 πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.
¹¹ Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ,
 γαμεῖν θέλουσιν, ¹² ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. ¹³ Ἄμα

and does not take care of her own children or grandchildren (see above, v. 4), she has denied the faith, and is worse than a heathen. (1 Cor. xiv. 22.) Cp. the use of πιστός = a Christian, v. 16.

Doubtless, this is a general proposition applicable to all, and is to be understood as such. But here, as the context shows, it is specially applied to Widows. So Theodoret. Cp. v. 4, where the Apostle propounds a general proposition, growing out, in a similar manner, of a particular case.

9.] The Apostle now proceeds to speak of those who may be admitted by Timothy, as Bishop of Ephesus, into the Church's Roll (κατάλογος) of Widows, and may be allowed to make profession of Widowhood, and of devotion to the service of God. Cp. Hooker, V. lxxviii. 11.

— γεγονυῖα] To be construed with μὴ ἔλαττον ἑ. ἑ., 'non minus sexaginta annos nata.'

— ἐνὸς ἀνδρὸς γυνή] the Wife of one husband. Even the Heathen showed respect for *Univira*. Horat. Od. iii. 14. 5, "Unico gaudens mulier marito Prodeat." Servius (ad Virg. Æn. 111), "Flaminicam non nisi unum maritum habere licet." Tertullian says (ad Uxor. i. 7), "Sacerdotium viduitatis celebratum est apud Nationes. Disciplina Ecclesiæ, et præscriptio Apostoli Viduam adlegi in Ordinationem (al. ordinem) nisi univiram non concedit." And Tertullian says (de Veland. Virg. 9), "Ad quam sedem, præter annos sexaginta, non tantum univire, id est nuptæ aliquando, eliguntur, sed et matres, et educatrices filiorum." See above on iii. 2.

10. εἰ ἐτεκνοτρόφησεν] if she nursed children, i. e. her own. See 1 Thess. ii. 7.

11. παραιτοῦ] decline, refuse (see iv. 7); do not admit them on the roll of the Widows of the Church, referred to in v. 9. *Primasius*.

— ὅταν γὰρ καταστηνιάσωσι τοῦ Χριστοῦ] for when they (younger Widows) have waxed wanton against Christ, to Whom the Widows of the Church are supposed to make profession of entire devotion when admitted on the Roll of the Widows. See v. 5, and Tertullian as quoted on v. 9.

The word *στηνίαν*, to run riot, is explained by ἀτακτεῖν (*Suidas*), and by ὑβρίζειν διὰ τὸν πλοῦτον (*Hezych.*), and is connected with the Lat. *strenuus*, Engl. *strain*, and indicates that full habit of body, which is shown by wantonness and excess, as it were, like the lusty restiveness of animals, who strain against the rein, and wax fat, and kick. (Deut. xxxii. 15.) Cp. Rev. xviii. 7. 9, ἔδωκε καὶ ἐστρηνιάσας, πορνεύσαντας καὶ στηννιάσαντας.

So these younger Widows, when nourished by the alms of the Church, will use the strength which they thence derive against Him Who gives it; they will become impatient of restraint, and will not bear the yoke of Christ; and are not therefore to be invited, or allowed, to make profession of Widowhood, nor to be admitted into the roll of the Widows of the Church, lest they fall into a snare, and incur condemnation by contracting a second marriage, and by renouncing their pledges to Him. *Theodoret*.

12. ἔχουσαι κρίμα, κ.τ.λ.] having condemnation. These words are explained by Tertullian (de Monog. 13) by reference to the profession of undivided devotion to Christ, which Widows of the Church made on their admission to the roll of Widowhood, and which they cancel by the subsequent act of their will (θέλημα) resolving on a second marriage. "Juvenclæ viduæ (says Tertullian) in viduitate deprehensæ, et aliquamdiu affectatæ, nubere volunt, habentes iudicium quoddam primam fidem resciderunt: illam videlicet à quâ in viduitate inventæ, et professæ eam, non perseverant. Propter quod vult eas nubere, ne primam fidem susceptæ viduitatis postea rescindant." And so Theodoret and Chrys., who says that Widows indeed are, as it were, "betrothed to Christ." And Augustine (de bono Viduitatis, 11), "Irritam fecerunt fidem, quâ prius voverant quod perseverantiâ implere noluissent;" and de sanctâ Virginitate, 34, "In eo, quod primò voverant, non steterunt;" and in Ps. 75, "Voverunt et non rediderunt."

The words ἔχουσαι κρίμα, ὅτι are interpreted by most of the Fathers, Greek and Latin, 'having condemnation because.' And so κρίμα is used Matt. xxiii. 13, Mark xii. 40, Luke xx. 47, and in this Epistle, iii. 6. And so Calvin, Beza, Erasmus, Luther, and the Authorized Version.

The pledge which they made to Christ is called πρώτη πίστις,

their first pledge, in regard to the subsequent promise which they make by marriage to another husband.

Some learned Romanist Expositors here (e. g. *Cornelius a Lapide*) lay great stress on these words of St. Paul, as the groundwork of an argument that the Apostle would have approved, and by implication recommends, Vows of Celibacy. On this it may be observed—

(1) That it is true the Apostle supposes the Widows of the Church, who are here described, to make a profession of Widowhood on their admission to their Ecclesiastical state as Widows.

(2) He also says, that they who marry after that profession are guilty of breaking their plighted troth to Christ.

(3) But it is also to be remarked, that St. Paul expressly commands Timothy not to admit any one into the class of Widows before sixty years of age (v. 9).

(4) And he states, as the reason of this prohibition, that younger widows, if they are admitted, may wax wanton against Christ, and desire to marry, and incur condemnation by violating their pledge of Widowhood.

(5) It is therefore evident, that St. Paul would not have permitted persons of tender years to take a vow of celibacy; and he would not have allowed Timothy to impose such vows. He would have censured those persons as guilty of a heinous sin, who abuse their spiritual influence and pastoral authority in order to entangle young, inexperienced, and enthusiastic women in such vows, and allure them into a Cloister, under plea of espousing them to Christ; and so expose them to the peril of the condemnation, which they incur if they afterwards desire to marry, and break their engagement to Him.

(6) It has been alleged by some, that St. Paul's argument here concerns only younger Widows, who, having experienced the joys and comforts of a married life, are to be dealt with in a different way on that account; and that his cautions and prohibitions are not to be extended to the case of other younger women who have never been married, and are ready to devote themselves to the service of Christ and His Church, and to take a vow of celibacy.

(7) But to this it may be said, that in verse 14 he says νεωτέρας, younger women, and not τὰς νεωτέρας, the younger widows. See note there.

(8) Next, the Apostle had already considered the case of such younger women, who were desirous of devoting themselves to the service of Christ and of His Church, and who were recognized by the Church as such, and who were, in fact, the Deaconesses already mentioned by St. Paul, and concerning whom he had given precepts in chapter iii. 11 (where see note) in connexion with the office of Deacons.

(9) He does not say that these Deaconesses are to be required, invited, or permitted to take a vow of celibacy.

He says nothing on this head; but he enables others to infer his mind in this respect, as to the Deaconesses, from what he says as to the Deacons.

The Deacons are described as husbands of one wife, ruling their children and their own houses well (v. 12). St. Paul would not receive to the Diaconate those who have been married more than once. He does not, indeed, require marriage, but he does not impose celibacy.

This is his rule for young men who are to be ordained to the Diaconate.

We may thence gather, what his judgment was with regard to young women who are candidates for the office of Deaconess in the Church. He would not allow them to make a vow of celibacy, and he would not permit any to impose such a vow upon them.

Some reasons have been stated above for believing that Priscilla, the wife of Aquila, was a Deaconess of the Church. See on Acts xviii. 18.

One of the functions of Deaconesses would probably be to be assistants to the Presbyters in the Baptism of Women; and married women or Widows would be most eligible for this function of the Deaconess; while unmarried women would be preferable for other duties of the same office of Deaconess.

On the whole, on reviewing what the Apostle has said on the subject of Widows and Deaconesses,

δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα.

14 ^h Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ^{g 1 Cor. 7. 9. Heb. 13. 4.} ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λαιδωρίας χάριν· 15 ἥδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

16 ^h Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἢ ^{h ver. 3.} ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

(1) We are led to admire the divine wisdom and foresight by which he was enabled to thread his way through its intricacies, and to provide cautions against the evils which afterwards arose in the Church in connexion with it; and to prescribe rules for her guidance in this important and difficult matter in succeeding generations. He has here supplied her with a solution of the difficulties which afterwards presented themselves.

(2) We may also be permitted to cherish a hope, that these Apostolic counsels may hereafter bear more abundant fruit than is now the case;

The offices of the *Deaconess* and of the *Widow* are here commended by the Holy Spirit to the reverent regard and affectionate use of the Church.

It is much to be regretted, that these offices have fallen almost into desuetude, by reason of the human corruptions by which the divine counsels of the Apostle have been marred, especially from the imposition of vows of celibacy. The abuses by which these offices have been blemished, have entailed on the Church a forfeiture of the benefits derivable from the offices themselves.

(3) But it is the part of true Reformation, to separate the abuses of things, from the things themselves that are abused. And it would be a blessed work of Christian Charity, to restore the offices of *Widow* and *Deaconess* in the Church to their primitive simplicity; and so to engage the affections and sympathies, and to exercise the quiet piety and devout zeal of Christian women, old and young, in the service of Christ, in a regular and orderly manner, under the guidance of lawful Authority, and with its commission and benediction, according to the Apostolic model prescribed by the Holy Ghost.

13. ^h Ἀμα δὲ καὶ ἀργαὶ μανθάνουσι. Moreover also being idle they are learners, running about from house to house. Here is an example of an oxymoron,—a common figure of speech with St. Paul. See on Rom. xii. 11.

These Widows profess to be learners in the school of Christ, which is a school of diligence and fruitfulness, and yet they are ἀργαί, idle and unprofitable, whereas the true Widow learns by labour, and is fruitful in good works. They profess to be learning their calling as Widows of the Church, in His service; but their life is a contradiction to their profession.

The emphasis is on the word μανθάνουσι,—they are learners and yet idle, and nothing but learners, and never taught. Idleness is their learning. Their scholarship is folly. Their industry is thriftless bustle and silly talk.

Many learned Interpreters render these words, “they learn to be idle;” and the construction is defended by Winer, § 45, p. 311, from Plato, Euthyd. 276, οἱ ἀμαθεῖς ἔρα σοφοὶ μανθάνουσι.

But it can hardly be said that they could learn to be idle; they were idle, and showed their idleness by what they did and said.

The word μανθάνω is often put absolutely in the New Testament. Thus Matt. xi. 29, μάθετε ἀπ’ ἐμοῦ. 2 Tim. iii. 14, ἐμαθεῖς, and is used in a similar sense in this Epistle, ii. 11, γυνὴ ἐν ἡσυχίᾳ μανθάντω, ‘let a woman be a learner in quietness and by quietness;’ the very opposite of what is predicated of these widows who are idle, and yet always running about from house to house, doing nothing, and prating much (φλύαροι); not working (ἀργαί, ἀεργοί), and yet περι-εργοί, meddlers, busybodies. Cp. 2 Thess. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζόμενοι.

The Christian Widow, says the Apostle, ought to be a learner of piety (μανθανέτω εὐσεβεῖν, v. 4); but these are silly women, ever learning (πάντοτε μανθάνουσαι), but never coming to the knowledge of the truth. 2 Tim. iii. 7.

— φλύαροι] 3 John 10, λόγοις ποτηροῖς φλυαρῶν ἡμῶς. The word is explained by ληρῶν and μωρολογῶν in Hesych.

14. νεωτέρας] younger women generally, and younger widows particularly.

This is a general proposition arising from the particular case under consideration (as in v. 7), and is connected with what precedes by οὖν.

This proposition is to be compared with what St. Paul says, 1 Cor. vii. 8, 9, 26, 29, θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν . . . λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν ἐὰν μένωσιν ὡς καὶ ἐγώ.

But How, it may be asked, is that expression of the Apostle’s will (θέλημα), that all were, like himself, unmarried, and his declaration there that it is good for them so to remain, consistent with what he says here, Βούλομαι νεωτέρας γαμεῖν, I desire that younger women should marry?

The answer to this question seems to be,—

(1) In the former case, the Apostle uses the word θέλω, in the latter he says βούλομαι.

(2) These two words have different significations. The words θέλω, θέλημα, express his own personal inner will; that which his own Reason, enlightened by Grace, led him to choose as best in the abstract for the attainment of the end of man’s existence, union with God, as the greatest good.

(3) But βούλομαι represents that which he desires relatively, taking into consideration all the external circumstances of the case; and what, after a careful survey of those circumstances, he deems to be most expedient, *rebus sic stantibus*, and considering mankind as they are in themselves, and the temptations from Satan, the world, and the flesh, by which they are beset; and what therefore he gives as his counsel, βούλευμα, and his βούλημα, or desire.

(4) His abstract θέλημα is for celibacy; but his relative βούλημα, in the case of younger women, is for Marriage.

(5) This conclusion is confirmed by what he says at the beginning of the chapter just referred to, 1 Cor. vii. 1: “It is good (καλὸν abstractedly) for a man not to touch a woman; but relatively, on account of the fornications which abound (διὰ τὰς πορνείας), let every man have his own wife, and let every woman have her own husband.”

(6) Thus, while the Apostle maintains the dignity of the single state, with a view, where it is possible, to entire devotion of body and soul to the service of God (1 Cor. vii. 32, 34), he also, like a wise guide, carefully surveys the dangers of the road, and considers the infirmities of the traveller, and gives his directions accordingly.

This is well expressed by an ancient Bishop and Father of the Church, who had a high appreciation of the dignity of celibacy, as his writings show; but yet applies the word νεωτέρας to virgins as well as widows, and says: “His verbis intelligamus eas quas nubere voluit melius potuisse continere quam nubere; sed melius nubere quam retrò post Satanam ire, id est ab illo excellenti virginitatis vel viduitatis proposito in posterora respiciendo cadere et interire.” Augustine (de bono Viduitatis, c. 11). See also next note.

— τεκνογονεῖν] to bear children.

This precept may at first perhaps cause surprise.

But this word τεκνογονεῖν, as well as γαμεῖν, οἰκοδεσποτεῖν, are to be taken in connexion with their context; and are to be understood as containing a solemn warning against the deadly sins to which the illicit unions of which he speaks give occasions. Those unions were not γάμοι, Marriages, but Adulteries; and they had not their fruit in the birth and life of children, but were often attended with deliberate acts of abortion or infanticide. “Nam, quæ de adulterio concipiunt mulieres frequenter occidunt.” Primasius.

The dark picture drawn by S. Hippolytus in his recently discovered work (as may be seen in “S. Hippolytus and the Church of Rome,” p. 269), affords a striking illustration of the wisdom and truth of this Apostolic precept. This might well be called “a following of Satan,” v. 16. A similar remark may be applied to οἰκοδεσποτεῖν.

15. ὀπίσω τοῦ Σατανᾶ] The younger widows followed after Satan by breaking their plighted troth to Christ; and other younger women did so by falling into temptations, against which a remedy and a safeguard has been provided by God in Holy Matrimony. See preceding note.

1 Rom. 12. 8.
& 15. 27.
1 Cor. 9. 11.
& 12. 28.
Gal. 6. 6.
Phil. 2. 29.
1 Thess. 5. 12.
Heb. 13. 17.
k Deut. 24. 14.
& 25. 4.
Lev. 19. 13.
Matt. 10. 10.
Luke 10. 7.
1 Cor. 9. 9.
1 Deut. 19. 15.
Tit. 1. 13.
Deut. 13. 11.
m Acts 6. 6.
& 13. 3.
1 Tim. 3. 10.
2 John 11.
n Ps. 104. 15.

17 ¹ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. ¹⁸ ^k λέγει γὰρ ἡ γραφή, Βοῦν ἀλωῶντα οὐ φιμώσεις· καὶ, Ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ¹⁹ ¹ Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. ²¹ Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. ²² ^m Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἀγνὸν τήρει. ²³ ⁿ μηκέτι ὑδροπότηι, ἀλλ' οἷνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

17. Οἱ καλῶς—πρεσβύτεροι] He now passes on to treat of the Discipline to be exercised towards *Presbyters*, and this subject is continued to the end of the chapter.

—διπλῆς τιμῆς] *double pay*. See *Joseph Mede's* Discourse, xix. p. 70—73; and *Barrow's* Consecration Sermon, xii. p. 177, ed. 1683. *Blunt*, on the Church History of the First Three Centuries, chap. ii. p. 28, and note above on Matt. xv. 4; and *Occasional Sermons* by the Editor, No. xxxviii.

18. Βοῦν ἀλωῶντα] *the ox while treading out the corn*. See 1 Cor. ix. 9.

—Ἄξιός ὁ ἐργάτης] Luke x. 7. It has been alleged here (e. g. by *Wieseler*, Chronol. p. 303, note), that St. Paul never applies the word *Scripture* to the New Testament, and that these words *cannot* be a quotation from St. Luke's Gospel.

This is a bold assertion.

St. Peter combines *all St. Paul's Epistles* with the *Scriptures* of the Old Testament; and says, "that unlearned and unstable men wrest *them* as they do *the rest of the Scriptures*," τὰς λοιπὰς γραφὰς (2 Pet. iii. 16), and therefore St. Peter regarded St. Paul's Epistles as an integral part of *Scripture*.

If St. Peter in his Epistle called St. Paul's Epistles *Scripture*, may not St. Paul in those Epistles have called some of the Four Gospels *Scripture*?

Especially, may not St. Paul have done so in his *last* Epistles?

Now it is almost certain that the *present* Epistle was one of St. Paul's *last* Epistles; and it is most probable, that St. Luke's Gospel had been published and circulated several years *before* the *present* Epistle was written (see on 2 Cor. viii. 18); and it is also certain, that St. Luke's Gospel was received and read as *Holy Scripture* as soon as it was written, and delivered to the Church. It is certain also, that St. Luke's Gospel contains the words here quoted by St. Paul, and introduced by him, together with a quotation from the Old Testament (Deut. xxv. 4), with the preamble by which St. Paul is accustomed to introduce quotations from *Scripture*, λέγει ἡ Γραφή. (Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30.)

May we not therefore be permitted to believe, that St. Paul is here quoting from St. Luke's Gospel? and that by combining a quotation from that Gospel with a quotation from the Book of Deuteronomy, the Apostle *purposely* designed to teach the important truth, that the *Gospels* are inspired by God no less than the Books of Moses are; and that the Gospels are to be received as *Scripture* by all, as the Books of Moses were received by the ancient people of God, and by the Apostles and Evangelists, and by the Son of God Himself.

20. Τοὺς ἀμαρτάνοντας] *Those Presbyters who sin* and continue in sin, and are known to continue in sin; rebuke them before all.

This seems to be the meaning of the words. For,

(1) He does not say ἀμαρτάνοντας, but ἀμαρτάνοντας: and this *present* participle with the article prefixed expresses the *character* and *habit*. So ὁ πειράζων, ὁ βαπτίζων, οἱ στρατευόμενοι, ὁ κλέπτων, and other examples. See *Winer*, § 18, p. 99, and § 45, p. 316.

(2) He is speaking specially of *Presbyters*, whose sins, particularly in doctrine, are public and notorious. And this exposition is confirmed by the application of the word ἀμαρτία to them here, and in v. 24, and Tit. iii. 11, where he says of a heretical teacher, that he ἀμαρτάνει ἐν ἀποκατάκριτος.

St. Paul, by the use of the word ἀμαρτάνω thus applied to *unsound teaching*, declares the *moral guilt of false doctrine*. Cp. Mark xvi. 16.

In his charge to the *Ephesian Presbyters* at Miletus, he had already delivered a solemn warning against the perverse doctrines which would manifest themselves among *them* after his own de-

parture. (Acts xx. 29.) Cp. the words of Christ to the Angel of the Church of Ephesus. (Rev. ii. 4, 5.)

(3) Hence *S. Augustine* (Serm. 82), in considering the question propounded by some, how this precept concerning rebuke is to be reconciled with our Lord's command, Matt. xviii. 15—18, says,—“If our brother sins against us privately, he is to be rebuked privately; but if a man sins publicly, he is to be rebuked publicly;” “corripienda sunt secretiis, quæ peccantur secretiis; corripienda sunt coram omnibus, quæ peccantur coram omnibus;” and this is the case of *unsound teaching*. Cp. 2 Tim. iv. 2—4, where St. Paul uses the word ἐλεγχον with special reference to *false teachers*; and see note on v. 22.

21. Διαμαρτύρομαι] *I solemnly protest and adjure thee*. This charge concerns what precedes (v. 17—20), and also what follows to the end of the chapter, and marks the Apostle's deep sense of the solemn importance of the functions of the Episcopal Office, especially in the Ordinations to the Priesthood, and in the conduct of a Bishop to his Presbyters.

—ἐκλεκτῶν ἀγγέλων] *the elect Angels*. Those who have “kept their first estate.” (*Primas*.) See above, 1 Tim. iii. 6, 7; and *Bp. Bull's* Sermon on the Office of Angels, i. p. 321.

This reference to the *elect Angels* has a special beauty and propriety in this solemn Apostolic Charge to the Bishop of Ephesus. Timothy was the *Angel* of that Church. (See Rev. i. 20; ii. 1.) If then Timothy desires to be a companion and fellow-worshipper for ever with the *elect Angels* in the Church glorified in heaven, let him do the work of a *faithful Angel* in his office in the Church militant upon earth.

Here also, in the use of this word *Angel*, may perhaps be another instance in which St. Paul's language in his Epistles to the Bishop of Ephesus seems to have a prelude and prophetic connexion with that of the last Apostle and Evangelist who lived and died at Ephesus, and wrote his Gospel there, and ruled the Churches of Asia from his see in that city. See above on iv. 5.

—κατὰ πρόσκλισιν] *by partiality*; properly, by a bias towards. So *Clemens R.* (c. 21) speaks of ἀγάπη μὴ κατὰ πρόσκλισιν.

22. Χεῖρας τ. μ. ἐπιτίθει] *lay hands suddenly on no one*. In ordination. (*Theodoret, Chrys., Primas*.) And so *Bp. Pearson* (Minor Works, ii. p. 385): “Accepit Timotheus ab Apostolo auctoritatem exercendi censuras in totâ Ecclesiâ Ephesinâ. *Peccantes coram omnibus argue*; eademque auctoritas spectatim ad Presbyteros in officio continendos extendebatur, quæ eò nobis evidentiùs proponitur, quòd cum certâ limitatione proponitur; *Adversus Presbyterum accusationem noli recipere nisi sub duobus vel tribus testibus* (v. 19). Idem etiam de potestate sacros ordines conferendi observandum est, quæ ideò magis fit conspicua, quia cum cautione proponitur, *Manus citò nemini imponeris, neque communicaveris alienis peccatis*.” And so the Church of England in her First Collect for the Ember Weeks.

—ἀμαρτίας ἀλλοτρίαις] *with other men's sins*. See v. 20. If you admit them to Holy Orders, knowing them to be unfit, or if you neglect to rebuke them, you are a taker of their sins.

Hence Christ imputes to the *Angels* of the Church of Ephesus, and of the other Churches of Asia, the unsoundness of doctrine, and other sins, which prevailed there. (Rev. ii. 4, 5. 14. 20.)

“Unumquemque Angelum uniuscujusque Ecclesiæ separatim alloquitur, et unicuique sua bona aut mala opera imputat.” *Bp. Pearson*, ii. p. 387.

—Σεαυτὸν ἀγνὸν τήρει] *keep thyself pure*, in order that thou mayest be a pattern to others, especially to thy *Presbyters* (iv. 12), and mayest be able to exercise spiritual discipline over them, and others, with courage and a good conscience, and without being liable to the charge of *committing* the sins, which thou art bound to *punish* in others. And yet do not suppose, that this precept of purity is intended to oblige thee to a rigid and ascetic regimen, which may injure thy health, and incapacitate thee for

²⁴ Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν τισὶ δὲ καὶ ἐπακολουθοῦσιν. ²⁵ Ὡσαύτως δὲ καὶ τὰ ἔργα τὰ καλὰ πρόδηλά εἰσιν, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

VI. ¹ Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξιούς ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. ² Οἱ δὲ πιστοὺς ἔχοντες δεσπότης, μὴ καταφρονεῖτωσαν ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

the active discharge of thy episcopal duties. Therefore with this precept of purity the Apostle couples the following;—

— μηκέτι ὕδωρ πίνε, but μηκέτι ὕδροπότει: a *water-drinker*: showing that hitherto Timothy had been such. Thus St. Paul bears testimony, and (as this Epistle was read in the Church), a public testimony, to the temperance of the Bishop of Ephesus. Cp. iii. 8.

Observe the prudent caution of the Apostle's language. He does not say μηκέτι ὕδωρ πίνε, but μηκέτι ὕδροπότει: nor does he say οἶνον πίνε, but οἶνον ἄλλῃ ἡρώ: nor does he say διὰ τὴν γαστέρα, but διὰ τὸν στόμαχόν σου. Cp. *Libanius* (Epist. 1578 apud *Wetstein*): πέπτωκε ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὕδροποσίαις, τόνου δὲ στερεθῆις τὰ σιτία διὰ τὴν ἀσθένειαν διαλύει. *Plin.* H. N. xxiii. 22, "Vino modico stomachus recreatur."

— τὰς πυκνάς σου ἀσθενείας] thy frequent infirmities, or sicknesses.

S. Gregory (Moral. in Evang. p. 1449. Hom. iv. in Matth.) suggests the inquiry, why St. Paul, who had restored Eutychus to life (Acts xx. 9), and had healed the sickness of the father of Publius, and others, at Malta (Acts xxviii. 8), did not preserve the health of his beloved son Timothy, who was his companion and coadjutor in preaching, and was placed by him as Bishop at Ephesus.

He observes that those miracles were done in the presence of unbelievers, and that miracles are a sign, not to those who believe, but to those who believe not (1 Cor. xiv. 22). "Ille foris per miraculum sanandus erat, qui interioris vivus non erat, ut per hoc, quod exterior potestas ostenderet, hunc ad vitam interior virtus animaret. Ægrotanti autem fideli socio exhibenda foris signa non fuerunt, qui salubriter intus vivebat."

Bodily health was to be given miraculously to those who were sick in soul, in order that by the cure of the body, the soul might be saved also; but they who were sound in soul needed not a bodily cure; in their case, the sickness of the body might even promote the health of the soul.

Timothy was to be an example to others of Christian virtue, by patience in suffering, as well as by energy in action; and his zeal in the discharge of active duties would be more exemplary to others, and more fruitful in future glory to himself, because he was subject to frequent bodily infirmities.

Almighty God, in order to show His love and power in the body, healed men by means of St. Paul's handkerchiefs and aprons (Acts xix. 12). But also to show His love and power in the inner workings of divine grace in the soul, He left Paul's dear son in the faith to suffer bodily pain, and enabled him by His grace to win eternal glory by suffering.

He thus teaches all how they may be enabled to suffer; and that none should be staggered and perplexed when they see good men afflicted with severe physical sufferings.

For another reason of the mention of these infirmities by St. Paul, see note above on Phil. ii. 26.

24, 25. Τινῶν ἀνθρώπων—δύνανται] These two verses are connected with what precedes (v. 20. 22) concerning Timothy's Episcopal duties, particularly toward Presbyters.

Observe the indication of this connexion in the repetition of the word ἁμαρτία. See on v. 20. The Apostle had been speaking of Ordination, and of the guilt of partaking in other men's sins by too much facility in laying on of hands. Hence Timothy might be supposed to inquire of St. Paul, How am I to judge of other men's sins? And what, if I am not cognizant of them?

St. Paul, therefore, propounds a general proposition in reply, which is to be applied by Timothy to the special circumstances before him. Cp. v. 8. 14, where general principles are laid down for application in particular cases.

The sins of some men are manifest, going before them to the act of judging on your part (εἰς κρίσιν): so that you may readily discern what sort of men they are; and you may not admit to Ordination such persons as are thus self-condemned (ἀποκατάκριτοι, Titus iii. 11).

Other men's sins are also evinced after trial. They will show themselves by trial. The office will show the man.

The conjunction καὶ indicates that Timothy will be able to discern them also. The former you must reject; the latter you must rebuke. Do not make yourself an accomplice in either, by carelessness in admitting the one to the Priesthood, or by connivance at the sins of the others who have been admitted by you to it.

So for the most part, Chrys., Theodoret, Severian (in Catenā), and Eusebius, and Theophylact expound the passage.

25. Ὡσαύτως] In like manner you may easily determine, in some cases, whether a man may be admitted by you to the Priesthood. His sound doctrine and good deeds will be manifest; they will speak for him before admission. And if his sound doctrine and good deeds are not manifest then, yet they will soon be proved by trial, after his admission to the office. If he is a faithful and zealous Priest, his doctrine and works cannot be hid.

Thus you may readily discern between the evil and the good, and exercise Discipline accordingly.

The reading of this passage is somewhat various in the MSS., but the varieties are of little importance, and do not affect the sense. Elz. has τὰ καλὰ ἔργα, and ἐστὶ and δύναται, but A, D, F, G have τὰ ἔργα τὰ καλὰ, and D, F, G have εἰσι, and A, D have δύναται.

CH. VI. 1. ἵνα μὴ τὸ ὄνομα τ. Θ.—βλασφημηται] See Rom. ii. 24, and Clemens R. c. 47. St. Paul here combats and condemns that false teaching which, under colour of preaching the doctrines of Universal Liberty, Equality, and Fraternity in Christ, enlisted the passions of Slaves against Masters, and Subjects against their Rulers, and thus exposed the Name of God and the doctrine of the Gospel, to reproach and blasphemy from the Heathen, as if it were a Religion of Anarchy and Sedition, and ministered to man's evil appetites and love of lucre (v. 5), under the name of Piety and Godliness. We may compare what he says to Titus concerning those false teachers "subverting whole families by their doctrines for the sake of filthy lucre" (Titus i. 10, and see there ii. 10). On the historical results of the working of this false teaching in ancient and modern times, see Bp. Sanderson's Sermon, Vol. iii. p. 273, on 1 Pet. ii. 16, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

These anarchical doctrines were a natural product of a diseased Judaism. The Jews, supposing themselves to be the favoured people of God, resented all secular rule as an usurpation on the prerogatives of Jehovah. See on Matt. xxii. 16—21. Luke xx. 22—25. Their Rabbis taught that it was a sinful thing to own any mortal master, and to be bond-servants to heathens. See Lightfoot on 1 Cor. vii. 23.

They might, therefore, in hatred to Christianity, maliciously pervert the doctrines of the Gospel to purposes congenial to their own notions; or they might, even unwittingly, so misunderstand and misinterpret them, as to render them hateful to Society, and subversive of civil government and of domestic peace. See below on Titus i. 10, 11.

The great Apostle had, therefore, a difficult task to perform, in vindicating and maintaining, on the one side, the great doctrine of Christian Liberty against some of the Judaizers; and in asserting and upholding the duty of Christian subjection, on the other hand, against those of the same class who abused the sacred name of Liberty into a plea for Licentiousness.

How beautifully does the divine wisdom, charity, and courage, with which the holy Apostle was endued, shine forth in the execution of this difficult work, in his Epistles!

In the Epistle to the Galatians he had pleaded the cause of Christian Liberty (see Gal. v. 1—13, and Note at the end of the Second Chapter). In his Epistle to the Corinthians he had defined the limits of its use (see on 1 Cor. vi. 12). In his later Epistles, he has guarded against its perversion. See his precepts to Slaves here, and Eph. vi. 5, and Col. iii. 22, and the Epistle to Philemon.

2. οἱ πιστοὶ εἰ.—ἀντιλαμβάνόμενοι] because they (i. e. the

b Gal. 1. 6, 7.
ch. 1. 3, 6.
c 1 Cor. 8. 2.
ch. 1. 4.
2 Tim. 2. 23.
Tit. 3. 9.
d Rom. 16. 17.
2 Tim. 3. 5, 8.
2 Pet. 2. 3.
2 John 10.
e Prov. 15. 16.
ch. 4. 8.
Heb. 13. 5.
f Job 1. 21.
& 27. 19.
Ps. 49. 18.
Prov. 27. 24.
Eccles. 5. 14, 15.
g Eccles. 29. 28.
Matt. 6. 25.
1 Pet. 5. 7.
h Prov. 11. 28.
& 20. 21. & 28. 20.
Matt. 13. 22.
James 5. 1.

^{3 b} *Εἴ τις ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,* ^{4 c} *τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραὶ,* ^{5 d} *διαπαραισθησάμενοι ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.* ^{6 e} *Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας·* ^{7 f} *οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·* ^{8 g} *ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθυσόμεθα.* ^{9 h} *Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἰτῶντες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὀλεθρον καὶ ἀπώλειαν* ^{10 i} *ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς*

1 Prov. 1. 19. & 15. 16. Isa. 1. 23. & 56. 11. Jer. 5. 27, 28.

Masters) who take part in the mutual good offices (between Master and Slave), are believing, and beloved, that is, are brethren in Christ.

The word ἀντιλαμβάνεσθαι is used here in its most proper sense. Persons who take hold of a weight (e. g. a piece of timber at its two extremities) with a view of helping one another in carrying it, are said respectively ἀντιλαμβάνεσθαι. Thus *Thucyd.* ii. 61, τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι, and *Diodorus S.* xliii. 9, ἀντιλαβεσθαι τῆς ἐλευθερίας.

The relative duty of Master and Slave is of this kind. It is to be borne by both parties. Each of the two takes hold of it at his own end, and, like the fruitful cluster of the grapes of Eschol (*Num.* xiii. 23), it is to be carried on the shoulders of both. And, like that cluster, this burden is also a benefit (εὐεργεσία). St. Paul will not flatter Masters at the expense of their Slaves, nor Slaves at the expense of their Masters. Each is to be an εὐεργέτης, or benefactor, to the other. The Master owes food and wages to the Slave; the Slave owes faithful service to the Master.

The force and wisdom of this Apostolic teaching will be more evident and impressive, when it is borne in mind that these words of St. Paul, addressed to the Bishop of Ephesus, would be listened to by Masters and Slaves, gathered together in the Church, and hearing this Epistle publicly read in the religious congregations at Ephesus and other great cities of the world.

3. *Εἴ τις ἐτεροδιδασκαλεῖ*] *If any man, under colour of Christian Liberty, teaches otherwise, and exempts Slaves from obedience to their Masters, St. Paul, in holy indignation, inveighs against such a man, as one that is proud and knoweth nothing, but doleth about questions and strife of words.* *Bp. Sanderson,* iii. 168, on 1 Tim. iv. 4, and cp. iii. pp. 275. 290.

3—5.] Compare the fragment of *S. Irenæus* (ed. Pfaffii, p. 1), *ἐστὶ μὲν οὖν ἡ γνώσις ἡ ἀληθινή ἡ κατὰ Χριστὸν σύνεσις, ἣν ὁ Παῦλος καλεῖ τὴν σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην* (1 Cor. ii. 7) *ἣν ὁ ψυχικὸς ἄνθρωπος οὐ δέχεται* (1 Cor. ii. 14), *ὁ λόγος τοῦ σταυροῦ* (1 Cor. i. 18) *οὗ ἕνεκα τις γεύσεται* (Heb. vi. 4) *οὐ μὴ παρελεύσεται ταῖς παραδιδασκαλίαις καὶ λογομαχίαις τῶν τετυφωμένων καὶ φυσιομένων.*

5. *διαπαραισθησάμενοι* κ.τ.λ.] continued janglings of men depraved in their mind; and, consequently, by an act of divine retribution, bereft of the truth. See on iv. 2.

The preposition διὰ in διαπαραισθησάμενοι gives to the word the sense of obstinate continuance in strife. See *Winer*, § 16, p. 92. *Elz.* has παραδιδασκαλεῖν, but the reading in the text is authorized by A, D, F, G, I, and is received by *Gb.*, *Scholz.*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alford*.

— *νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν*] supposing that Godliness is a traffic for gain.

The false Teachers ingratiated themselves with Slaves, and other dependents, by flattering them, that because all men are equal and brethren in Christ, therefore they need not be subject to their Masters; or that, if they were subject, they had a claim to greater temporal advantages than they enjoyed; and thus they excited Slaves to disobedience, and made the profession of the Gospel to be a matter of secular traffic and worldly lucre.

St. Paul commands Masters to give to their Slaves what is just and equal (*Col.* iv. 1), but he also teaches Slaves this lesson: "if a man have food and raiment, let him be therewith content" (*v.* 8).

These passages seem to have been in the mind of *Clement* of Rome when he wrote (*frag.* iii.), *μὴ παραστέτω τὴν καρδίαν ὁμῶν, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας, καὶ στενοχωρούμενους τοὺς τοῦ Θεοῦ δούλους. Οὐδεὶς γὰρ δικαίων ταχὺν*

καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτὸν εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς εὐθέως ἀπεδίδου, ἐμπορίαν ἂν ἡσκούμεν, καὶ οὐκ εὐσέβειαν, οὐ διὰ τὸ εὐσεβεῖς ἀλλὰ διὰ τὸ κερδαλέον διακόντες.

Compare the Epistle of the Bishops against Paul of Samosata in *Euseb.* vii. 30, *ἡγούμενος πορισμὸν εἶναι τὴν θεοσέβειαν.*

Elz. has ἀφίστασο τῶν τοιούτων after εὐσέβειαν, against the preponderance of the best authorities.

6. *πορισμὸς μέγας* κ.τ.λ.] *Est questus magnus pietas. Questus est acquisitio lucri. Audite pauperes. Communem habetis divitibus mundum; commune coelum. Sufficietiam querite, plus nolite. Cætera gravant, non sublevant, onerant, non honorant.* *Augustine* (*Serm.* 85).

Aug. and *Vulg.* render αὐτάρκεια by *sufficietia*, i. e. competency, and this is its sense in 2 Cor. ix. 8, but here it means that frame of mind which St. Paul describes as his own, *Phil.* iv. 11, *ἔμαθον, ἐν οἷς ἐμὲ, αὐτάρκην εἶναι.* See here *v.* 8, *ἀρκεσθυσόμεθα.*

7. *οὐδὲν γὰρ εἰσηνέκαμεν*] On this text see *Augustine*, *Serm.* 14 and *Serm.* 177.

— *δῆλον*] Omitted by A, F, G, and 17, and by *Lach.*, *Alf.*, but the preponderance of authority is in its favour, and it is received by *Tisch.*

The word δῆλον here seems to signify a manifest token. The fact, which we all know, that we brought no earthly wealth with us into this world, is a manifest token that we shall not be able to carry any thing out of it. *Cp.* *Job* i. 20. *Ps.* xlix. 17. *Eccl.* iv. 14.

St. Paul speaks of the ἀδηλόγητος of wealth, *v.* 11. It is uncertain, and yet by its very uncertainty it may certify us that we may not put our trust in it; for it soon leaves us, or we must soon leave it. We must have, therefore, some other stay—the treasure of heaven.

8. *ἀρκεσθυσόμεθα*] *Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκεσθυσόμεθα.* *Clem. R.* 2.

10. *ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία*] *for the love of money is the root of all evil.* Some learned Expositors and Critics would render ῥίζα a root, and not the root; and would qualify the assertion of the Apostle into a declaration that the love of money is a root from which all evil may come. But this dilution of the phrase does not seem requisite or admissible. St. Paul does not assert that evil may not arise from some other cause besides love of money. But he has before his eyes certain evils, which professed to spring from εὐσέβεια or godliness. He affirms, on the contrary, that the root of them all is sordid love of lucre. And as all writers are accustomed to do, he generalizes the proposition, and says that the love of money is the root of all evil—leaving it to the reader to apply the proposition specially to the evil before him.

Thus *S. Polycarp*, Bishop of Smyrna, and Martyr, imitating this passage (*ad Phil.* 4), says, *Ἀρχὴ πάντων τῶν χαλεπῶν φιλαργυρία* *εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν . . . διδάσκωμεν αὐτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ Κυρίου.* And even Heathen writers say, "Aviditas materia omnium malorum" (*Ammian. Marcellin.* xxxi. 4): *ἡ φιλοχρηματία μήτηρ κακότητος ἀπώσης* (*Phocyl.* 38. 41, ap. *Athen.* vii. p. 280). *Welstein. Cp. Juvenal*, Sat. xiv. 173, "Inde ferè scelerrum causæ," &c *Cp. Bp. Sanderson*, i. 116; ii. p. 343.

Tertullian, quoting this passage (*de Patient.* 7), ascribes it to the Holy Spirit of God. "Cupiditatem omnium malorum radicem Spiritus Domini per Apostolum pronuntiavit."

ὁρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 ^k Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεύγε· δίωκε δὲ δικαιοσύνην, εὐσέ- ^{k 2 Tim. 2. 22.}
βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπάθειαν· ¹² ¹ ἀγωνίζου τὸν καλὸν ἀγῶνα ^{11 Cor. 9. 25, 26.}
τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὁμολόγησας τὴν ^{Phil. 3. 12, 14.}
καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ^{ch. 1. 18.}
^{2 Tim. 4. 7.}

13 ^m Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ ^{m Deut. 32. 39.}
Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, ^{1 Sam. 2. 6.}
14 τηρήσαί σε τὴν ἐντολήν ἀσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ ^{Matt. 27. 11.}
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ^a ἣν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος ^{John 18. 37.}
^{ch. 5. 21.}
^{n ch. 1. 11, 17.}
^{& 5. 11.}
^{Rev. 17. 14.}
^{& 19. 16.}

— ἡς τινες ὁρεγόμενοι κ.τ.λ.] which certain persons reaching after and grasping at, strayed away from the right road of faith, and pierced themselves in different parts with many pangs.

As to the word περιπέλω, see examples in *Wetstein*, p. 350. It does not signify to pierce through, but to wound in different places, by the application (περὶ) of the person or thing to the object which inflicts the wound, as here; or by the impact of the instrument for wounding on the person or thing that is wounded. See the examples in *Wetstein*, p. 350, particularly *Gregory Nyssen* (contra Usurarios), τοῖς ἀγκίστροις τῶν τόκων ἑαυτοὺς περιπέλοντας, and (contra Fornicarios) ὁ πόρνος αὐτὸς ἑαυτῷ τὸ τῆς ἀτιμίας περιπέρει βέλος.

But whence is the metaphor derived?

(1) It may have been taken from a traveller journeying along a road, and tempted by fruit which he sees, to quit the path, and make his way through brambles and briars, and to clutch at it; by which action he wounds himself. So the man who covets an evil covetousness (Hab. ii. 9) pierces himself with thorns, which are compared by our Lord to the riches, and cares, and pleasures of this life (Luke viii. 14). Cp. *Chrysostom* and *Theophyl.* here.

(2) It has indeed been said by some, that there is an incorrectness of expression here, inasmuch as love of money implies a desire, and no one can be said to reach after a desire.

(3) But to this it may be said, that φιλαργυρία does not so much mean a desire of money to be gotten (πλεονεξία), as a love of money already gained. It is rather avarice than covetousness. See *Trench*, Synonyms N. T. § xxiv.

The φιλαργυρία for which the Pharisees, who were most in esteem among the Apostle's fellow-countrymen, were proverbial (Luke xvi. 14), did not disqualify them for exercising a commanding influence, and for being, in the popular mind, patterns of sanctity, and objects of general admiration.

These sectaries, building on the temporal promises of the Ancient Law, made it an article of faith, that riches are a proof of divine approbation. Wealth was another name for Piety. Love of wealth was a Love of God's favour. Thus they sanctified Avarice.

They were φιλάργυροι, and were known to be φιλάργυροι, and were admired as such. Even their φιλαργυρία was an object of popular imitation. Covetousness was consecrated into a virtue, and appeared to be desirable as such.

In accordance with these statements, we find in the LXX Version of the Old Testament, that φιλαργυρία is represented as something which is an object of pursuit to men. Thus *Jerem.* viii. 10, πάντες φιλαργυρίαν ἀποδιώκουσι. And even πλεονεξία is described as something to which the heart may be inclined,—κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου, καὶ μὴ εἰς πλεονεξίαν.

And (4), perhaps the Genitive ἡς may be connected with ῥίζα, in the following manner.

Covetousness (says the Apostle) is the Root of all evil. It is represented by him as a Root. It is a Root which seems to many to promise much worldly pleasure, profit, and delight; a Root which attracts the eye, and is therefore an object of desire. It is a Root which men see growing by the wayside of life, which they quit the path to gather, and grasp at it, and in clutching it wound themselves.

It may therefore be asked,—Is there any such Root in nature which may have suggested this picture to the Apostle?

The traveller in Italy, Sicily, Greece, and Asia, will readily answer that there is. It is that of the prickly pear, which is in itself both Root and Fruit. It attracts by its appearance and by its sweetness; it appears to be a Root productive of gratification to the appetite, but when clutched by the hand of one eager to

pluck it, he finds that it is fenced with prickles, and it wounds him with many thorns. It is thus described by *Pliny*, xxi. 17: "Est homini dulcis, mirumque è folio ejus radicem fieri, ac sic eam nasci." See also *Theophrastus*, Hist. Plant. i. 12; iv. 5. It is called by *Linnaeus* "ficus Indica ramis radicanibus." *Billerbeck*, Flora Classica, p. 116. 248.

Covetousness is such a Root as this; it seems to bear the fruits of worldly joy and profit, but when it is grasped by one who leaves the path of faith in order to gather it, it pierces him with many sorrows; it is a Root of thorns and briars both to body and soul.

11. Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ—φεύγε· δίωκε] He follows up the metaphor; fly from the allurements of covetousness, and keep the path of Faith (v. 10), and follow after Righteousness. Hunger after that, and thou shalt be filled. (Matt. v. 6.) Thou man of God, flee these things. Man of God! Thou hast been received into His family by His grace. Miserable indeed would it be, if the love of money kept thee down to earth, who criest to Him, Our Father which art in Heaven! All earthly wealth is vile in comparison with Him. Thou art going on a journey to Him Who is thy Father, and Who dwells at thy Home. Use thy wealth as an inn, not as a mansion. Refresh thyself, and pass on. Love not the world, but love Him Who made it. Thou canst take nothing out of the world, but He can take thee to Himself. Thou, O man of God, therefore flee these things. Flee them as a foe. Pursue after Righteousness as a friend. This will make thee rich indeed. See *Augustine*, *Serm.* 177.

—πραῦπάθειαν] meekness of heart. So *A.*, *F.*, *G.*, *Scholz.*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alf.*—*Elz.* πραῖτητα. The word is used by *Ignatius*, *Trall.* 8.

12. ἐπιλαβοῦ] lay hold of that fruit which grows in the path of Faith, which will not wound thy hand, but will feed thee with eternal joys,—the fruit of the Tree of Life. (Rev. xxii. 2.)

—τὴν καλὴν ὁμολογίαν] that good confession which thou madest before many witnesses at thy Baptism (*Chrys.*, *Theophyl.*), when thou madest a public renunciation of the pomps of the world and the lusts of the flesh. Cp. 1 *Pet.* iii. 21. *Heb.* vi. 1. *Tertullian* (*Coron. Mil.* 3): "Aquam adituri contestamur nos renuntiare Diabolo, et pompæ, et angelis ejus." *Cyprian* (*Ep.* 81): "Sæculo renuntiavimus cum baptizati sumus;" and *Ep.* 7. See also *Hooker* (V. lxiii). *Bingham* (xi. chap. vii.), where he applies this passage to the Renunciation at Baptism. *Blunt* (*Early Church*, p. 37).

13. τοῦ μαρτυρήσαντος—τὴν καλὴν ὁμολογίαν] Christ witnessed that good confession not by words only (*John* xviii. 36, 37; *Matt.* xxvii. 11), but by deeds, when He showed Himself to be the Saviour of the world, and died for it on the cross. As *Theodore* says: "St. Paul calls the Salvation of the world the Good Confession of Christ, for He endured His Passion for it."

Christ when crucified by the power of Heathen Rome, Christ when dying on the cross, at the great city of Jerusalem, at the time of its great Festival the Passover, when two millions of people were present, witnessed that Good Confession, which has inspired, and will ever continue to inspire, the hearts of all Martyrs and Confessors with faith and courage, and peace and joy, even to the Day of His Second Advent to judge the world. He, the faithful Witness (*Rev.* i. 5; iii. 14), the glorious Protomartyr, the High Priest of our Profession (*Heb.* iii. 1), made that Good Confession, which gives power to all other Good Confessions, when He was baptized in the Baptism of His own Blood, which imparts divine efficacy to all other Baptisms administered in His Name.

The phrase μαρτυρεῖν ὁμολογίαν is similar to μαρτυρεῖν μαρτυρίαν, 1 *John* v. 10. *Rev.* i. 2.

14. τὴν ἐντολήν] The Commandment, of Faith and Duty, to which thou madest a vow of obedience at thy Baptism.

o Exod. 33. 20.
Deut. 4. 12.
John 1. 18.
1 John 4. 12, 20.

p Job 31. 24.
Ps. 62. 10.
Mark 4. 18.
& 10. 24.
Luke 8. 14.
& 12. 15.
q Luke 12. 21.
James 2. 5.
r Matt. 6. 20.
Luke 12. 18, 33.
& 16. 9.
ver. 12.
s ch. 1. 4. & 4. 7.
2 Tim. 1. 14.
& 2. 14, 16.
Tit. 1. 14. & 3. 9.
Rev. 3. 3.
t 2 Tim. 2. 18.

Δυνάστης, ὁ Βασιλεὺς τῶν βασιλευνόντων, καὶ Κύριος τῶν κυριευόντων, ¹⁶ ὁ ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

¹⁷ ὁ τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

²⁰ ὁ Ω Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφω-
νίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ²¹ ἣν τινὲς ἐπαγγελλόμενοι, περὶ
τὴν πίστιν ἡστόχησαν.

Ἡ χάρις μετὰ σοῦ.

15. ὁ Βασιλεὺς—κυριευόντων] It is carefully to be observed, that in Rev. xvii. 14; xix. 16, this title is expressly ascribed to Christ: a proof of His consubstantiality and co-equality with the Father; and that Christ is the μόνος Δυνάστης,—the only Potentate, the everlasting Jehovah,—Who alone hath immortality.

17. ἐν τῷ νῦν αἰῶνι] rich in this present life. For Lazarus may become Dives, and Dives may become Lazarus in that life which is to come.

— τῷ Θεῷ] A, F, G omit τῷ ζῶντι, not received by Lach., Tisch., Huther, Ellicott, Alford; but ζῶντι is found in D, E, I, K, and in Origen, Chrys., Theodoret, and many Latin Fathers, Vulg. and Syriac, and it gives force to the sentence, "Let them not trust in what is fleeting, but in Him Who is Eternal."

17—19.] On this text see Bp. Andrewes' Sermons, Vol. v. p. 3.

19. ἀποθησαυρίζοντας—θεμέλιον καλόν] *treasuring up a good foundation*; a bold metaphor, but happily bespeaking by its very boldness that the act here described *cannot* be done on earth, but may be done in heaven. Here on earth men may lay up treasure, but that treasure has no *foundation*. He who builds any thing upon it builds on the sand. But they who are rich toward God, and lay up treasure in heaven, *treasure* up for themselves a good *foundation* for the future; and they will dwell hereafter in a house which God builds for them on that foundation which He permits them, when on earth, to lay up in heaven; if they build in faith on the merits and mercy of Christ. Cp. Augustine, Sermon 177.

Elz. has αἰώνιον for ὄντως, which is supported by the best authorities, and clearly intimates that this present life does not really deserve to be called Life (ζωή), but that there is a Life which is Life indeed.

20. τὴν παραθήκην] Cp. 2 Tim. i. 14, *that precious deposit* of sound Faith,—the Faith once for all delivered to the saints (Jude 3), which the great Householder has committed to thy trust. Guard that, hold it fast. See Rev. iii. 3.

A warning against those who either take from it or add to it. See on Acts xx. 27, where St. Paul declares to the Presbyters of Ephesus that he had declared to them "the whole counsel of God."

This is the choice jewel whereof the Lord Jesus Christ has made His Church the depository. Every man in the Church ought earnestly to contend for its maintenance. "*O Timothee, depositum custodi.*" St. Paul more than once calleth upon Timothy to keep that which was committed to his trust. (1 Tim. vi. 20. 2 Tim. i. 14.) He meaneth it in respect of the Christian Faith, which he was bound to keep entire as it was delivered to him, at his peril, and as he would answer it at another Day. Bp. Sanderson (iii. 279). Cp. Tertullian, Præscr. Hær. 25.

— βεβήλους κενοφωρίας] iv. 7. 2 Tim. ii. 16.

— ἀντιθέσεις τῆς ψευδωνύμου γνώσεως] *oppositions of the γνώσις, or knowledge, falsely so called*; that of the Judaizing teachers of Talmudical fables, and the so called mystic senses of the Cabala. See on i. 3, and Col. ii. 18, 19; and Tit. i. 14; iii. 9; and Buxtorf, in v. πῶρ.

S. Irenæus (ii. 14) applies these words also to the heretical teaching of the Gnostics; and so Chrys., Theodoret, and Theophyl. (who reckons the Nicolaitans among the Gnostics); and Ecum.; and so Hammond, and other later Expositors. And since the Gnostic speculations were in some respect an upgrowth from a corrupt Judaism, this application may be admitted, especially since it must be remembered, that St. Paul was enabled by the Holy Ghost to discern *future* evils, and to pronounce warnings against them. (See on Col. ii. 19.) At the same time, it will be borne in mind that the schools of the Gnostics, properly so called, belong to an age subsequent to this Epistle.

This precept has also a wider application. "The nature of such Controversies (says Lord Bacon), where the matter in dispute is great, but is driven to an over great subtlety and obscurity, is excellently expressed by St. Paul in the warning and precept that he giveth concerning the same: 'Devita profanas vocum novitates, et oppositiones falsi nominis scientiæ.'—Men create oppositions which are not, and put them into new terms, so fixed, as, whereas the meaning ought to govern the term, the term in effect governeth the meaning." Lord Bacon (Essay iii. on Unity in Religion).

21. ἣν τινὲς ἐπαγγελλόμενοι] *which some professing and promising*; as the Tempter did to Eve, and so wrought the Fall of Man. (Gen. iii. 5.) Primasius.

ΠΡΟΣ ΤΙΤΟΝ.

Ι¹ ΠΑΤΛΟΣ, δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν^a ἐκλεκτῶν Θεοῦ κατ' ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν,^b ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων,^c ἐφάνέρωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν^d

^a 1 Tim. 1. 4. & 3. 16. & 6. 3.
^b Num. 23. 19. Rom. 1. 2. & 16. 25. Eph. 1. 9. & 3. 9. Col. 1. 28. 2 Tim. 1. 9, 10. & 2. 13.
^c 1 Pet. 1. 20. c Acts 20. 24. 2 Cor. 2. 12. & 7. 14. & 8. 6, 16. Gal. 1. 1. & 2. 3. 1 Thess. 2. 4.

Πρὸς Τίτον] So A, D, E, F, G, K. Concerning the date and design of this Epistle, see above, *Introduction*, p. 421—3; and concerning the personal history of Titus, see below on v. 4.

CH. I. 1. δούλος Θεοῦ] *a servant of God*. On all other occasions St. Paul calls himself δούλος Ἰησοῦ Χριστοῦ,—an evidence, as *Ellicott* observes, of the genuineness of this Epistle.

Perhaps he adopts this title, *servant of God*, in this Epistle, where he inveighs so strongly against the Judaizers (i. 10; ii. 9), who, on the plea of being servants of *God*, subverted the foundations of obedience to *men*, and so exposed the name of *God* to blasphemy (see on 1 Tim. vi. 1), and in order that he might declare more fully the principle of the Gospel, that service to lawful superiors is service to *God*.

— ἀπόστολος] See on 1 Tim. i. 1.

— κατὰ πίστιν] *with a view to the faith of the elect of God*,—that is (as *Theodoret* and *Theophyl.* explain it), *in order* that by my Apostleship the elect of *God* may believe and know the truth, which is according to godliness. Cp. Rom. i. 5; and on this use of κατὰ see *Winer*, § 49. 62, p. 356. 499; and note above on Acts xxvii. 12.

— ἐκλεκτῶν Θεοῦ] *the elect of God*. See on Rom. viii. 33.

2. πρὸ χρόνων αἰώνων] *before all time*, and therefore anterior to the *Levitical Law*. An answer to Jewish objectors, who alleged that the *Gospel* was a *new doctrine*.

He calls these times *always*, because there was no such thing as *Time before them*. See *Augustine's* disquisition on the word αἰώνιος, “*Ad Orosium contra Priscillianistas et Origenistas*,” Vol. viii. 941.

3. ἐφάνέρωσε] See 1 Tim. iii. 16, and the next note but one.

— καιροῖς ἰδίους] See on Eph. i. 10. 1 Tim. ii. 6.

— τὸν λόγον αὐτοῦ] *His Word*,—namely, His co-eternal Son. *Jerome*, and (it seems) *Theodoret* and *Ecumen.*; so also *Augustine* (*de Civ. Dei*, xii. 16), “*Ipsium Ejus Verbum co-æternum*.”

It is indeed alleged by most modern Expositors, that neither here nor in any other passage of Holy Scripture, is the Second Person of the Ever Blessed Trinity called ὁ Λόγος, *the Word*, or Λόγος Θεοῦ, *the Word of God*, except in the writings of *St. John*.

But this assertion seems to have been made too hastily. It is certain, that the phrase, *the Word of God*, in this sense, was not invented by *St. John*, but was applied to the Messiah, in the Chaldee Paraphrases of the Old Testament, long before any of the Gospels were written. See the authorities quoted above on John i. 1.

Indeed, ‘*the Word of God*’ was a title already prepared and consecrated by the ancient Church of *God* for Evangelical use.

It is therefore evident, that the title ‘*Word of God*’ might be, and very probably would be, used by *St. Paul*, who was very conversant with the Rabbinical writers; and that it might be, and probably would be, claimed by him for *Christ*,—especially in

his controversies with *Jewish Teachers*. See above on Heb. iv. 12.

We should therefore expect to find it occurring in such Epistles of *St. Paul* as those to the Ephesians, Timothy, and Titus, and to the Hebrews, in which the Apostle is arguing against Judaizers, who disparaged the divine dignity of *Christ*, and in which he dwells specially on the great Mystery of the *Incarnation* of the Everlasting Word of *God*.

It has been said, indeed, that *St. John* in his *Gospel* calls *Christ* “*the Word*,” but does not call Him the “*Word of God*.”

This is true; but in the *Apocalypse* *St. John* expressly declares that “*His Name is called the Word of God*” (*Rev.* xix. 13); and he never calls Him there *the Word*, as he does in his *Gospel* (*John* i. 14); and in his first Epistle he calls Him *the Word of Life* (*1 John* i. 1).

These circumstantial variations in *St. John's* own usage, grounded on essential unity of doctrine, afford sufficient evidence that there might also be some slight differences in expression between him and other Writers of Holy Scripture in this respect, and yet unity of substance.

It certainly is a novel assumption, one at variance with the faith and teaching of ancient Christendom, but one which has been very confidently propounded in modern times, that the title “*Word of God*” is never ascribed to *Christ* by any Writer of Holy Scripture except *St. John*.

If this theory is erroneous, it is a very pernicious one. It has an evident tendency to subvert the purposes of those who take low views of the character and office of the Writers of Holy Scripture.

All parts of Scripture, from *Genesis* to *Revelation*, are dictated by ONE SPIRIT. They form *one Book*. The persons, by whose instrumentality they were penned, lived in different ages and countries, but He Who wrote by them is One, and ever the Same.

The disposition, too prevalent in modern times, to regard the Writers of Holy Scripture as independent, isolated individuals, and to represent them as speaking severally a different phraseology, and as teaching different doctrines, or similar doctrines with dissimilar phrases, cannot fail to lead the popular mind to regard the *Doctrine* of Holy Scripture as not objectively the same, but as subjectively modified by the peculiar temperaments and personal idiosyncrasies of men.

It tends also to degrade the Writers themselves from their high station, “*as holy men of God moved by the Holy Ghost*” (*2 Pet.* i. 21), to individuals actuated by their own private imaginations; and to reduce them from their proper dignity of Prophets, Evangelists, and Apostles, to the lower level of ordinary men.

If these theories of modern Exegesis are applied to the critical exposition of the Text of the written Word, and even to the philological treatment of the Titles of the Incarnate Word, it is evident that *Christ Himself* may be deprived (as far as human power can rob Him) of some of His divine prerogatives, and that

d Eph. i. 2.
Col. i. 2.
1 Tim. i. 2.
2 Tim. i. 2.
1 Pet. i. 2.
e Acts 14. 23.
2 Tim. 2. 2.

τοῦ Σωτῆρος ἡμῶν Θεοῦ, ⁴ Τίτῳ γησὶ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν.

⁵ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ

Christendom may be despoiled of some of the most precious treasures of its sacred inheritance.

Let it therefore be referred to the learned reader's consideration, whether it be true that Christ is never called "the Word of God" by any Writers of Scripture but St. John.

Let him examine the following texts:—

(1) Luke i. 2, see note, "Eye-witnesses and Ministers of the Word." Does not "the Word" here bespeak a Person? and what Person but Christ?

(2) Acts xx. 32, St. Paul's farewell benediction to the Elders of Ephesus, "I commit you to God, and to the Word of His Grace, Who (viz. His Word) is able to build you up, and give you an inheritance among all that are sanctified."

A mere abstract thing cannot build up, and give an eternal inheritance, but a Person can build us up; and there is One Person Who can do this, and can give us an everlasting inheritance in heaven, and that Person is Christ, the Incarnate Word.

This Benediction is the more remarkable as addressed to the Presbyters of Ephesus, a Church which St. Paul had founded, and to which he had preached for three years, and to which he wrote fully in his Epistle, as already instructed in the great doctrine of the Incarnation of the Eternal Word (Eph. i. 3—14. 23; iii. 19), and which was committed to the care of Timothy, and was afterwards governed by St. John. And that Church would see something very appropriate and convincing in the fact that the same title was given to Christ by the two Apostles, St. Paul and St. John. See above on 1 Tim. iv. 5.

(3) Heb. iv. 12, a very remarkable passage. See note there.

(4) 1 Tim. iv. 4, 5. Every Creature of God is good, for it is sanctified by the Word; a declaration from St. Paul to the Bishop of the same Church Ephesus, Timothy, and to the Ephesian Church itself, that the creatures of God are now sanctified to the free use of the faithful, and that they are sanctified by the Incarnation of the Word of God. See note there.

(5) Tit. i. 3, the present passage, Ἐφάνησε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, i. e. "He manifested, in His own appointed season, His Word."

What is made manifest (φανερῶνται) must be pre-existing, in order to be manifested. And if by "Word" here we merely understand with modern interpreters the Gospel, we have, it would seem, a feeble tautology,—He manifested forth a manifestation.

And this tautology seems to become still more insipid, when we connect it with what follows, viz. ἐν κηρύγματι, in the Gospel preached. See note on 1 Cor. i. 21.

But if with S. Jerome, Augustine, and other earlier Expositors, we understand by λόγος a Person pre-existent from eternity, the Co-eternal Word of God, we gain a full and forcible declaration in entire harmony with the context, and very appropriate as an introduction to this Epistle, where the Apostle is contending against the erroneous doctrines of the Rabbinical Teachers, who were familiar with the phrase 'Word of God' as applied to the Messiah (see on John i. 1), and who required to be taught that this title was due to Jesus Christ, and to Him alone.

In confirmation of this Exposition we may remark, that the word φανέρωσθε, here used, 'He manifested,' is specially applied, and, as it were, consecrated, by the Writers of Holy Scripture, to describe the Manifestation of the Godhead in the Incarnation of Christ.

Thus St. Paul says of the Eternal Son, that He was manifested in the flesh, ὅς ἐφανερώθη ἐν σαρκί (1 Tim. iii. 16). Thus also St. John, speaking of the Incarnation, says, ἡ ζωὴ ἐφανερώθη, 'the Life was made manifest' (1 John i. 2. Cp. 1 John iii. 6). Thus also St. Peter, speaking of the same Divine Person, says, ἀμνοῦ ἀμώμου Χριστοῦ προγεγενημένου ἀπὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐκ' ἐσχάτου τῶν χρόνων δι' ἡμᾶς (1 Pet. i. 20). So also S. Ignatius (ad Magnes. in 8), ἐφάνησεν αὐτὸν διὰ Χριστοῦ, υἱοῦ αὐτοῦ ὅς ἐστι λόγος αὐτοῦ αἰῶνος. See note on 1 Tim. iii. 16.

(6) James i. 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, 'He begat us by the Word of Truth;' a passage which may be compared with 1 John i. 1, τοῦ λόγου τῆς ζωῆς, said of Christ, and with 1 Pet. i. 23, where St. Peter is speaking of our Regeneration, "We were born anew (he says) not from corruptible seed, but through the Word of the Living God."

In both these passages the work of Regeneration is ascribed to the Word of God.

It is certain, that our Baptismal New-Birth is a consequence of the Incarnation of the Eternal λόγος, without which, as far as

we know, it would never have been effected, and of our engrafting into the mystical Body of Christ. And it is so described by St. John (i. 11—14), and by St. Paul (Col. ii. 9—12).

Further; the remarkable word πλήρωμα, signifying the absolute fulness of the Godhead in Christ, the Co-eternal Word, and the communication of that fulness to mankind by the Incarnation of the Word, is employed alike by St. Paul (Col. i. 19; ii. 9. Eph. iv. 13), and by St. John (i. 16). Why not the word λόγος also?

In the language of the Apostle of the Gentiles, especially in his Epistle to the Ephesians, and in his Epistle to the Bishop of Ephesus, we may recognize that teaching concerning the Incarnation which prepared the way for the last Evangelist, St. John, writing at Ephesus, and enabled him to break forth, without any fear of not being understood, in that divine preamble to his Gospel, "In the beginning was the Word."

—δ ἐκωστέρη] Gal. ii. 7.

4. Τίτῳ] On the history of Titus, a Gentile by extraction, and associated with St. Paul at Antioch, the Metropolis of Gentile Christianity, as his companion to the Council of Jerusalem (see Gal. ii. 1—3), and afterwards employed by him in missions to Greece, especially Corinth, see 2 Cor. ii. 12; vii. 6. 13, 14; xii. 18; and in the collection for the poor saints at Jerusalem, see 2 Cor. viii. 16. 23; xii. 18. He appears to have been placed in Crete by St. Paul soon after his liberation from his first Roman imprisonment, and to have been with St. Paul in his second imprisonment at Rome, and to have been sent by him to Dalmatia (2 Tim. iv. 10), which he had probably visited with St. Paul when the Apostle went to Illyricum. Acts xx. 2. Rom. xv. 19. 2 Cor. ii. 13.

On the non-occurrence of his name in the Acts of the Apostles, see on 2 Cor. viii. 18.

On his subsequent history, see the encomiastic oration of one of his successors, Andreas Cretensis, p. 155 (in Amphilochii Opera, ed. Paris, 1640), εἰς πανεύφημον τοῦ Χριστοῦ Ἀδόστολον (on St. Titus' Day, Aug. 24, among the Greeks; Jan. 4, among the Latins), in which he calls him, p. 166, τὸ θεόκτιστον τῆς Κρήτης Ἐκκλησίας προπύργιον. Cp. Tillemont, Mémoires, p. 64, and notes.

—καὶ] So C*, D, E, F, G, and Tischendorf's MSS. fragments, called by him I. Elz. ἔλεος, with A, C*, I, K.

5. ἀπέλιπον] So A, C, D, F, G, Lach., Tisch., Ellicott, Alf. —Elz. κατέλιπον.

—ἐν Κρήτῃ—ὡς ἐγὼ σοὶ διατάξω] Cp. the similar words of St. Paul to the Bishop of Ephesus, 1 Tim. i. 3. He takes care that it shall be known, that Timothy and Titus had not appointed themselves to their respective Sees, but had received an Apostolic Commission from him.

On the Episcopal office of Titus in Crete, see Euseb. iii. 4, and Chrys. here, and note above, v. 4. The local tradition in Crete is, that his residence was at Gortys, and that he died in that Island at the age of ninety-four. (Tillemont, ii. p. 64.) The Cathedral Church of the Island is dedicated to him.

—ἵνα τὰ λείποντα ἐπιδιορθώσῃ] that thou mightest set in order in addition the things that are wanting. A proof of the Apostolic authority committed to Titus. He, as Bishop of Crete, had been appointed by St. Paul to succeed in the discharge of the ordinary functions of his office in the place of the Apostle Paul, and to supply what was left incomplete by him. "Reliquit Titum Crete Paulus, ut rudimenta nascentis Ecclesiae confirmaret; ut ea quae deerant corrigeret." Omne autem quod corrigitur imperfectum est. Et, in Graeco, praepositionis adjectio, quā scribitur ἐπι-διορθώσῃς, non id ipsum sonat quod διορθώσῃς corrigeres, sed super-corrigeres; ut quae a me correctae sunt, nedum ad plenam veri lineam retractae, a te corriganur et normam aequalitatis accipiant." Jerome.

This could not have been said to a Presbyter. And one of the things which Titus is commanded to perform, in his successive and supplementary character, is to ordain and to govern Presbyters. (v. 5; ii. 15.)

It may therefore be said, in the words of a learned English Prelate, "Titus and Timothy were charged by Paul to 'require and command' the pastors and preachers to refrain from false doctrine, and 'to stop their mouths' or 'reject' them that did otherwise; 'to ordain elders' according to the necessity of the places, and 'receive accusations against them;' and 'sharply' and 'openly to rebuke' them if they sinned, and that 'with all authority.' (1 Tim. i. 3. Tit. i. 11; iii. 10; i. 5. 13. 1 Tim. v. 19, 20. Tit. ii. 15.) These things the Apostle earnestly requireth,

καταστήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ διατάξω, ^{6 f} εἴ τις ἐστὶν ^{f 1 Tim. 3. 2.}
ἀνέγκλητος, μίᾳς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας,
ἢ ἀνυπότακτα.

^{7 s} Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, ^{g Lev. 10. 9.}
μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ^{8 b} ἀλλὰ φιλόξενον, ^{Matt. 24. 45.}
φιλάγαθον, σώφρονα, δίκαιον, ὁσίον, ἐγκρατῆ, ^{1 Cor. 4. 1.}
^{9 i} ἀντεχόμενον τοῦ κατὰ τὴν ^{Eph. 5. 18.}
διδασκαλίας πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ^{1 Tim. 3. 3, 15.}
ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ^{1 Pet. 5. 2.}

^{10 k} Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα ^{h 1 Tim. 3. 2.}
οἱ ἐκ περιτομῆς, ^{i 1 Tim. 1. 10.}
^{11 l} οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσι, ^{& 6. 3.}
διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. ^{2 Tim. 1. 13.}
¹² Εἰπέν τις ἐξ αὐτῶν ἴδιος ^{& 4. 3.}
αὐτῶν προφήτης, ^{ch. 2. 1.}

and, before Christ and His elect angels, chargeth Timothy and Titus to do. It is, then, evident they might so do: for how vain and frivolous were all those protestations made by St. Paul, if Timothy and Titus had only voices amongst the rest, and nothing to do but as the rest!" *Bp. Bileon* on the Perpetual Government of Christ's Church, chap. v. (p. 89, ed. Oxford, 1842).

— ἵνα — καταστήσης κατὰ πόλιν πρεσβυτέρους] *that thou mightest establish presbyters city by city.* Compare the important statement of St. Paul's contemporary, *S. Clement*, concerning the primitive foundations of Church-Polity (*Epist. ad Corinth. i. 42*), 'Ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ ἐξεπέμφθη ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ τοῦ Χριστοῦ ἐγένοντο οὖν ἀμφότερα ἐντάκτως ἐκ θελήματος Θεοῦ. Παραγγέλλας οὖν λαβόντες, καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας Πνεύματος Ἁγίου, ἐξῆλθον εὐαγγελίζεσθαι τὴν βασιλείαν τοῦ Θεοῦ μέλλειν ἔρχεσθαι κατὰ χάριν οὖν καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάζοντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

6. εἴ τις κ.τ.λ.] See on 1 Tim. iii. 1.

— μίᾳς γυναικὸς ἀνὴρ] See on 1 Tim. iii. 2.

7. Δεῖ γὰρ τὸν ἐπίσκοπον — εἶναι] *For he who has the oversight of others ought to be, &c.* St. Paul is giving directions to Titus, the Chief Pastor of Crete, concerning the qualifications of those who are to be ordained Presbyters in every city by him. The persons who, on account of their age and dignity, are called Presbyters, are here called *Episcopi*, in relation to the flock, of which they had the oversight. See *Theodore* here, and the Preliminary Note above on 1 Tim. iii.

These Presbyters of Crete are called *Episcopi*; but there was one person set over them by St. Paul as their Overseer, namely, Titus. He is not called Presbyter or Episcopus by St. Paul; he is commanded by the Apostle to ordain and rule Presbyters, and to set them as spiritual Overseers over their pastoral charges in the several cities of Crete.

It would be of no use to dispute about the name by which Titus himself, and such as Titus, who were entrusted by the Apostles with the ordination and government of Presbyters, were called. The fact is certain, that Titus and Timothy were placed by St. Paul at Crete and Ephesus, and were invested with chief spiritual authority over Presbyters, Deacons, and People; and that in this respect they stood in the place of the Apostle St. Paul himself in their respective spheres. (See v. 5.) And ever since that time, those persons, who have been and now are thus lawfully placed as Chief Pastors in their several Dioceses, are the proper successors of the Apostles. And it certainly ought not to be made a matter of complaint against them, but the contrary, that they have not arrogated to themselves the name of Apostles, but are content with a humbler title, that of *Episcopi*, which is indeed very expressive of their duties, inasmuch as they have the oversight of Christ's flock, both Clergy and Laity, but was originally applied by the Apostles to the second order of Ministers in the Church.

The universal consent of the Church, in and from Apostolic times, in the acknowledgment of Episcopal Government, and the universal establishment of that Government in all parts of the world, are facts which cannot be gainsaid; and they afford the best practical exposition of the language of St. Paul on the subject of Church Government, in this Epistle, and in the Epistle to Timothy.

The argument in this respect has been stated, with his usual clearness and vigour, by *Dr. Barrow*, as follows: "The primitive

general use of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction of Episcopal Government. For how otherwise is it imaginable, that all the Churches founded by the Apostles in several most distant and disjointed places (at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome) should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed? Could it be admitted without considerable opposition, if it were not in the foundation of those Churches laid by the Apostles? How is it likely that in those times of grievous persecution falling chiefly upon the Bishops (when to be eminent among Christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin), an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous Martyrs for the Christian truth be some of them so unconscionable as to affect, others so irresolute as to yield to, such injurious encroachments? and how could all the holy Fathers (persons of so renowned, so approved wisdom and integrity) be so blind as not to discern such a corruption, or so bad as to abet it? How, indeed, could all God's Church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning (the Acts, the Epistles, the Histories, the Commentaries, the writings of all sorts coming from the blessed Martyrs and most holy Confessors of our faith), should conspire to abuse us? the which do speak nothing but Bishops; long Catalogues and rows of Bishops succeeding in this and that city; Bishops contesting for the faith against Pagan Idolaters, and Heretical corrupters of Christian doctrine; Bishops here teaching, and planting our religion by their labours, there suffering, and watering it with their blood?" *Barrow* (Works, London, 1686. Folio. Sermon. xxiv. Vol. iii. p. 273). See also *Bp. Pearson* (Minor Works, i. pp. 271—286).

It may be concluded, therefore, from Holy Scripture, and from the universal practice of the Church of Christ, from its foundation for more than fifteen hundred years without interruption, that Church-Government by Bishops is of divine institution. "Exitus variâsse debuerat error. Ceterum quod apud multos unum invenitur, non est erratum sed traditum; et id Dominicum est et verum, quod prius traditum, id extraneum et falsum, quod posterius immissum." *Tertullian* (*Præscr. Hæret.* 28).

— μὴ πάροινον, μὴ πλήκτην] See on 1 Tim. iii. 3.

9. ἀντεχόμενον] *taking firm hold of*; holding himself on to, so as to help, serve, maintain, support. Cp. *Matt. vi. 24.* 1 *Thess. v. 14.* ἀντέχεσθε ἀσθενῶν, and 1 *Tim. vi. 2.* ἀντιλαμβάνομενοι ἀντέχεται = ἀντιλαμβάνεται, *Heeych.*

— τοὺς ἀντιλέγοντας ἐλέγχειν] See *S. Augustine's* Sermon 178, on this text.

10. ἀνυπότακτοι] *insubordinate*. "Quam prono in seditiones animo fuerint *Judei*, magno numero *Cretam* habitantes, ex historia satis constat." *Wetstein* (p. 376).

— μάλιστα οἱ ἐκ περιτομῆς] *especially they of the Circumcision*, to whom Titus might be particularly obnoxious. See on *Gal. ii. 1. 3.* As to their ἀνωταξία, or insubordination, and patronage of it, see on v. 1. These false Teachers were Judaizers of Crete. *Jews of Crete* are mentioned as coming up to Jerusalem, *Acts ii. 11.*

11. ἐπιστομίζ(ειν) φμούν, *to muzzle*. (*Heeych.*) καταργά(ειν) *Schol. Aristoph. Equit.* 480,—a proof of the Apostolic power of Titus. See *ii. 15.* μετὰ πάσης ἐπιταγῆς.

— δλους οἴκους ἀνατρέπουσι] *they subvert whole families*, particularly by their anarchical doctrines, setting inferiors against their superiors. See on v. 1, and on 1 *Tim. vi. 1. 5.*

‘Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί’

¹³ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι’ ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει ¹⁴ μὴ προσέχοντες Ἰουδαϊκοὺς μύθους, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

¹⁵ Πάντα καθαρά τοῖς καθαροῖς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοὺς καὶ ἡ συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. ¹ Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ ² πρεσβύτας νηφαλίους

m Isa. 29. 13.
Matt. 15. 9.
Col. 2. 22.
1 Tim. 1. 4.
& 4. 7. & 6. 20.
n Matt. 15. 11.
Luke 11. 39, 41.
Acts 10. 13.
Rom. 14. 14, 20.
1 Cor. 6. 12.
& 10. 23, 25.
1 Tim. 4. 3, 4.
o 2 Tim. 3. 5.
Jude 4.

¹³ [Ἰσὸς αὐτῶν προφήτης] a prophet of their own, counted as such by themselves,—Epimenides, a priest and poet (vates) of Crete. See Augustine, contra Adversarium Legis, ii. 13.

On the use of the word *Prophetes* in this sense, see Varro, L. L. vi. 3. 10. Epimenides, who visited Athens about A.D. 596, is described by Plutarch (Solon, p. 84) as θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνδοσιαστικὴν καὶ τελετικὴν σοφίαν. Wetstein.
—Κρήτες αἰεὶ ψεύσται] The Cretans are always liars. This verse is from the χρησμοὶ of Epimenides. (Jerome.) The first half of it was adopted by Callimachus (Hymn. Jov. 4), alleging as a proof of their mendacity that they claimed to have in their island the grave of Jupiter, the king of gods! Chrys.

This popular boast of the Cretans, mentioned by St. Paul's countryman Callimachus, is a striking proof of the tendency of Heathenism and Idolatry to propagate falsehood, and to do the work of the Father of Lies. No wonder, that the Apostle here speaks as he does of the false and treacherous character of the inhabitants of Crete, which had become proverbial. See the authorities in Wetstein, p. 370; and Koray's Atakta, ii. p. 304.

On St. Paul's citations from Heathen Poets, even from an Heathen Altar, see Chrys. here, and notes on Acts xvii. 23. 28, and 1 Cor. xv. 33.

The Apostle St. Paul, in his Epistle to the Romans, declares to the Jews their guilt, and consequent need of Repentance and of a Redeemer,—not on his own authority, but by quotations from their own Prophets (Rom. iii. 10—15), against whose testimony they could make no exception. So he here adduces against the Cretans the witness of one whom they regarded with reverence as a Prophet of their own, and who also was held in universal estimation by the Gentile World, Epimenides,—a proof of his prudence and wisdom in administering rebuke.

Not less observable is the evidence thence derivable of St. Paul's confidence in his own divine mission, and in that of Titus, set as Bishop by him over the people of Crete.

What impostor would have dared to use such strong language as this concerning that Nation, to whom he sent a spiritual Envoy, in order that he might reside among them and govern them? If St. Paul had been a mere secular Teacher, he would have perhaps quoted some smooth saying to flatter the national vanity of the Cretans; and he would not have cited this verse of Epimenides. But he was armed with divine power, and God gave similar gifts to Titus by his means. God had not given him the spirit of fear, but of power and of love, and of a sound mind.

The design of this severe censure is stated in v. 13. The moral disease of the Cretans is discovered and probed to the quick, “in order that they may be sound in the faith,” and be rescued from the errors of those false teachers who would destroy them, by smooth speeches, in body and soul (v. 13, 14; ii. 1).

Observe also the result. This Epistle, in which this severe censure is contained, has ever been received and read in the Churches of Christendom as a part of Holy Scripture. It was doubtless read in the Churches of Crete itself; and Titus, to whom it is addressed, is at this day honoured there as the Apostle of Crete. (Cp. on v. 4.)

These results would never have been produced, if the Cretans had not been convinced of the inspiration of St. Paul, and of the Apostolic Mission of St. Titus.

On this important topic compare note on Gal. iii. 1, & ἀνόητοι Γαλιᾶται.

Yet this wise speech, so fruitful in profitable teaching, is now denounced by some critics as “eine harte und ungerechte Bestätigung!” De Wette, p. 10.

—κακὰ θηρία] evil beasts, on account of their savage disposition. Joseph. A. xvii. 5. 5. Cp. the proverb, Κρήτες, Κακὰ δόκες, Κίλικες, τρία κάκκα κάκιστα. On the words θηρίον and bestia applied to persons, see Wetstein.

—γαστέρες ἀργαί] sluggish bellies; that is, given up to sloth and gluttony. “Vivite lurcones, comedones, vivite ventres.” Lucilius.

A barren soil for a Christian Bishop to cultivate! The Apostle does not conceal its untractable character from him whom he has appointed to break it up, and to bring it, by Christian tillage, into spiritual fertility. Another proof of his godly sincerity and courage.

¹⁴ Ἰουδαϊκοὺς μύθους] See on 1 Tim. i. 4; iv. 7; and Ignatius (ad Magnes. 8), μὴ πλανᾶσθε μυθεύμασιν τοῖς παλαιοῖς, ἀνωφελὲς οὖσαι· εἰ γὰρ κατὰ Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.

—ἐντολαῖς] human ordinances concerning abstinence from certain meats as unclean, and other ceremonial matters. See Eph. ii. 15, and Col. ii. 21—23.

¹⁵ Πάντα (ἐλξ. μὲν) καθάρὰ τοῖς καθαροῖς κ.τ.λ.] To the clean all things are clean; viz. all creatures, because created good by a good God, and because blessed by Him, and sanctified by Christ, and because restored to man for his free use by Him. But to those persons who are not sanctified by spiritual indwelling in the mystical body of Christ, and by faith in the Incarnation of Him Who is the Eternal Word, but are defiled by evil lusts which war against the soul, all things are unclean.

See above on 1 Tim. iv. 4; and Augustine contra Faustum Manicheum, xxxi. 4; and Bp. Sanderson, quoted above, on 1 Cor. iii. 22, 23.

—ὁ νοὺς καὶ ἡ συνείδησις] their Mind and their Conscience. The word *νοῦς*, Mind (*mens*, *mentis*), has a very comprehensive sense in the New Testament, and signifies not only the Understanding and Reason, but also the Will and the Affections. See Rom. i. 28. Eph. iv. 17. 1 Tim. vi. 5; and the note in Mr. Elliott's excellent edition of this Epistle.

The *νοῦς*, Mind, is clearly distinguished from the Conscience; e. g. in that it takes cognizance of external objects, and considers and reasons concerning the attributes and will of God, as revealed in Nature and Revelation; and according as it is rightly regulated or no, and is in a healthful or diseased condition, determines and governs the practice, and forms the habits of man. But the Conscience (as the word is used in the New Testament), ἡ συνείδησις, the Conscience, or moral sense, given to man by God, is His voice in the human heart, and does not necessarily suppose any active energy of the intellectual faculty, but pronounces, as it were, by a spiritual instinct or moral inspiration on the character of human actions, and often speaks most clearly, articulately, and powerfully, as in children and women, where the *νοῦς*, or reasoning faculty, may not be deliberately exercised. See Rom. ii. 15.

At the same time it is a necessary part of our moral discipline, to bring all the faculties of the *νοῦς*, or Mind, to bear upon the Conscience, and to inform and regulate it by the will of God. See above on Acts xxiii. 1.

The false teachers here mentioned are censured, not only as depraving their understanding and will, but as having desecrated and polluted, if we may so speak, that divine oracle, and moral Shechinah, which God Himself had enshrined in their heart, their Conscience. See on 1 Tim. iv. 2.

¹⁶ ὁμολογοῦσιν] they acknowledge, they own, that they know God; that they are not ignorant of the truth; and yet they practically deny it by their lives. As the Apostle says (Rom. i. 18), “they hold the truth in unrighteousness,” and thus they sin wilfully against their own conscience.

The sense seems to have been misunderstood by some, on account of the ambiguity of the meaning of the word ‘profess’ in the English Version,—a word which is now more commonly employed in the sense of ‘pretend.’

—βδελυκτοὶ—καὶ ἀπειθεῖς] On the tendency of the denial of the doctrine of the Incarnation to produce immoral practice, see on Col. ii. 22, 23.

—ἀδόκιμοι] reprobate. See Rom. i. 28. 2 Tim. iii. 8. Contrast with this sentence iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοί.

CH. II. 1. Σὺ δέ] However great may be the moral disease of the population of Crete, and however corrupt the teaching of these

εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

³ Ἐπρεσβύτειδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἰνω πολλῷ δεδουλωμένας, καλοδιδασκάλους, ⁴ ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, ⁵ σώφρονας, ἀγνάς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.

⁶ Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, ⁷ ἐπεὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, ⁸ λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.

⁹ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹⁰ μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθῇ, ἵνα τὴν διδασκαλίαν τὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πάσιν.

¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς

a 1 Tim. 2. 9.
& 5. 13.
1 Pet. 3. 3.

b Gen. 3. 16.
1 Cor. 14. 34.
Eph. 5. 22.
Col. 3. 18.

1 Tim. 6. 1.
1 Pet. 3. 1.
c 1 Tim. 4. 12.
1 Pet. 5. 3.

d 1 Tim. 5. 14.
1 Pet. 2. 12, 15.
& 3. 16.

e Eph. 6. 5.
Col. 3. 22.
1 Tim. 6. 1, 2.
1 Pet. 2. 18.

f 1 Tim. 2. 4.
2 Tim. 4. 17.
ch. 3. 4.

g Eph. 1. 4.
& 4. 22—25.
Col. 1. 22.
& 3. 5—9.

2 Tim. 1. 9.
1 John 2. 16.
h 1 Cor. 1. 7.
Phil. 3. 20.

i Exod. 19. 5.
Eph. 2. 10. & 5. 2.
Gal. 1. 4. & 2. 20.
Heb. 9. 14.

Judaizers (i. 10—16), do not *thou* be silent, but *speak* those things which beseech the wholesome doctrine. See on 1 Tim. i. 10; iv. 3.

2. πρεσβύτεας] *old men*. See 1 Tim. v. 1. Philem. 9.

— σεμνούς] *reverend, worshipful*.

3. Πρεσβύτειδας] 1 Tim. v. 2.

— ἐν καταστήματι] *in deportment*. “*Composito gressu, habitu, incessu*,” &c. “*Incessus, motus, vultus, sermo, silentium, quandam decoris sacri præferant dignitatem*.” *Jerome*. Cp. *Simplicius* in *Wetstein*, p. 372, *κατάστημα αὐτοῦ σεμνόν, σταθερόν*, i. e. ‘*compositum*.’ *S. Ignatius* (ad Trall. 3) says of the Bishop of Tralles that his “*very κατάστημα* (deportment, carriage) was a sermon (*μαθήτεια*), and his very meekness was power”—like that of a late most reverend Primate of the Church of England in our own age.

— ἱεροπρεπεῖς] *θεοπρεπεῖς* (*Hezych.*), *worshipful*, ‘*auguste*’—‘*beeseming holiness*’—a word applied by *Plato*, *Xenophon*, *Josephus*, and others, to characterize what is in accordance with the reverential solemnity and holy dignity of the public offices of religious worship. See *Wetstein*. Cp. 1 Tim. ii. 10. Eph. v. 3.

4. ἵνα σωφρονίζωσι] That they may be to them like their *σωφρονιστάς*, who were set over the youth of Athens to regulate and order their behaviour. (*Elym. M.*) The inculcation of the word *σώφρων* in this Epistle (i. 8; ii. 2. 5) intimates the character of those with whom Titus had to deal. A, F, G, H have *σωφρονίζουσι* here, in the Indicative mood, and so *Lach.*, *Tisch.*, *Aif.* But C, D, E, I, K have the conjunctive *σωφρονίζωσι*, and so *Huther*, *De Wette*, *Bloomf.*, *Ellicott*. See above, note on Gal. iv. 17. 1 Cor. i. 31.

5. οἰκουροὺς] *keepers at home*. And something more; viz. *keepers of home*. See *Hezych.* in *v. οἰκουρία* ἢ *κατ' οἶκον φυλακή*.

The dignity and freedom given by Christianity (Gal. iii. 28) to the women of Greece, might easily be abused into an occasion of licence, and bring a reproach on the Gospel. Hence the greater importance of this precept—“that the word of God might not be evil spoken of.”

7. τύπον] 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. “*Doctor aliorum debet esse instar conchæ, quæ prius ipsa impletur, quàm in alios redundet*.” *S. Bernard* (Serm. 18, in *Cantica. A Lapide*).

— ἀφθορίαν] *uncorruptness*. So the major part of the best authorities. *Elz.* ἀδιαφθορίαν. Cp. Eph. vi. 24. *Mill* and *Bloomf.* add ἀφθορίαν after σεμνότητα, with D**, G** (perhaps), and I, K. *Elz.* has ὑμῶν for ἡμῶν.

9, 10. Δούλους] See i. 1, and 1 Tim. vi. 1.

11. Ἐπεφάνη] ‘*illuxit*’ (*Jerome*), or ‘*apparuit*,’ as a bright and glorious Light, suddenly gleaming on the world, which sat in darkness and the shadow of death.

— πᾶσιν ἀνθρώποις] *to all men*; to Gentiles as well as Jews, to women as well as men, to slaves as well as to freemen.

13. τὴν μακαρίαν ἐλπίδα] *the blessed Hope*, laid up as a treasure in heaven, and one day to be fully enjoyed. See Col. i. 5.

— ἐπιφάνειαν τῆς δόξης] *the manifestation of the Glory of Christ*; coming to judgment with Power and Great Glory, and

sitting on the Throne of His Glory. See Matt. xix. 28; xxiv. 30; xxv. 31. 2 Thess. i. 9; ii. 8.

— τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ] *of our Great God and Saviour Jesus Christ*. So *Theodore*, who says, “*St. Paul here calls Christ the Great God; and thus rebukes the heretical blasphemy*,” which denies His Godhead. And *Chrysostom* here asks, “*What can those persons say, who allege that the Son is inferior to the Father?*” And *Theophylact*, “*Let such men listen to the Apostle, who declares that the Son is God and Mighty*,” and in his note on Phil. ii. 6, “*Hear*,” he says, “*Paul affirming that the Son is the Great God*,” and he then quotes this verse. So likewise *S. Jerome*, who says, “*Our Saviour Jesus Christ is here called the Mighty God*.” And again, “*Christus Jesus, Magnus Deus atque Salvator noster, redemit nos sanguine suo, ut sibi Christianum populum peculiarem faceret*.” So also *Primasius* here, “*He calls Christ the Great God, concerning Whom the Angel said to Mary, He shall be Great*.” (Luke i. 32.)

Indeed there is a continuous chain of authorities, reaching from the Apostolic age to the present, showing that this text has been generally applied to God the Son by the best writers.

S. Ignatius (ad Ephes. i.) appears to have had it in his mind, and certainly expresses its sense, when he says, ἐν θελήματι Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.

It was so understood by *Clem. Alexand.* (Cohort. ad Gentes, p. 7), where he says, that the manifestation here spoken of is the manifestation of the Divine Logos, God and Man.

It was so understood by *S. Hippolytus*, the disciple of *S. Irenæus*, and the Author of the Little Labyrinth in *Euseb.* v. 28, who says, ὁ γὰρ ἐκπλαγχνός Θεὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐκ ἐβουλεύετο. See *Routh*, Rel. Sacr. ii. p. 26. 151. So *Athanasius*, ad Adelphium i. p. 915, and in his Treatise on the Essence of the Father, and Son, and Holy Spirit, sect. 27, μέγας Θεὸς ἐκλήθη ὁ υἱός. And *Cyril Hieros.* (Catech. xv.) applies this manifestation also to *Christ*, coming to judgment. Other quotations to the same import from *Epiaphanius* (adv. Hæres. p. 887), *S. Basil* (in Ps. i. and c. Eunom. iv. p. 294), and *S. Gregory Nyssen* (c. Eunom. x. p. 265), and from *S. Chrysostom* passim, may be seen in the late *Dr. Wordsworth's* Six Letters to Granville Sharp, pp. 66—84.

See also *Dr. Routh*, Reliq. Sacr. ii. 26, who observes that *S. Cyprian*, in the third century, often uses the title “*Dominus et Deus noster Jesus Christus*,” and so other Bishops in the Third Council of Carthage, and the Synodic Epistle of the Council of Antioch (*Euseb.* vii. 30), and *Didymus*, the Master of *S. Jerome* (de Trin. iii. 2).

It is certain also, that the Apostle in other places ascribes to our Saviour the title of *God*. See Rom. ix. 6. Col. ii. 2. Heb. i. 8. Acts xx. 28. And it is probable that St. Paul had here in his mind the remarkable prophecy of *Isaiah* (ix. 6) where *Christ* is called “*the Mighty God*.” Cp. below on Rev. xix. 17.

The word *ἐπιφάνεια*, or *Manifestation*, here used, is employed by St. Paul in five other places in his Epistles, and in every one of them to describe the manifestation of *Christ*, and in four of them to designate the future Manifestation of His Coming

ἀπὸ πάσης ἀνομίας, καὶ καθαρίσθη ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

k 1 Cor. 16. 11.
l Tim. 4. 12.

¹⁵ Ταῦτα λάλει καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς μηδεὶς σου περιφρονεῖτω.

a Rom. 13. 1, &c.
l Pet. 2. 13.
b Phil. 4. 5.
2 Tim. 2. 24. 25.
c 1 Cor. 6. 11.
Eph. 2. 1, &c.
& 5. 8.
Col. 3. 7.
l Pet. 4. 3.
d ch. 2. 11.
e John 3. 3, 5.
Acts 15. 11.
Rom. 3. 20, 28.
& 4. 2, 6, & 9. 11.
& 11. 6.
Eph. 1. 4.
& 2. 4, 9, & 5. 26.
Gal. 2. 16.
2 Tim. 1. 9.

III. ¹ Ὑπομίμησε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους.

³ Ἡμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισούντες ἀλλήλους.

⁴ Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος

to Judgment, as here. See 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10; iv. 1. 8.

On this text, see also the important remarks of Dr. Waterland, Moyer Lectures vi. Vol. ii. p. 129.

14. λαὸν περιούσιον] a peculiar people. So Clemens Rom. 58, ὁ Θεὸς ὁ ἐκλεξάμενος ἡμᾶς δι' αὐτοῦ (Ἰησοῦ Χριστοῦ) εἰς λαὸν περιούσιον. As S. Jerome observes here, this phrase is derived from the LXX, Deut. vii. 6; xiv. 2; xxvi. 18. Exod. xix. 5; and is equivalent to the Hebrew תְּהִי לְךָ עַם יְחִידָא. Cp. Ps. cxxxv. 4. Eccles. ii. 8, where περιουσιασμός is used to signify a peculium, ἀπεριποίησις, 1 Pet. ii. 9. The words περιούσιος, περιποίησις mark something more than acquisition and possession; the preposition περί gives to these words an idea of speciality and superiority. Thus the Jews were a λαὸς περιούσιος, because they were chosen to be apart from, and above, all other people, in the distinctions of God's favour, a λαὸς ἐξαιρετός, as S. Jerome here explains the word. So those who are in Christ are a λαὸς περιούσιος, separate from, and superior to, those who do not receive and obey the Gospel.

— [ζηλωτὴν] σπουδαστὴν, Hesych. Let us, therefore, not only do good works, but have zeal for the doing of them, rivalling one another, vying with one another, in doing them, and provoking one another to do them. Chrys. See below on iii. 8.

15. μετὰ πάσης ἐπιταγῆς] with all authority. A proof of the pre-eminence of Titus as Chief Pastor of Crete. See i. 5.

— μηδεὶς σου περιφρονεῖτω] Nolo te talem exhibeas, ut possis ab aliquo contemni. Nemo, te segnitè agente, sic vivat, ut sese te putet esse meliorem; qualis enim edificatio discipuli, si se intelligat magistro esse majorem? Jerome.

CH. III. 1. ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι] to submit themselves to rulers and authorities. Another proof of the Apostle's courage, truthfulness, and divine commission.

The Cretans were noted for their turbulence and unruliness, in which they were abetted and encouraged by the Jews and Judaizers of the islands (see on i. 10. 12), and they had now lost their independence, and were subject to a foreign rule, that of Rome, to which they were subjugated by Metellus Creticus, a.c. 67; and Crete was annexed to Cyrene as a Roman Province (Vell. Pat. ii. 34. 38. Dio Cass. xxxvi. 2), under a Proprætor, with the title of Proconsul (Strabo, p. 840. Orelli, Inscr. 3658. Long, in Smith's Dict. p. 704).

Yet St. Paul charges Titus to inculcate loyalty to the authority of Rome, 1 Tim. ii. 1—3.

If the Apostle had been merely a secular teacher of human knowledge, or a champion of a human sect, and had not been endued with divine wisdom, he would not have ventured to inculcate these lessons of subordination to a foreign authority, now wielded by a Nero; but he would either have been silent on the subject, or, perhaps, have flattered the vanity and inflamed the passions of the Cretans, and have courted their favour, by following the example of those teachers, who excited them to throw off the yoke of Roman rule, and to recover their ancient Liberty.

A, C, D*, E*, F, G omit καὶ here: perhaps ἀρχαῖς may be a gloss.

— πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους] Quoted by Clement of Rome, 2.

2. ἐπεικεῖς] equitable, fair, forbearing. See 1 Tim. iii. 3.

3. Ἡμεν γὰρ ποτὲ καὶ ἡμεῖς] for we also were formerly foolish. A modest reply from the Apostle to the censure of those who might condemn him as severe and uncharitable for speaking so

sternly of the vices of the Cretans, and of the necessity of severe discipline in order to amend them. See i. 10—13; ii. 15.

Let not the Cretans imagine that we are thus arrogantly claiming any superiority to ourselves. We also once were what they now are; and our moral change is not due to ourselves, but to Divine Grace. Let them receive that, and then they will become what God's grace has made us to be. 1 Cor. xv. 10.

Thus the Apostle is led to speak of Regeneration, v. 4; and he opens out a glorious view, that of the New Birth of an entire Nation, and of the World.

4. ἡ χρηστότης] the kindness. See on Eph. ii. 7. These words are adopted by Justin Martyr, c. Tryphon. c. 47.

— ἐπεφάνη] beamed upon us. See ii. 11.

5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ] not by works (as a cause) wrought in righteousness, which (i. e. works) we did (antecedently to our adoption into Christ, and to which some men, i. e. the Judaizers, pretend, and on which they rely); but according to His own mercy He saved us.

He uses the article τῶν before δικαιοσύνη, because he is citing a phrase which others applied to themselves, but which he altogether repudiates in his own case.

When those false leaders were asked, What was their ground of hope of salvation, they would reply, τὰ ἔργα τὰ ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς. But St. Paul would answer, Θεοῦ ἔλεος.

— ἔσωσεν ἡμᾶς] He saved us. As far as He is concerned, we are already saved; for He has done on His part all that was requisite for our salvation; and He has given us a good hope of salvation, if we persevere in the state of salvation in which He placed us at our Baptism. See above on Rom. viii. 24, 25. 30.

— διὰ λουτροῦ παλιγγενεσίας] by means of the laver of Regeneration. The merciful God delivered us from our former miseries by means of His only-begotten Son, having freely given us forgiveness of sins in the saving waters of Holy Baptism; and having created us again and formed us anew, and having vouchsafed us the gift of the Holy Ghost, and opened to us the path of Righteousness. Theodoret.

The same God Who created us originally has now created us anew. This is the grace and efficacy of Baptism. And as we consist of body and soul,—the one visible, the other invisible,—so Baptism consists of two things, viz. the Water and the Spirit, the one visible and received by our bodies, the other invisible and incorporeal, concurring with the former; the one typical, the other cleansing the inmost soul. Greg. Nazian. Orat. xl. p. 695.

On the doctrine of Regeneration in Baptism, see above on John iii. 5; and Justin Martyr, Apol. i. 61; Irenæus, iii. 17; v. 15; Tertullian, de Baptismo, l. 20, and de Animâ, c. 20, "Nos in aquâ nascimur;" Theophyl. ad Autolyc. ii. 16, who imitates St. Paul's words, and says, that all men who resort to the Truth receive remission of sins "by water and the laver of Regeneration, and being born anew, and receiving a benediction from God." See also the eloquent homily of S. Hippolytus in Theophania, c. 8; and of S. Gregory Nazianzen, xxxix. and xl.; and Dr. Waterland's Sermons, vi. 343. 346; Bp. Bethell, General View of Regeneration in Baptism, Lond. 1850; and Blunt, Early Fathers, Series ii. Lecture xi.; and the excellent observations of Dean Trench, Syn. N. T. § xviii. pp. 74, 75.

The following remarks on this text are from Dr. Waterland. A learned writer has well proved that the Greek and Latin Fathers not only used the word Regeneration for Baptism, but so appropriated it also to Baptism as to exclude any other conversion, or repentance, not considered with Baptism, from being

ἀγίου, ⁶ οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, ^f Ezech. 36. 25.
⁷ ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς ^g Rom. 8. 23, 24.
 αἰωνίου.

⁸ Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντί-
 ζωσι καλῶν ἔργων προῖστασθαι οἱ πεπιστευκότες Θεῷ ταῦτά ἐστι καλὰ καὶ

signified by that name (*Wall*, Infant Baptism, Part i. xcv. pp. 22. 25. 28—30; Defence, pp. 12. 34. 41. 277. 318. 323. 327. 329. 333. 343; Append. pp. 4. 6. Comp. *Archbishop Sharpe*, Vol. iii. Serm. xiii. p. 280, &c. *Suicer*, Thesaur. tom. i. pp. 243. 396. 639. 1352; tom. ii. pp. 278. 549. 554. *Cangius*, Glossar. Græc. p. 1084. *Bingham*, xi. l. 3, p. 462); so that, according to the ancients, *Regeneration*, or *new birth*, was either Baptism itself (including both *sign* and *thing*), or a change of man's spiritual state, considered as wrought by the *Spirit* in or through *Baptism*.

This new birth, this Regeneration, could be but *once* in a Christian's whole life, as Baptism could be but *once*; and as there could be no *second* Baptism, so there could be no *second* new-birth.

Regeneration, with respect to the regenerating agent, means the first *admission*; and with respect to the *recipient*, it means the first *entrance* into the Spiritual or Christian life. And there cannot be two *first entrances* or two *admissions*, any more than two *spiritual lives*, or two *Baptisms*.

The analogy which this new *spiritual* life bears to the *natural*, demonstrates the same thing. "Cum ergo sint duæ natiuitates—una est de terrâ, alia de cœlo; una est de carne, alia de spiritu; una est de mortalitate, alia de eternitate; una est de masculo et foemina, alia de Deo et Ecclesiâ. Sed ipse dum singularis sunt; nec illa potest repeti, nec illa. Jam natus sum de Adam, non me potest iterum generare Adam; jam natus sum de Christo, non me potest iterum generare Christus. Quomodo uterque non potest repeti, sic nec Baptismus." *Augustin*. in *Johan*. Tract. xi. p. 378, tom. iii. part 2, edit. Bened. Conf. *Prosper*. Sentent. 331, p. 246, apud *Augustin*. tom. x. in Append. *Aquinas*, Summ. part 3, qu. 66, art. 9, p. 150.

There are in all, *three several lives* belonging to every good Christian, and three *Births*, of course, thereto corresponding. *Once* he is born into the *natural* life, born of Adam; *once* he is born into the *spiritual* life, born of *water* and the *Spirit*; and *once* also into a *life of glory*, born of the *Resurrection* at the last day. *Dr. Waterland* (*Regeneration stated and explained*, Vol. vi. p. 346, on Titus iii. 5).

— καὶ ἀνακαινώσεως Πνεύματος ἁγίου] and by the Renovation of the Holy Spirit.

The παλιγγενεσία, or *new Birth*, just mentioned by the Apostle, takes place *once* in the laver of Baptism; but the subsequent work of ἀνακαινώσεως, i. e. *renovation*, or *renewal*, is habitually needed by us, and is performed *daily* by the Holy Spirit. As the Apostle says (2 Cor. iv. 16), "The inner man is being renewed (ἀνακαινοῦνται, present tense) *day by day*."

Observe the word ἐξέχεεν, He poured forth from a spring; and observe the word λουτρόν, a *laver*, into which what is poured forth flows.

These words, combined with the context here, and with our Lord's own declaration (in John iii. 5), on the necessity of being born again of *Water* (ἐξ ὕδατος) and of the *Spirit*, display the true doctrine of Regeneration;

All the spiritual Blessings of the New birth, and of the New life, are therein represented as flowing down to us *from* and *out* of the one *fountain* and *well-spring* of the Love of God the *Father*; and are all derived to us *through* God the Son, God and Man, Who is the *sole Channel* of all grace to men; and are applied to us personally by the agency of God the Holy Ghost. See note above on 2 Cor. xiii. 13.

All these Blessings come to us through the Incarnation of God the Son, Who took our nature and died for us, and washed us from our sins by His blood. And the Incarnation is, as it were, the point of contact, at which the channel of Filial Grace joins on to the Well-spring of Paternal Love, which opens out the way for the effusion of Grace to all the family of Man, whose nature God took in Christ. And the point of contact, at which the living Water of Grace, which flows *from* the Well-spring of Paternal Love through the Filial Channel of Grace, is poured forth into our souls, is in the laver of our New Birth in Baptism.

Thus, then, the Baptismal Font is the receptacle, into which the Grace flowing from the spring of God's love, and streaming down to us through Christ, God and Man, dying for us on the Cross, is poured forth as water conveyed by an aqueduct from a secret source in the distant hills, and gushing out into a pool; and is applied to the cleansing of our souls from original sin, and

to the quickening of them in the spiritual Siloam of the laver of Regeneration.

Christ was born once by the operation of the Holy Ghost, and He lives for evermore.

He was born once in us by the operation of the Holy Ghost. And if we are truly His, He is daily renewed in us by the working of the same Spirit, and will dwell *for ever* in us.

Hence we see the wisdom of the Church in choosing the present passage of St. Paul for a proper Lesson on the Festival of Christ's Nativity, and in teaching us to pray, in her Collect for that Day, to God, Who has given His only-begotten Son to take our nature upon Him, that we, who have been born again and made God's Children by adoption and grace in Christ, may *daily be renewed* by the Holy Spirit, through the same Jesus Christ our Lord.

The reader will not have failed to observe the evidence afforded by this passage on the Doctrine of the distinct personality and several operations of the Three Persons of the Ever Blessed Trinity. Cp. 2 Cor. xiii. 13.

7. γενηθῶμεν] So A, C, D*, F, G, Lach., Tisch., Ellicott, Alf.—Elz. γενώμεθα.

8. Πιστὸς ὁ λόγος—διαβεβαιουῖσθαι] Faithful is the saying; a formula introducing a solemn asseveration. 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11.

The saying thus prefaced is that which declares the *practical* character of the doctrine of Regeneration by Baptism.

This doctrine, therefore, of Baptismal Regeneration, is not (as it has been vainly misrepresented by some) a mere empty formality, a barren and unfruitful speculation, but it is the very root of virtuous practice.

The Apostle teaches, and commands Titus to teach, that they who have been engrafted into Christ by Baptism, must be careful to promote good works. They who have been *born anew* in Baptism have entered into a solemn covenant with God, by which they obliged themselves to a *new* and *holy life*; and therefore all who are baptized, are bound to keep their hearts with diligence. (Prov. iv. 23.) See *Greg. Nazian*. Orat. xi.

We who are baptized were baptized into *Christ's death* (says St. Paul, Rom. vi. 3); that is, into a *conformity* to it, as well as into a *participation* of its benefits, that we should be dead to sin; and as He was raised up from the dead, we should not continue in sin, but *walk in newness of life*. (Rom. vi. 2—5.)

We were baptized into His body. (1 Cor. xii. 13.) Our bodies were made members of Christ (1 Cor. vi. 15), and were united in Him to God, and became Temples of God the Holy Ghost (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16); and we are therefore pledged thereby to be holy as He is holy (1 Pet. i. 15), to walk worthy of our holy vocation (Eph. i. 5, 6; iv. 1), and to bring forth the fruits of the Spirit in our lives. (Gal. v. 22.) See above on Eph. v. 5, and 1 Tim. iii. 16.

The teaching of St. Paul in this passage, and in many others of the *Pastoral Epistles*, where he dwells specially on the necessity of *good works* (1 Tim. ii. 10; v. 10; vi. 18. 2 Tim. ii. 21. Tit. i. 16; ii. 7. 14; iii. 14), is a protest and safeguard against that form of religion, and particularly of Judaism, which contented itself with a specious profession of Knowledge which it dignified with the name of Faith, but which was not productive of good fruits.

These passages are very important, as showing St. Paul's concurrence in the teaching of St. James, who wrote his General Epistle with a special view to this hypocritical form of nominal Religion.

See above the *Introduction* to the Epistle to the Romans, p. 200.

— καλῶν ἔργων προῖστασθαι] to promote good works; more than to do them; to be, as it were, "præfati operum bonorum," to be foremost in them, and to lead others to them. The verb προῖστασθαι, with a genitive of persons, signifies to stand before them as their chief, ruler, protector, and patron, προστάτης. (1 Thess. v. 12. 1 Tim. iii. 4. 12.) And it is coupled with things, as here: προῖστασθαι τέχνης, *Athen*. p. 612; ἐργασίας, *Plut*. Pericl. p. 151 (*Wetstein*), where it means to drive on, and zealously to promote, aid, and urge on a work or trade, and not to allow the trade or work to stand still, but to drive on the workman. The overseer of the workmen who built a house or temple was called

h 1 Tim. 1. 3—7.
& 4. 7. & 6. 20.
2 Tim. 2. 23.
ch. 1. 14.
i Matt. 18. 15—17.
Rom. 16. 17.
2 Cor. 13. 2.
2 Thessa. 3. 6.
2 Tim. 3. 5.
2 John 10.
k Acts 20. 4.
Eph. 6. 21.
Col. 4. 6.
2 Tim. 4. 12.

ὡφέλημα τοῖς ἀνθρώποις. ⁹ ἢ Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας, καὶ ἔρεις καὶ μάχας νομικὰς περιῖστασο, εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.
¹⁰ Δίρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὡν αὐτοκατάκριτος.
¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε, ἢ Τύχικον, σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ Ζητᾶν τὸν νομικὸν καὶ Ἀπολλῶν

προσάτης ἔργων, ἐργοδιώκτης, "*Præfectus operum*," "*Clerk of the works*."

Such is a Christian's duty in this life, to be a *προσάτης καλῶν ἔργων*, or, as he calls it, ii. 14, to be a *ζηλωτὴς καλῶν ἔργων*. The meaning is well illustrated by the opposite declaration of Scripture concerning false teachers, who have an active tongue and lazy hand; who bind heavy burdens upon other men's shoulders, but will not come forward and reach out so much as one of their fingers to move them. (Matt. xxiii. 4.) *Koray*.

— οἱ πεπιστευκότες Θεῷ] They who have made public profession of faith in God; they who have been baptized and engrafted into the company of the faithful, or visible Church. On this sense of *πιστεύω*, see Acts viii. 13; xiii. 48, where see note. Rom. xiii. 11. *Elz.* has τῷ before Θεῷ, and has τὰ before καλὰ, but it is not found in the best authorities.

9. *γενεαλογίας*] of the Judaizers. See 1 Tim. i. 4, and *Koray* here, p. 323.

— περιῖστασο] *avoid*, by going round about, purposely out of the way, to shun. 2 Tim. ii. 16, *περιῖστασο* = *ἀνάφευγε* (*Herzsch.*), *περιῖστασθαι* = *ἐκκλίνειν, φεύγειν* (*Suid.*). Cp. *Welstein*, p. 358, and *Koray*, *Atakta*, ii. p. 323.

10. *Αίρετικόν*] one who makes *αἵρεσεις* or parties; a *sectary*, whether in doctrine or discipline. (See on 1 Cor. xi. 19.) The essence of *Heresy* lies in the exercise of the will or choice. "*Hæresis (αἵρεσις) Græcè ab electione dicitur, quòd scilicet unusquisque id sibi eligat, quod ei melius esse videatur.*" *Jerome*.

It has pleased God, in the exercise of His own Sovereign Counsel and Will (Eph. i. 5), to make certain *Revelations* to man. He has conigned those Revelations to the Holy Scriptures, which are inspired by Him, and may be proved so to be, and which may also be shown to be a full and perfect exposition of His Will as to all supernatural Truth necessary for everlasting salvation. He has committed those Scriptures to the keeping of His Church, the *Pillar and Ground of Truth* (1 Tim. iii. 15), the Body of Christ, to which He has promised His presence and His Spirit to guide her into all truth. (John xiv. 16; xvi. 12. Matt. xxviii. 20.) Whosoever, then, after this act of God's sovereign Counsel and Will, does not set himself carefully to ascertain the Will of God, and dutifully to conform himself to it in matters of Doctrine and Discipline, but voluntarily chooses for himself some opinion, or adopts some practice in *contravention* of the Divine Will, as expressed in Holy Scripture, and as interpreted by the consent, and embodied in the practice, of the Universal Church; whosoever introduces some new Article of Faith not found in Scripture, and unknown to the primitive Catholic Church,—and much more, whosoever introduces some Article of Faith contradictory to Scripture and to the Sense of the primitive Universal Church,—that man is an *αίρετικός*, a *Heretic*, and is to be avoided as such.

See *Irenæus*, i. 16, who says, "*Quotquot absintunt ab Ecclesiâ, verè à semet ipsis sunt damnati, quos Paulus jubet devitare.*" And the clear statement of *Tertullian* (de *Præsc.* c. 7), "*Paulus hæreses inter carnalia crimina numerat, scribens ad Galatas (Gal. v. 20), et Tito suggerit, hominem hæreticum post primam correctionem recusandum, quòd perversus sit ejusmodi, et delinquat ut à semet ipso damnatus.*" Sed et in omni penè Epistolâ de adulterinis doctrinis fugiendis inculcans, hæreses taxat, quarum opera sunt adulteræ doctrinæ, hæreses dictæ Græcâ voce ex interpretatione electionis, quâ quis sive ad instituendas sive ad suscipiendas eas utitur. Ideo et sibi damnatum dixit hæreticum, quia et in quo damnatur, sibi elegit. Nobis verò nihil ex nostro arbitrio indulgere licet, sed nec eligere quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio, quod inducerent, elegerunt, sed acceptam à Christo disciplinam fideliter nationibus adsignaverunt. Itaque etiam si angelus de cælis aliter evangelizaret, anathema diceretur à nobis." (Gal. i. 8.)

— παραιτοῦ] See 1 Tim. iv. 7.

11. *ἐξέστραπται*] is *perverted*; properly, has been turned inside out, like a garment,—ἐκστρέψαι ἱμάτιον, τὸ ἀλλάξαι τὸ πρὸς τὸ ἔσω μέρος ἔσω. *Schol. Aristoph.* Nub. 88. *Welstein*, p. 378.

A very expressive description of an *αίρετικός*. Man's duty is

to ascertain the will of God (see on v. 10); to clothe himself with it, to wear it, and exhibit it publicly in his life. But the *αίρετικός*, or *sectary*, turns the garment inside out. He walks with the lining of his coat turned outside; he *hides God's will*, as if it were not fit to show, and perversely parades, and egotistically protrudes, his own will, in the eyes of men, as if it alone were beautiful and worth seeing. Thus he makes himself ridiculous in the sight of thoughtful men. St. Paul therefore calls him *self-condemned*; he stands forth in public view as convicted by his own self-love and self-adulation, and by his contempt of God's Will and Word. Cp. 1 Tim. v. 24.

— ἁμαρτάνει] *sinneth*. On the moral guilt of *αἵρεσις* see 1 Tim. v. 20.

12. Ὅταν πέμψω] *When I shall have sent Artemas to thee, or Tychicus*. Titus was not to quit his post in Crete, till the Apostle had sent some one, Artemas or Tychicus, to watch over the Church there.

It was very fitting (says *S. Jerome*) that the Apostle, who had preached the Gospel from Jerusalem round about unto Illyricum (Rom. xv. 19), should not suffer the Cretans to be left desolate, both by his own absence and of that of Titus at once, but should send to them in his own stead and that of Titus, Artemas, or Tychicus, to comfort them by teaching and consolation.

In like manner, when St. Paul sent for Timothy to come to him at Rome, he took care to inform him, that he had sent Tychicus to Ephesus to take charge of affairs there. 2 Tim. iv. 12.

It is probable, therefore, that *Artemas* was the person sent to Crete by St. Paul; and that *Tychicus* remained with the Apostle till he was sent to Ephesus; or, if Tychicus was the person sent, he afterwards returned to St. Paul.

— σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν] *do thy diligence to come to me to Nicopolis*; probably the *Nicopolis* in *Epirus*, built by Augustus after the battle at Actium, and thence deriving its name,—*'the City of Victory.'* *Sueton.* Aug. 18. *Strabo*, xii. 325. *Howson*, ii. p. 481. So *Jerome*, who says (in *Prolog. ad Epistolam*): "*Scribit Apostolus de Nicopoli, quæ in Actiaco litore sita est, præscribitque Tito, ut, cum à duobus Artemas seu Tychicus Cretam fuerit appulsus, ipse (Titus) Nicopolim veniat.*"

It is probable that St. Paul passed over from Macedonia into Epirus after his promised visit to Philippi. See Introduction, p. 42.

Nearly ten years before this Epistle was written, when St. Paul left Ephesus for Macedonia (A.D. 57, Acts xx. 1), he found Titus there (2 Cor. vii. 5, 6), and in all probability Titus then went with St. Paul on his missionary tour into Illyricum. (See on Acts xx. 1, 2. Rom. xv. 19.)

We find also, that after the date of this Epistle, and soon before St. Paul's death, Titus had gone, probably by St. Paul's command, into the neighbouring country of *Dalmatia*. (2 Tim. iv. 10.)

If this Epistle was written, as is most likely, a little before St. Paul's second Imprisonment and Martyrdom, then the intention of sending Titus into Dalmatia, as a person already acquainted with the Churches there planted by St. Paul, would harmonize very well with this command to come to the Apostle to Nicopolis, in Epirus, which would be on the route of Titus from Crete to Dalmatia.

A description of Nicopolis may be seen in the Editor's Work on Greece, p. 313—5, ed. 1858.

13. Ζητᾶν] *Zenodorus*.

— τὸν νομικόν] *the lawyer* acquainted with the *Levitical Law*, and who will be of use to thee in dealing with the Judaizing teachers, and in refuting their errors. See v. 9. Do not therefore imagine that I disparage the Law; no, I revere the Law, which is from God; and therefore I would have thee to confute those who pervert the Law, by arguments from the Law,—as St. Paul himself has done in his Epistles to the Galatians and Romans.

The same observation applies to *Apollos*. (Acts xviii. 24—26.)

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. ¹⁴ Μανθανέτωσαν δὲ καὶ οἱ
 ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὤσω ἄκαρ-
 ποι. ¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ^{m 1 Cor. 16. 22.}
 ἐν πίστει. ^m Ἡ χάρις μετὰ πάντων ὑμῶν. ^{Eph. 6. 24.}
^{2 Tim. 4. 22.}
^{Heb. 13. 25.}

These names,—*Zēnās*, derived from *Zēds*, the heathen deity whose tomb was shown in Crete; and *Ἀπόλλως* = *Ἀπολλώνιος*, from *Ἀπόλλων*, and *Ἀρτεμᾶς* = *Ἀρτεμίδωρος*, from *Ἄρτεμις*, the great goddess of Ephesus,—names now borne by friends of the Apostle, and here honourably mentioned by him, are suggestive of reflections on the blessed change brought silently by the Gospel

on the nomenclature, language, and household words of the world. See above on Rom. xvi. 14.

14. οἱ ἡμέτεροι] *ours* as well as *thysself*. A precept to those who would hear this Epistle read in the Church.

— *χρείας*] Eph. iv. 28, 29.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

I. ¹ ΠΑΤΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ² Τιμοθέε ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

^a Acts 22. 3.
& 23. 1. & 24. 14.
Rom. 1. 8, 9.
Eph. 1. 16.
1 Thess. 1. 2, 3.
& 3. 10.
^b Acts 16. 1.

³ Ἄχρῳ ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ⁴ ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ, ⁵ ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέγκησε πρῶτον ἐν τῇ μάμμῃ σου Λωτῇ, καὶ τῇ μητρί σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ.

^c Acts 6. 6.
& 8. 17. & 13. 2.
& 19. 6.
1 Tim. 4. 14.
& 5. 22.
^d Rom. 8. 15.

⁶ Δι' ἣν αἰτίαν ἀναμνησκῶ σε ἀναζωπεύειν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. ⁷ Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ.

On the date and design of this Epistle, see above, Introduction, p. 423.

CH. I. 1. κατ' ἐπαγγελίαν] in order to proclaim the promise of everlasting life in Christ. (Theodoret.) On this use of κατὰ see Tit. i. 1.

3. τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων] to the God Whom I serve from my forefathers. The Apostle in his old age dutifully records his obligations, and reverently expresses his thankfulness, to his progenitors, and sets an example to others of similar gratitude (cp. 1 Tim. v. 4); and also defends himself against the imputation that he was an apostate from the faith of his forefathers. He shows his gratitude to them by preaching the promise (v. 1) made to Abraham in Christ.

— ἐν καθαρᾷ συνειδήσει] in a pure conscience. On the sense of these words see on Acts xxiii. 1, and compare Heb. xiii. 18. A defence of himself against those who alleged his example in persecuting the Church, as an *argumentum ad hominem* in their own behalf. He had acted in that respect with a view to no personal advantage, but in zeal for God's glory; and though he condemns himself as a blasphemer, and injurious for so doing (1 Tim. i. 13. 15), yet his case was very different from theirs, who had seared their consciences with a hot iron, and whose mind and conscience was depraved (1 Tim. iii. 9. Tit. i. 15), and who had the full evidence of the Gospel displayed before their eyes; which at that time he had not. See on 1 Tim. i. 13.

4. μεμνημένος σου τῶν δακρύων] remembering thy tears, shed on the occasion of St. Paul's departure from him. (Theodoret.) Compare the affecting description Acts xx. 37.

In his first Epistle to Timothy, St. Paul had signified his intention of coming to him. (1 Tim. iii. 14.) Probably that intention had been fulfilled, and the severance, of which he now speaks, was the close of that visit. Concerning the probable circumstances of that severance, see below on vv. 15—18.

— ἵνα χαρὰς πληρωθῶ] in order that I may be filled with joy. To be construed with ἰδεῖν. Theoph.

5. ἐν τῇ μάμμῃ σου Λωτῇ] in thy grandmother Lois. Why does the Apostle go back so far in his affectionate recollections of Timothy? Probably for similar reasons to those which led him to speak of his own progenitors (v. 3). He would cheer Timothy with the reflection, that his own faith was not, as his adversaries

alleged, a falling away from the faith of his grandmother, a holy woman under the Law, but was the same faith as hers. She had believed in Christ to come; he had been baptized in Christ come. There was one faith, and one Saviour for both.

A beautiful picture of dutiful reverence for the household piety of departed relatives is seen in this touching reference to Lois, on the part of the great Apostle, now full of years and honour, at the commencement of this farewell Epistle to the Bishop of Ephesus.

6. ἀναζωπεύειν] to stir up the flame. σφοδρότερον τὸ πῦρ ἐργάζεσθαι (Theoph.): ἀνεγείραι (Hesych.), the opposite of σβεννύναι, 1 Thess. v. 19. ζωπεύειν, κυρίως τοὺς ἀνθρώπους φυσᾶν (Suid.). The word is found used intransitively. Clem. Rom. i. 27, ἀναζωπεύσας τὴν πίστιν αὐτοῦ ἐν ὑμῖν. Cp. Ignat. ad Ephes. 1.

Almighty God in His wisdom permits His Truth to be assailed by Satan, as a rich occasion for those, whom He hath gifted for it, ἀναζωπεύειν, to awaken their zeal, to quicken up their industry, to muster up their abilities for the defence and rescue of that παραθήκη, that precious Truth whereof they are depositories, and wherewith He hath entrusted them. By Sander-son (ii. p. 48).

The word ἀναζωπεύειν, as already observed, signifies to quicken a flame and keep it alive. The sacred flame of Divine Grace and Truth which comes down from heaven, and is kindled on the Altar of the Church, is committed to the vigilant custody of those who are ordained to be Bishops and Pastors of His Church. They are to take care that it is not bedimmed or sullied by Heresy. Their office is like that of Christian Vestals watching the heavenly fire, that sacred παραθήκη committed to their trust. Their duty is to quicken it (ἀναζωπεύειν), and to take care that it may not languish, and never be quenched. To them, in a Christian sense, may be addressed the solemn words of the Roman Law, "Custodiant ignem foci publici sempiternum." (Cicero, de Leg. ii. 8.) The failure of that flame, by the negligence of those who were appointed to watch it and keep it alive, was regarded by the Romans as foreboding the extinction of the Republic; and that negligence was visited by the severest penalties. Here also the emblem is instructive. Was it in the mind of St. Paul?

— διὰ τῆς ἐπιθέσεως κ.τ.λ.] through the laying on of my hands. See 1 Tim. iv. 14, and Acts xiv. 23; xiii. 3.

⁸ * Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ⁹ * τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, ¹⁰ * φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ * εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, καὶ διδάσκαλος ἐθνῶν, ¹² * δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

¹³ * Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· ¹⁴ * τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν.

¹⁵ * Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ ὧν ἐστι Φύγελος

e Acts 21. 33.
Rom. 1. 16.
Eph. 3. 1.
& 4. 1.
Col. 4. 18.
Phil. 1. 7.
& 4. 14.
1 Tim. 2. 6.
ch. 2. 3.
Philem. 1. 9, 13.
f Rom. 8. 29.
& 9. 11.
Eph. 1. 4. & 2. 8.
& 3. 11.
Tit. 3. 4—6.
g Isa. 25. 8.
Rom. 16. 25.
1 Cor. 15. 54, 55.
Eph. 1. 9. & 3. 9.
Col. 1. 26.
Tit. 1. 2.
Heb. 2. 14.
1 Pet. 1. 20.
h Acts 9. 15.
& 13. 2. & 22. 21.
Eph. 3. 8.
Gal. 1. 15. & 2. 8.
1 Tim. 2. 7.
i Eph. 3. 1.
k ch. 3. 14.
l 1 Tim. 6. 20.
m Acts 19. 10. ch. 4. 10, 16.

⁸. τὸν δέσμιον αὐτοῦ] his prisoner, now a second time, at Rome. See iv. 16. As to the phrase itself, see Eph. iii. 1. Philem. 1. 9.

In his former Epistle he had expressed his design of coming to see Timothy. He was then at liberty. (1 Tim. iii. 14.) But now he is again in chains, and therefore desires him to come to him. (2 Tim. iv. 21.) Cp. Euseb. ii. 22, and the Introduction above, pp. 417. 423.

— συγκακοπάθησον] suffer afflictions with the Gospel. Some Expositors render this, 'be a sharer of suffering with me in the Gospel.' But the construction is more natural, and the image is much more striking, if the Gospel is regarded as a living sentient thing, and the words are rendered as above, Be thou a partner with the Gospel in its sufferings, and so thou shalt be a sharer of its glory. Cp. 1 Tim. vi. 1. Tit. ii. 5, where the Word of God is said to suffer blasphemy.

— κατὰ δύναμιν Θεοῦ] according to the power of God. Since God's power to support, save, and reward us who suffer for Him, is infinite, our willingness to suffer ought to be in proportion to (κατὰ) His power.

⁹. τοῦ σώσαντος ἡμᾶς—οὐ κατὰ τὰ ἔργα] See on Tit. iii. 5. — πρὸ χρόνων αἰωνίων] before times which extend back till there was no Time. See on Tit. i. 2.

¹⁰. καταργήσαντος—θάνατον] See on 1 Cor. xv. 26.

¹². τὴν παραθήκην μου] that treasure which I have laid up in heaven, by spending, and being spent, for His sake. Matt. vi. 20. Mark x. 21. Luke xii. 33. This is my comfort and joy in all my sufferings for His sake, that whatever I spend, even it be my life itself, will be restored to me with abundant interest at the Great Day; for whosoever loseth his life for Christ's sake shall find it, and keep it unto life eternal. Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. John xii. 25.

The sense is well expressed by A Lapidus: "Depositum vocat thesaurum laborum et passionum pro Evangelio à se obituro, quem Paulus patiens et moriens quasi apud Deum depositum, ut in illo die magno illum recipiat, et coram toto mundo declaratur falsò fuisse traductum, incarcerationis, verberibus et contumeliis affectum, tanquam impostor, publicè proclameretur verus fuisse veri Dei et Evangelii Apostolus et Doctor." See the appropriate Lesson appointed for St. Paul's Day, Book of Wisdom, chap. v.

¹³. Ὑποτύπωσιν ἔχε] Hold fast the pattern (1 Tim. i. 16),—the archetype and exemplar of sound words which thou art bound to copy out in thy preaching and in thy life, so that all may learn the truth from thy precept and practice.

¹⁴. παραθήκην] So the best authorities.—Elz. παρακαταθήκην. See above on v. 6, and Tertullian (Præscr. Hæret. cap. 25, 26), who hence well argues, that a definite 'depositum fidei,' from which nothing is to be detracted, and to which no addition can be made, was well known to exist in the Apostolic age. (See ii. 2.) The repetition of this word παραθήκη in v. 12, seems designed to remind Timothy that we can have no reasonable hope of our finding our own παραθήκη kept for us in God's hands, unless we keep His παραθήκη carefully in our hands.

— διὰ Πνεύματος ἁγίου] not by means of thine own strength, but seeking for, and relying on, the aid of the Holy Ghost to enable thee to guard it.

¹⁵. ἀπεστράφησάν με] they turned away from me at some particular time, when I needed, and expected, their help.

¹⁵—17. πάντες οἱ ἐν τῇ Ἀσίᾳ κ.τ.λ.] all in Asia turned away from me. This cannot mean all in Asia who were at Rome. Such an interpretation is a very forced one. The words can only mean that 'all in Asia turned away' from him, not indeed all the Christians there; for Onesiphorus did not desert him, nor Timothy, nor Aquila and Priscilla (iv. 19); but all of that party to which Phygelus (so the best MSS.) and Hermogenes belonged, turned away from me.

He adds that Onesiphorus often refreshed him, and was not ashamed of his chain.

Nor was this all. Onesiphorus also afterward when he came to Rome, still more diligently sought for him, and found him out.

These words imply, that St. Paul had been exposed to some special peril when in Asia, and that thus the steadfastness of his friends there was then put to the test.

Then it was, that Phygelus and Hermogenes deserted him; then, probably, it was, that Alexander the Copper-smith, an ancient enemy (Acts xix. 33), in revenge for St. Paul's disciplinary severity towards him (1 Tim. i. 20), did him much evil (2 Tim. iv. 14). Then it was, that Onesiphorus, who dwelt at Ephesus (2 Tim. iv. 19), stood firmly by him, and was not ashamed of his chain (v. 16), i. e. of the chain by which he was bound in Asia. Nor was this all; but when, subsequently, Onesiphorus came from Asia to Rome, he carefully sought for, and found out, the Apostle, and ministered to him. Onesiphorus is thus put in striking contrast to that other party in Asia which betrayed St. Paul in his need.

If this interpretation of this passage is correct, we are led to the following inference, viz. that St. Paul was in Asia a short time before he wrote this his final Epistle; and that he was then made a victim of the malice of the Asiatic Jews, who had formerly united with Demetrius the Silversmith at Ephesus against him (Acts xix. 23. 33), and had put forth Alexander against him, but had been disappointed of executing their designs against him, at that time, by the interference of St. Paul's friends (Acts xix. 31), and had afterwards pursued him with their rancour even to Jerusalem, and had stirred the multitude against him there, and had arrested him in the Temple. (Acts xxi. 27—29.)

Such persons as these would have been greatly exasperated against him after his release from his first Roman imprisonment, which they doubtless had hoped would end in his death; and they would probably be cognizant of his severe language against the Judaizers, in his recent Epistles to the Philippians and to Titus, and in the first Epistle to Timothy.

These Asiatic Jews, his unrelenting and inveterate foes and persecutors, would gladly seize any opportunity for wreaking their vengeance upon him. Such an opportunity would have presented itself to them on the occasion of a visit of the Apostle to Asia; a short time before the date of this Epistle.

Then the persecution of the Christians had been set on foot by the Emperor Nero; and then, it is probable, the Jews resorted to their ancient stratagem of enlisting the passions and the power of the Heathen Magistrates (see on Acts xvii. 5, 6) against the Apostle; and then, perhaps, it was, that St. Paul was arrested a second time, and sent a second time a prisoner to Rome.

In confirmation of this statement, it will be remembered that at the Martyrdom of S. Polycarp in another great Asiatic

n Acts 28. 20.
Eph. 6. 20.
ch. 4. 19.

καὶ Ἑρμογένους. ¹⁶ Δὴ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν αἰνυσίν μου οὐκ ἐπὶσχύνθη, ¹⁷ ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέ με καὶ εὑρε' ¹⁸ δὴ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε βέλτιον σὺ γνώσκεις.

a 1 Tim. 3. 2, 9.
& 4. 6.
Tit. 1. 5—9.

II. ¹ Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ² καὶ ἂ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. ³ Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. ⁴ Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ⁵ Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. ⁶ Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. ⁷ Νόει ὁ λέγων· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πάσι.

b ch. 1. 8.
& 4. 5.
c 1 Cor. 9. 25.

d 1 Cor. 9. 7—11, 23.
Heb. 10. 36.
e 2 Sam. 7. 12.
Ps. 132. 11.
Isa. 11. 1.
Matt. 1. 1, &c.
Acts 2. 30.
& 13. 23.
Rom. 1. 3.

⁸ Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ,

city, Smyrna, the Jews were the leaders of the Heathen against that Apostolic Father and Bishop of the Church (*Martyr. Polycarp.* 12). In his execution, it is expressly recorded that the Jews were specially eager and forward, as their custom is, *ὡς ἔθος αὐτοῖς* (c. 13; see also c. 17 and c. 18).

Besides, it is evident from the Epistles of *St. Peter*, written about this time, that a fiery trial of Persecution was now raging against the Christians in Asia. See 1 Pet. i. 7; iii. 14; iv. 12. 16; v. 10.

Perhaps it was under such circumstances as these that the Apostle took leave of Timothy at that affecting farewell mentioned in v. 4. See above, the Introduction to these Epistles, p. 273; and below on iv. 13—19.

16. ἀνέψυξε] "refrigeravit, recreavit;" refreshed me, as a weary, thirsty, and hungry traveller, in a hot day. *Wetstein.*

17. γενόμενος ἐν Ῥώμῃ] they (Phygelus and Hermogenes) turned away from me when I was with them in Asia; but Onesiphorus, who had not been ashamed of my chain in Asia, when he afterwards came to Rome, sought me out in my prison there, and found me. May God reward him and his! Cp. *Theodoret* here.

— σπουδαιότερον] more diligently; his zeal was quickened by the difficulty of finding me.

A proof that the imprisonment in which this Epistle was written, was of a very different kind from the former confinement of the Apostle, described Acts xxviii. 30, 31. See *Bishop Pearson*, *Minor Works*, ii. 383, quoted above in the Introduction to these Epistles to Timothy, p. 417.

18. δὴ αὐτῷ—ἐν ἐκείνῃ τῇ ἡμέρᾳ] It has been inferred from chap. iv. 19, where the household of Onesiphorus is saluted, that Onesiphorus was now dead; and that the present wish for him is therefore a prayer for the dead. But, not to dwell on the circumstance that it cannot justly be called a prayer, it is probable that St. Paul knew that Onesiphorus was not now at Ephesus. Indeed he seems to have been now at Rome (v. 17). And even if he were now at Ephesus he might be included in the salutation to his family.

— ὅσα ἐν Ἐφέσῳ διηκόνησε] Probably at the earlier period of St. Paul's three years' residence in Asia. (Acts xix. 1—20; xx. 31.)

— βέλτιον] better than I can express. See on Acts xxv. 10. *Winer*, p. 217.

CH. II. 1. Σὺ οὖν] Thou therefore—stimulated by the testimony of my sufferings, and by the example of Onesiphorus; and by a consideration of the power of God (i. 8—10).

2. διὰ πολλῶν μαρτύρων] through the intervention of many witnesses, whose presence was requisite, in order to attest what I delivered to thee publicly, as the deposit of faith; and what thou wast charged by me to deliver to others in succession after thee.

This precept appears to imply that the Doctrine of Christ was even then embodied in some "well-known form of sound words" (2 Tim. i. 13), constituting a public Symbol of Faith or Creed. See i. 14.

We have clear intimations of the existence of such symbols of Faith, in the writers of the Second Century (*Iren.* i. 10. *Tertullian*, de Virg. vel. c. 1; *Præsc.* Hæret. c. 13; c. Prax. 2. *Origen*, περὶ ἀρχῶν, præfat.), and also statements of their substance, which coincides very nearly with that of what is com-

monly called 'the Apostles' Creed.' Cp. *Cyprian*, Epist. ad Magnum 69. *Greg. Thaumaturg.* p. 1; and *Hooker*, iii. 1. 5.

This public delivery of a definite παραθήκη at Ordination, was accompanied in the Ancient Church by holding the Gospel over the head of the person to be ordained Bishop (see *Concil. Carth.* iv. can. 2. *Bingham*, ii. 11. 8), and is represented by the delivery of the Bible in our own Church.

This Apostolic committal of a deposit of faith to chosen faithful men, with a view to its successive delivery to others in succession, is thus described by St. Paul's contemporary, *S. Clement* of Rome, v. 44: οἱ Ἀπόστολοι... κατέστησαν τοὺς προεργημένους (i. e. the above-named Presbyters and Deacons), καὶ μεταξὺ ἐπινομῆν δεδόκασιν, ὅπως ἐὰν κοιμηθῶσιν (i. e. the said Presbyters and Deacons), διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας, οὐ δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτουργίας.

3. Συγκακοπάθησον] So A, C*, D*, E*, F, G, *Lachm.*, *Tisch.*, *Huther*, *Ellicott*, *Alf.*—Elz. σὺ οὖν κακοπάθησον.

5. ἐὰν μὴ νομίμως ἀθλήσῃ] unless he have striven lawfully. They who transgressed the laws of the Ancient Games were fined: the six statues of Jupiter at Olympia, called Ζᾶνες, were made from the fines levied on Athletes who had not contended lawfully. *Pausanias*, lib. v. 21.

6. Τὸν κοπιῶντα γεωργόν] It is meet that the labouring husbandman should first be a sharer in the fruits. The Apostle here alludes to that system of husbandry, according to which the γεωργός (métayer), or Tenant, who tilled the ground, was allowed to participate with the Landlord in the fruits of the soil, such as wine, oil, corn—and paid a portion to the Landlord as Rent (*Matt.* xxi. 34). See on Luke xvi. 5, and Heb. vi. 7.

Almighty God is the Great Landlord of all, and will take care that the good husbandman who industriously tills the soil of His field, the Church, shall first be a partaker with Him in the fruits of the harvest raised by his labour; and according to his κόπος so will his καρπὸς be. Cp. v. 15.

7.] Elz. has ἀ for δ, and δα for δώσει, which is the reading authorized by the preponderance of the best testimonies, A, C*, D, E, F, G.

St. Paul commands Timothy to understand what he (the Apostle) says: for, he adds, the Lord of all will enable him so to do, and to regard himself as a soldier fighting under his banner, an athlete wrestling in His arena, a husbandman tilling His field.

8. ἐγγεγερμένον ἐκ νεκρῶν] risen from the dead. A warning against the heresies of those who denied the Resurrection of the body, and asserted that the Resurrection was only to be understood spiritually (ii. 18. *Iren.* ii. 31. *Tertullian*, de Res. 19. *Præsc.* Hæret. 33), or a mere succession of generations (*Theodoret*), and denied the Incarnation of Christ, and did not acknowledge His Royalty, and that He is the promised Messiah.

Simon Magus had already disseminated these doctrines, affirming that the human body of Christ was a mere phantom (φάντασμα). The Apostle, therefore, insists specially on the doctrines of the Incarnation of Christ, His Passion, His Resurrection from the dead, and His generation from the seed of David. *Theodoret*.

— ἐκ σπέρματος Δαυὶδ] from the seed of David. St. Paul appears to affirm expressly here that our Lord sprung by natural

κατὰ τὸ εὐαγγέλιόν μου, ⁹ ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. ¹⁰ Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς,

ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

¹¹ Πιστὸς ὁ λόγος, εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν, ¹² εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν, εἰ ἀρνούμεθα, κἀκείνος ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

¹⁴ Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. ¹⁵ Σπούδασον σεαυτὸν

δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ Τὰς δὲ βεβήλους κενοφωνίας περιττασο, ἐπὶ πλείον γὰρ

προκόψουσιν ἀσεβείας, ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει, ὃν ἔστιν Ἰσχυρὸς καὶ Φίλητος, ¹⁸ οἷτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες

τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

¹⁹ Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην,

f Eph. 3. 1, 15.
& 4. 1.
Col. 1. 24.
& 4. 3, 18.
Phil. 1. 7.
ch. 1. 18.
g Col. 1. 24.
h Rom. 6. 3, &c.
& 8. 17.
2 Cor. 4. 10.
1 Pet. 4. 13.
i Matt. 10. 33.
Mark 8. 38.
Luke 12. 9.
Rom. 8. 17.
2 Cor. 4. 10.
Phil. 3. 10.
1 Pet. 4. 13.
k Rom. 3. 3.
& 9. 6.
l Eph. 4. 17.
1 Thess. 4. 11.
2 Thess. 3. 6.
1 Tim. 6. 4.
2 Pet. 1. 13.
m 1 Tim. 1. 4.
& 4. 7. & 6. 20.
Tit. 1. 14. & 3. 9.
n 1 Tim. 1. 20.
o 1 Tim. 6. 21.
p John 10. 14.

derivation from the seed of David, and that therefore his mother Mary was of that lineage. Cp. Rom. i. 3. Heb. vii. 14. Acts ii. 30.

The Genealogies of our Lord in the Gospels of St. Matthew and St. Luke, are, doubtless, genealogies of Joseph. See above on Matt. i. 1. Luke iii. 23.

But there can be no difficulty in accepting a statement, in itself so probable, and resting on so high authority, that both Joseph and Mary were of the same lineage—the royal lineage of David. See on Matt. i. 1.

Some of the Talmudists assert, that Mary was the daughter of Eli (see Lightfoot on Luke iii. 23, Vol. ii. p. 400), and it has been supposed by some (Hofmann) that Jacob, the natural father of Joseph, died early, and that Eli, the father of Mary, and Jacob's kinsman, adopted Joseph; and that so Joseph's lineage is traced from Eli, who was the natural father of Mary; and that Joseph's genealogy in St. Luke is that of Mary also. See Delitzsch, Hebr. vii. 13, p. 290.

9. ὡς κακοῦργος] as a malefactor—and not as the world's benefactor by preaching Christ. The term κακοῦργος intimates also that his treatment now was more severe than in his former imprisonment (Acts xxvi. 30, 31), when he was not treated as such; but was allowed to enjoy many privileges and comforts (see Acts xxviii. 30, 31. Phil. i. 13; iv. 22), which were now denied to him.

13. γὰρ] Not in Elz., but in A, C, D, E, F, G, I.

15. ὀρθοτομοῦντα] ploughing the furrows of spiritual tillage in a straight line (Theodoret), "non prævaricantem." Cp. Hesiod, O. and D. 433. Theocrit. x. 2, οὐ δὲ τὸν ὄγμον ἄγειν ὀρθὸν δύναι, ὡς τὸ πρὶν ἄγεις: v. 6, ὅς νῦν ἀρχόμενος τὰς ἀβλακὰς οὐκ ἀποτρέφεις. Cp. Euseb. iv. 3, ὀρθοτομία ἀποστολική.

Or the metaphor may be derived from cutting a road straight. Thucyd. ii. 100, δδὸς εὐθείας ἔτεμε. See other examples in Wetstein.

Perhaps this latter may be the preferable sense, inasmuch as ὀρθοτομεῖν in a theological signification is often opposed to καυνο-τομεῖν, viz. to cut out a new path, by an heretical or schismatical deviation, instead of going forward in a right direction. See Hooker, V. lxxxi.

16. κενοφωνίας] hollow professions of piety with the lips, without any solid substance of good works wrought by the hand (see 1 Tim. vi. 20. James ii. 20, & ἄνθρωπος κενός): fitly, therefore, called profane.

— περιττασο] shun. See Titus iii. 9.

17. ὡς γάγγραινα] a cancer; which eats its way, and corrupts the sound part of the body. Theodoret. He could not have given a more frightful picture of the foulness of false doctrine than by comparing it to this deadly and loathsome disease.

— νομὴν ἔξει] passionem habebit,—will eat more and more, until it devour the flesh of those on whom it fixes its fangs. Νομή is the proper medical term, expressing the gradual, corrosive action of that disease. Wetstein.

— Φίλητος] As to the accent, see on Acts xx. 4.

18. ἡστόχησαν] 1 Tim. i. 6; vi. 20.

— ἀνάστασιν ἤδη γεγονέναι] See on 1 Cor. xv. 12; *and above, v. 8.

— τὴν τινῶν πίστιν] the faith of certain persons, whom he has in his eye, but spares their names.

19. Ὁ μέντοι στερεὸς θε.] Notwithstanding this, the firm foundation of God stands, having this gravure upon it.

The solid foundation of God's spiritual house, the Church (1 Tim. iii. 15), has these two mottos inscribed upon it: "The Lord knoweth them that are His" (Numb. xvi. 5. Nah. i. 7. John x. 14. 27). He seeth, loveth, and will preserve them from all peril. Here is a comfortable assurance of His favour to us. And "Let all who name the name of the Lord (Κυρίου, so the best MSS.; Elz. Χριστοῦ) depart from iniquity" (Numb. xvi. 26. Isa. lii. 11). Let all who profess to know the Lord, and to worship Him, and who bear His Name, into which they have been baptized, eschew all things contrary to their profession, and follow such things as are agreeable to the same. Here is a salutary memento of our duty to Him.

Examples of a σφραγίς, or gravure, on a foundation-stone, may be seen in Zech. iii. 9, and Rev. xxi. 14.

As to the first of these notes, the Apostle declares that the Lord, Who knoweth all things, knoweth those who are His; but we men do not know, either as to ourselves or others, whether we or they are His, and whether we or they shall persevere to the end. The fan is not in our hand to winnow the chaff from the wheat. The Lord only knoweth who are His by those secret characters of grace, and perseverance, which no eye of man is able to discern in another, nor perhaps in himself infallibly. We are, therefore, for the most part, to look at the Brotherhood, so far as it is discernible to us by the plain and legible characters of Baptism and outward profession. So that whosoever abideth in areā Domini, and liveth in the communion of the visible Church, being baptized into Christ, and professing the Name of Christ, let him prove, as it falleth out, chaff, or light corn, or wheat, when the Lord shall come with His fan to purge His floor, yet in the mean time, so long as he lieth in the heap and upon the floor, we must own him for a Christian, and take him as one of the Brotherhood, and as such an one love him. For so is the duty, Love the Brotherhood. (1 Pet. ii. 17.) Bp. Sanderson (iii. p. 71).

As to the second note of our profession, here mentioned, "Let him that nameth the Name of the Lord depart from iniquity," it is to be observed, that in this mixed state of the visible Church, the Evil are mingled with the Good, and so they will continue to be till the great Day of Harvest. (Matt. xiii. 30—39.) And therefore what an Ancient Father says is true, "Ab iniquis recedere non potes quia mixta est palea tritico usque dum ventiletur. Necesse est ut, si proficias, inter iniquos vivas. Ab iniquis recedere non potes; ab iniquitate recede." Augustine (in Ps. xcii.).

Remark also, that no man may flatter himself with a secret persuasion that God has predetermined him to salvation, and that therefore whatever his course of life might be he cannot fall away. For the Apostle here says, "Let him that nameth the name of the Lord depart from iniquity."

To put any man in hope that what is not ordinarily revealed in the Gospel may yet be laid up for him in the cabinet of God's secret counsels, with this seal upon it, The Lord knoweth those that are His, as if they might be His still in God's acceptance which walk most contrarily to Him, this may prove a most dangerous snare of souls. And it is strange it should seek shelter in that text (2 Tim. ii. 19), which was most expressly assigned to the contrary, as is evident by the notation of the θεμέλιον in the beginning of the verse, which must assure us that there is no Salvation to be expected but according to the contents of that

Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ· καὶ, ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.

q Rom. 9. 21.

r ch. 3. 17.

²⁰ Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. ²¹ Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

s 1 Cor. 1. 2.
1 Tim. 6. 11.
t 1 Tim. 1. 4.
u 4. 7. & 6. 4, 5.
Tit. 3. 9.
u 1 Tim. 3. 2, 3.
Tit. 1. 9.

x Acts 8. 22.
Gal. 6. 1.
1 Tim. 2. 4.

²² Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. ²³ Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· ²⁴ δούλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἡπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δόξῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου παγίδος ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

a 2 Pet. 3. 3.
1 John 2. 18.
Jude 17.

III. ¹ Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί· ² ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀήμεροι, ἀφιλάγαθοι, ⁴ προδόται, προπετεῖς, τετυφωμένοι,

great indenture, once for all sealed in the blood of Christ; of which, as that indeed is one part, which is inscribed on one side of the seal, *The Lord knoweth those that are His*, i. e. He will never fail to own those that continue faithful to Him; so the other, on the other side, is most emphatical, *Let every man that nameth the Name of Christ depart from iniquity*, which, if he do not, he hath forfeited all the privileges of his Christianity. Dr. Hammond (in Sanderson's Works, v. p. 334).

By these words also, "Let him depart from iniquity," the Apostle delivers a prophetic protest against the Heresy which affirms that man has no free will of his own, and that human nature is only like inert and lifeless clay (see v. 21). He also condemns the false notion that man can fathom the inscrutable counsel of God, and can determine whether he himself will finally be saved or no; a notion which opens a wide door for Antinomian licentiousness, by encouraging presumption on one side, and producing desperation on the other.

The present paragraphs (vv. 19—21) are therefore of great importance for settling the controversies concerning Election, Reprobation, Free Will, Divine Grace, and Final Perseverance. See above on Rom. ix. 21—23.

²⁰ Ἐν μεγάλῃ δὲ οἰκίᾳ] In the Visible Church of God upon earth. See 1 Tim. iii. 15. "In congregational Christiana." Aug. (Serm. 15.)

— ὀστράκινα] earthen. See 2 Cor. iv. 7.

²¹ Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν] Whosoever shall have cleansed himself. On ἔάν τις, and εἰ τις = quicumque, whosoever, see John iii. 3. 5; vi. 50, 51. 1 Cor. iii. 14, 15, 17, 18; viii. 3.

— ἀπὸ τούτων] from these; i. e. from the number and condition of the vessels to dishonour.

A very instructive expression, declaring that a man may at one time of his life be numbered among vessels to dishonour, and yet may become a vessel to honour by cleansing himself out from of their number and condition.

St. Paul does not mean that a man, considered as a vessel, is to cleanse himself from the society of other vessels. A Christian man may not go out of the great house which is the Visible Church of God; for, if he does this, he is guilty of schism (see on v. 19). But the evil will be mingled with the good as long as this world lasts. He cannot separate himself wholly from sinners, but he must cleanse himself from them as sinners; that is, he must not communicate with them in their sins. His duty is to labour and pray for grace to deliver himself by repentance and holiness of life from the number, and predicament, and future destiny of such vessels as are unclean, and remain unclean to the end. (Rev. xxii. 11.)

²³ παραιτοῦ] 1 Tim. iv. 7.

²⁵ ἀντιδιατιθεμένους] setting up themselves contentiously (διδί in opposition (ἀντί).

— μήποτε] if perchance at any time; 'si forte aliquando.' On the use of μήποτε in a dubitative and expectative sense, see Luke iii. 15, προσδοκῶντος τοῦ λαοῦ . . . καὶ διαλογιζομένων ἐν ταῖς καρδίαις μήποτε αὐτὸς εἴη ὁ Χριστός. Hence, by a natural consequence, μήποτε suggests an hypothesis, as here. This use of μήποτε may best be illustrated from the LXX, who often em-

ploy the conjunction μήποτε in this sense. See Gen. xxiv. 5. 39; xxvii. 12, μήποτε ψηλαφήσῃ με ὁ πατήρ καὶ ἔσομαι αὐτῷ ὡς καταφρονῶν.

For examples of μήποτε in the New Testament, see Matt. iv. 6; v. 25; xxv. 9. Mark iv. 12. Heb. iii. 12; iv. 1.

²⁶ ἀνανήψωσιν] return to sobriety, 'veluti ex crapulâ.' Cp. Pseud.-Ignat. ad Phil. 4, Παρακαλῶ ὑμᾶς ἐν Κυρίῳ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἐνότητα τῆς ἐκκλησίας, προσδέχεσθε αὐτοὺς μετὰ πόσης πραότητος, ἵνα διὰ τῆς χρηστότητος, καὶ τῆς ἀνεξικακίας ἀνανήψαντες ἐκ τῆς τοῦ διαβόλου παγίδος ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι σωτηρίας αἰωνίου τύχωσιν.

CH. III. 1. ἐν ἐσχάταις ἡμέραις] in the last days. The times of the Gospel dispensation extending to the end of the world. See v. 5, where he speaks of Timothy himself as living in these days. Cp. Acts ii. 17. 1 John ii. 18.

2. φίλαντοι] lovers of themselves, not of God.

The Apostle places this word at the beginning of this long catalogue, because where the Love of God is not, and self-love is, there the evils here enumerated naturally arise. Having mentioned the root, he proceeds to speak of the branches. Theophyl. See Augustine, in Joann. Tract. 123, where, expounding this passage, he says, "Hæc enim vitia ex illâ radice quodammodo pullulant cum sunt homines se ipsos amantes. Quod vitium maxime cavendum est eis qui pascunt oves Christi, ne sua querant non quæ Jesu Christi." This φιλαυτία is 'caput mali,' as Aug. calls it (Serm. 330), and is, as he observes (in Joan. 123, cp. Serm. 96), the first link of a regular chain of succession of vices continued onward from its commencement in Love of self, as distinguished from the Love of God. This picture, therefore, of the workings of φιλαυτία, or Self-Love, may be set in opposition to that of Ἀγάπη, True Love, in 1 Cor. xiii. 4—8. It is well said by Augustine (de Civ. Dei init.), in his description of the two opposite Cities into which the world is divided, the City of God and the City of the Devil, that the City of God begins with, and is built upon, the love of God; but the City of the Devil begins with, and is built on, the love of self, and rises upwards through disdain of our neighbour into hatred of God.

This progress is thus traced by St. Paul. 1. The foundation of the Civitas Diaboli in φιλαυτία. 2. There is an ascent from φιλάργυροι to βλάσφημοι, i. e. from love of money to blasphemy of God. 3. Another, from γονεύσιν ἀπειθεῖς to ἀνόσιοι, i. e. from disobedience to Parents to irreverence and profaneness. 4. From ἄστοργοι through a long series of sins, till all is summed up in φιλήδονοι μᾶλλον ἢ φιλόθεοι, lovers of pleasures more than lovers of God; and this last word confirms the meaning assigned to θεοστυγεῖς above, Rom. i. 30.

It is a solemn consideration, that the Apostle here describes men in large numbers apostatizing from Christianity, and relapsing into the sins of the Heathen World. See above on Rom. i. 26, 27.

4. προπετεῖς] rushing headlong, precipitate. Προπίπτων πρὸ τοῦ λογισμοῦ (Hesych.). Cp. Acts xix. 36.

— τετυφωμένοι] See 1 Tim. iii. 6; vi. 4. This word is sometimes said to signify 'blinded by the fumes and mists of pride.'

φιλήδονοι μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρημένον· καὶ τούτους ἀποτρέπου. ⁶ Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, ⁷ πάντοτε μαυνοῦντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ⁸ Ὁν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσέϊ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ⁹ Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον ἢ γὰρ ἄνοια αὐτῶν ἐκδηλος ἐστὶ πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. ¹⁰ Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμούς

b Matt. 7. 15. & 18. 17. Rom. 16. 17. 2 Thess. 3. 6. ch. 2. 16. & 3. 10. 2 John 10. c Matt. 23. 14. Tit. 1. 11. d Exod. 7. 11. 1 Tim. 6. 5. Tit. 1. 16.

e 1 Tim. 4. 6. f Pa. 34. 19. Acta 13. 50. & 14. 2, 19, 22. 2 Cor. 1. 10.

But this does not seem to be the accurate interpretation of the word as used here.

The signification rather is, *swelling and puffed up*, like smoke issuing from a fire, and dilating himself with a vain-glorious and empty cloud of spiritual pride, which makes a great show, but is nothing but misty and murky vapour.

Hence the ancient Lexicographers interpret the word by *επαρθεῖς*, and *τύφος* is *επαρσις*, *κενοδοξία*, *υπερηφάνεια*.

The idea is excellently expressed by *Augustine*. "*Fumus, à loco ignis erumpens, in alto extollitur et in globum magnum intumescit; sed quantum fuerit globus ille grandior, tantum fit vanior; ab illa enim magnitudine non fundata et inflata it in auras, atque dilabitur, ut videas ei ipsam obfuisse magnitudinem. Quantum enim plus erectus est, quantum extensus, quantum diffusus undique in majorem ambitum tantum fit exilior et deficiens. Sic et isti inflatione tumoris sui euntes in ventos, extollentes se quasi justos et magnos ultra non proficiunt.*" *Augustine* (in Pa. xxxvi.).

— *φιλήδονοι κ.τ.λ.*] *Φιλήδονον* καὶ *φιλόθεον* τὸν αὐτὸν ἀδύνατον εἶναι. *Demophil.* (Pythag. p. 624). So *Philo* (de Agricultura, i. p. 313), speaking of the debasement of the soul by bodily self-indulgence, *Μήποτε τὸν λαὸν ἅπαντα εἰς Ἀγυπτὸν τὴν τοῦ σώματος χάραν ἀποστρέψῃ καὶ φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεον καὶ φιλόθεον ἐργάσθῃ.* (*Wetstein*.)

5. *μόρφωσιν*] Not a *form*, *μορφήν*, but an *efformation*, *σχηματισμὸν* (*Lex*. MS.), and *dressing-up* of godliness. See *Philo* (de Plant. 340), καὶ νῦν εἰσι τινες τῶν ἐπιμορφάζοντων εὐσεβείαν. (*Wetstein*.)

This hypocritical pretence, and artificial fiction of godliness, is that form of Judaistic Gnosticism which is specially condemned in these Pastoral Epistles. See Introductions above to the Epistle to the Romans, p. 203, and to the Epistles to Timothy and Titus.

6. *αἰχμαλωτίζοντες γ.*] So the major part of the best authorities. *Elz.* has *αἰχμαλωτεύοντες τὰ γ.*

— *γυναικάρια*] 'mulierculas.' The Evil Spirit, who tempted Adam by Eve (2 Cor. xi. 3. 1 Tim. ii. 13, 14), and endeavoured to beguile Job by means of his wife (Job ii. 9, 10), and the Israelites by the Midianitish women (Numb. xxv.), led women captive by his emissaries, the teachers of Heresy, and then associated those women with the Heresiarchs themselves in their evil work. This characteristic of Heresy, here pointed out by St. Paul, has uniformly marked its history in every age of the Church. "Simon Magus heresin condidit adjutus auxilio Helenæ meretricis. Nicolaus Antiochenus omnium immunditiarum conditor choros duxit fræmineos. Marcion quoque Romam præmisit mulierem ad majorem læciviam. Apelles Philumenam comitem habuit. Montanus Priscam et Maximillam primùm auro corruptit, deinde hæresi polluit. Arius ut orbem deciperet, sororem Principis antè decepit. Donatus Lucillæ opibus adjutus est." *Jerome* (Epist. ad Ctesiphontem). *A Lapide*.

It is observed by *Hooker* (Pref. iii. 13), that those persons who took the lead in the sixteenth century in subverting the doctrine and discipline of the Church of England, and in setting up that of Geneva, showed "eminent industry in making proselytes of that sex which they deemed apter to serve as instruments and helps in the cause."

7. *ἐπίγνωσιν*] *perfect knowledge of the truth*, as distinguished from the empty knowledge, the knowledge (*γνώσις*), falsely so called (1 Tim. vi. 20), which made profession of *knowing* God, but in *works* denied Him (Tit. i. 16), and which made an outward show of godliness, but denied its power (v. 6). See on 1 Tim. i. 4.

8. *Ἰαννῆς καὶ Ἰαμβρῆς*] *Jannes and Jambres*. One or both are mentioned even by heathen writers (*Pliny*, H. N. xxxii., *Apuleius*, Apol. 2, and *Numenius ap. Euseb.* Præp. Evan. ix. 8), as

skilled in magic; and by Jewish writers as Magicians of Pharaoh (Exod. i. 15; vii. 11), and also as sons of Balaam. See *Buxtorf*, *Lex Talmud.* col. 945, and *Targum Jonathan* in Exod. i. 16. *Wetstein* here. *Winer*, R. W. B. p. 535.

9. *Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον*] Notwithstanding they shall not be able to advance further, but shall be arrested and confounded by the power of Christ, as Jannes and Jambres were by Moses, after that they had been permitted to work some wonderful works, in order to show their antagonism, and also to prove eventually the greater power of God in defeating their machinations.

There is a remarkable harmony between this prophecy of St. Paul and that of St. John in the Apocalypse (Rev. xvi. 13), compared with the working of the Egyptian Magicians, as described by Moses (Exod. vii. 11. 22). See below on Rev. xvi. 13, and *Augustine* (Epist. 55), who says, "*Animositas hæreticorum semper inquieta est, quos Magorum Pharaonis habere conatum declarat Apostolus, Sicut enim Jannes, etc. Quia enim per ipsam corruptionem mentis inquietissimè fuerunt, in signo tertio defecerunt (ὁὐ προέκοψαν ἐπὶ πλεῖον) fatentes sibi adversum esse Spiritum sanctum qui erat in Moyse. Nam deficientes dixerunt, Digitus Dei est hic!*" (Exod. viii. 19.)

— *ἄνοια*] *wicked folly*; 'dementia' (*Aug.*).

10. *παρηκολούθηκάς*] *thou hast followed by the side*, and art following, as a faithful companion, by personal knowledge, and also by sharing in my bonds and afflictions. Cp. Heb. xiii. 23. Phil. ii. 21, 22. See on Luke i. 3. The perfect tense seems preferable to the aorist adopted by some Editors from D, E, I, K.

This testimony to Timothy's steadfastness and faithfulness to the Apostle is made more forcible by its contrast with what is said of others who deserted the Apostle in his troubles (i. 15; iv. 10. 16).

This statement could very fitly be applied to *Timothy*, and (as far as appears) to *no one else*; for he, and he alone, had been almost in constant attendance on, or in communication with, St. Paul since the Apostle's second Missionary Journey in A.D. 51, to the date of the present Epistle.

— *τῇ ἀγωγῇ*] *my course or tenour of life*; my mode of leading my life, *τρόπος*, *ἀναστροφῇ* (*Hezych.*), *τῇ τοῦ βίου πολιτείᾳ* (2 Macc. iv. 16).

— *τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ*] Compare iv. 7, 8, where St. Paul speaks in similar terms of *himself*, as guided, strengthened, and supported by divine *Grace*.

This mode of viewing himself is in perfect harmony with his present position; and these expressions concerning his own life afford striking though silent evidence of the genuineness of this farewell Epistle.

He has now arrived at the end of his career, and is about to quit the world: he scarcely seems to belong to it; he looks back upon his past life, as it were, from *without* and from *above*. He therefore now uses words which might otherwise have been chargeable with *ἀφροσύνη* (2 Cor. xi. 1—17), and which he would hardly have employed before, or, at least, not without some qualification, as in 1 Cor. xv. 10.

11. *ἐν Ἀντιοχείᾳ*] in *Antioch*, of *Pisidia* (Acts xiii. 14. 44. 50), the first place in which St. Paul preached after his ordination to the *Apostleship*, from which he dates his sufferings here.

Another proof of truth. A forger would not have begun at this early stage in St. Paul's history, but would have commenced the recital of persecutions at a *later* period, viz. at St. Paul's sojourn at Philippi and Thessalonica, when, as is recorded in the Acts of the Apostles, Timothy, of whom nothing had been said before, had been actually associated with the Apostle as a fellow-labourer in preaching of the Gospel. (Acts xvi. 1, 2.) Cp. *Dr. Paley*, H. P. p. 152, ed. *Birke*.

g Matt. 16. 24.
Luke 24. 28.
John 17. 14.
Acts 14. 22.
1 Thessa. 3. 3.

h ch. 2. 2.

1 Rom. 15. 4.
2 Pet. 1. 19, 20.

ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. ¹² * Καὶ πάντες δὲ οἱ θέλοντες
εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ Πονηροὶ δὲ ἄνθρωποι καὶ
γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.
¹⁴ ^h Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, ¹⁵ καὶ
ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν
διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ ⁱ Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος

Besides, it may be remarked, a forger would not have used the word *Antioch*, thus placed by itself, to designate Antioch in *Pisidia*. In common language the name Antioch would only mean the great capital city generally known by that name, Antioch of *Syria*. But it was very natural for St. Paul, in writing to *Timothy*, to use the word Antioch in speaking of Antioch in *Pisidia*, as will be obvious to any one who will refer to Acts xiii. 14; xiv. 8. 21; xvi. 1, 2.

It is requisite to recal the reader's attention to such evidences as these; because unhappily the genuineness of these Epistles to Timothy and Titus has in the present age been controverted by some (e.g. *Schleiermacher*, *De Wette*, and *Baur*). Their allegations, however, which have been ably refuted by *Dean Alford* (*Prolegomena*, chap. vii.), have tended on the whole only to bring out more clearly the evident marks of their truth and Apostolic origin.

— ἐν Ἰκονίῳ, ἐν Λύστροις] in *Iconium*, in *Lystra*. Observe the order of these words here as compared with Acts xvi. 2. Here *Iconium* is placed before *Lystra*, because St. Paul came to *Iconium* before he came to *Lystra* (Acts xiv. 1—6). But there *Lystra* is placed before *Iconium*, because Timothy lived at *Lystra*. (See on Acts xvi. 1.) But Timothy was well known at *Iconium*. Hence it is probable that he had been cognizant of St. Paul's sufferings there before he was taken into his company at *Lystra*.

13. γόητες] μάγοι, περίεργοι (*Hesych.*), *seducers*, probably not only by sophistry, but also by *sorcery*, like Jannes and Jambres, and Simon Magus (Acts viii. 9). Such persons abounded at Ephesus, where Timothy now was. See on Acts xix. 12—19.

14. ἐπιστάθης] wert assured of. ἐπιπροφωρήθης. (*Hesych.*) πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθεν. *Clement* R. 42.

15. ὅτι] that, not because. The Apostle means to say, that when Timothy bears in mind that he has the privilege of knowing the Holy Scriptures, even from his infancy, he will feel a deep sense of gratitude to Almighty God, and of his own consequent responsibilities, and be stimulated thereby to remain steadfast in the profession, and teaching of the Truth.

— ἀπὸ βρέφους—οἶδας] thou knowest from a child. βρέφος bespeaks an earlier age than *païs*. See Luke i. 41; ii. 12. 16; xviii. 15. Acts vii. 19. 1 Pet. ii. 2. βρέφος = νήπιον. *Hesych.*

The Jewish children, as soon as they were able to speak, were taught to commit to memory certain portions of the Law. See *Rabbi Salomo*, ad Deut. xi. 19, "As soon as a child is able to speak, his father ought to teach him the Law; otherwise he will seem to be burying him alive;" and other passages from the *Rabbis* (in *Welslein*, p. 364; and cp. Deut. iv. 9; vi. 7. Ps. lxxviii. 4, 5, 6), who mention the age of five years as the time at which the Jewish children were to begin to read the Law.

— τὰ ἱερὰ γράμματα] the Holy Scriptures, of the Old Testament.

The word γράμματα, writings, is limited here by the words prefixed (τὰ ἱερὰ), and specifies the writings which alone were regarded as the Holy Writings by Timothy and the Jews; viz. the Law, the Prophets, and the Chethubim or Hagiographa; and these collectively were called by them *שְׁנֵי תְּרָא*, rendered here by St. Paul τὰ ἱερὰ γράμματα (*Hottinger*, Thesaur. p. 98), and commonly known as τὰ ἱερὰ γράμματα by the Hellenistic Jews. 1 Macc. xii. 9. 2 Macc. viii. 17. *Joseph. Ant.* proem. 8. *Philo*, v. *Mosis* ii. p. 179. 21.

— τὰ δυνάμενά σε σοφίσει] which are the things that are able to make thee wise unto salvation; i. e. without the addition of the oral traditions of the Talmudists, or of other false teachers, against which the Apostle had delivered a warning, 1 Tim. iv. 1. See Titus i. 9.

Observe the article before *δυνάμενα*. A strong prophetic protest against the Romish dogma, that her unwritten Traditions are necessary to be added to Holy Scripture, in order to make us wise unto salvation. *Concil. Trident.* Sess. iv.

— διὰ πίστεως] through faith that is in Christ Jesus. Lest any one should pervert this text into a statement that the Scriptures which Timothy knew as a child (viz. those of the Old Testament) were the things that were sufficient to make him wise unto salvation, now that he had become a man, and now that the

Gospel of Christ had been preached to the world and committed to writing, St. Paul adds two assertions,—

(1) that the Old Testament could make him wise unto salvation through faith in Christ, and not otherwise;

(2) that every Scripture, being inspired of God, is profitable, &c.

As to the first of these positions, see the note on v. 16.

As to the second, we may say with *Hooker*, that "when the Apostle affirmeth unto Timothy, that the Old was able to make him wise to salvation, it was not his meaning that the Old alone can do this unto us which live since the publication of the New. For he speaketh with pre-supposal of the doctrine of Christ, known also unto Timothy; and therefore, first, it is said (2 Tim. iii. 14), 'Continue thou in those things which thou hast learned and art persuaded, knowing of whom thou hast been taught them.' Again, those Scriptures he granteth were able to make him wise to salvation; but he addeth (2 Tim. iii. 15), 'through the faith which is in Christ.' Wherefore, without the doctrine of the New Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did fore-show he should work, it is not the former alone which can on our behalf perform so much as the Apostle doth avouch, who presupposeth this, when he magnifieth that so highly. And as his words concerning the Books of Ancient Scripture do not take place but with pre-supposal of the Gospel of Christ embraced; so our own words also, when we extol the complete sufficiency of the whole entire body of Scripture, must in like sort be understood with this caution, that the benefit of Nature's light be not thought excluded as unnecessary, because the necessity of a divine light is magnified."

At the same time it is to be borne in mind, that in articles of supernatural truth, which transcend the powers of human Reason, and are the proper objects of Faith, and are necessary to be believed, the Holy Scriptures alone are the things which can make us wise unto salvation. "Proprius Scripturæ finis est *σοφίσει εἰς σωτηρίαν*, sapientes nos reddere ad salutem æternam per fidem quæ est in Christo Jesu. Est ergo Scriptura, quoad supernaturaliter credenda, sola et adæquata Fidei Regula." *Bp. Sanderson*, *Prælect.* iv. 15, and so *Hooker*, 11. v. 4, "To urge any thing upon the Church as part of that celestially revealed Truth which God hath taught, and not to show it in Scripture, this did the Ancient Fathers evermore think unlawful, impious, execrable."

This truth has thus been expressed by *S. Athanasius*, referring to St. Paul's words (cont. Gentes, tom. i. p. 1, ed. Bened.), *αὐταρκεῖς μὲν γὰρ εἰσιν αἱ ἁγίαὶ καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν*; and (ex festali Epistolâ xxxix., tom. ii. p. 962) ταῦτα [βιβλία] πῆγμα τοῦ σωτηρίου, ὥστε τὸν διψῶντα ἐμφορεῖσθαι τῶν ἐν τοῖς λογίοις ἐν τοῖς λόγοις μόνον τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεσθαι μηδὲς τοῖς ἐπιβαλλέται, μηδὲ τούτων ἀραιεῖσθαι.

Cp. *S. Aug.* de Doct. Chr. ii. p. 9, "In iis, quæ apertè in Scripturâ posita sunt inveniuntur illa omnia quæ continent fidem moresque vivendi;" and *S. Aug.* c. Liter. Petil. iii. p. 6, "Si angelus de coelo vobis annuntiaverit præterquam (κατ' ὅ Gal. i. 8) quod in Scripturis Legalibus et Evangelicis accepistis, Anathema sit;" and *Origen*, Hom. v. in Lev. t. ii. p. 212, "In hoc biduo puto duo Testamenta posse intelligi, in quibus licet omne verbum quod ad Deum pertinet requiri et discuti, atque ex ipsis omnem rerum scientiam capi. Si quid autem super fuerit, quod non Divina Scriptura decernat, nullam aliam tertiam Scripturam debere ad auctoritatem scientiæ suscipi;" and *S. Hieron.* in Aggeum, cap. i., "Quæ absque auctoritate et testimoniis Scripturarum quasi Traditione Apostolica sponte reperiunt atque confingunt, percutit gladius Dei." See also the testimonies from the Ante-Nicene Fathers, concerning the authority of Holy Scripture as the Rule of Faith, collected by *Dr. Routh*, Rel. Sac. v. 336.

16. Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος] Every Scripture, being inspired of God, is also profitable.

As to the interpretation of the several parts of this important assertion,—

(1) πᾶσα γραφὴ means 'every Scripture,' i. e. every portion of Scripture.

Πᾶς thus placed means 'every.' See Luke iii. 5, πᾶσα

πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ¹⁷ ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

φάραγξ. Acts xv. 21, πᾶν σάββατον. Rom. iii. 19, πᾶν στόμα: xiv. 11, πᾶσα γλῶσσα. Phil. ii. 10, πᾶν γόνυ. Cp. *Winer*, § 18, p. 101.

(2) Γραφή always in the New Testament signifies *Holy Scripture*, i. e. that which has been received by the Church of God, and read as a writing dictated by *Almighty God*, and distinguished as such from all *other* writings in the world.

This word Γραφή occurs about fifty times in the New Testament; but it is never applied in any one of these fifty passages to any other Writings than those of the Old and New Testament.

Thus it serves the double purpose of declaring,—

(1) that the Writings of the Old and New Testament stand by themselves, as distinguished from all other Writings of the World; and

(2) that the Books of the New Testament are of equal authority with, and from the same origin as those of the Old Testament, which had been received not only by the Jews, but by *CHRIST* Himself, as the unerring Word of God.

(3) This meaning of the word γραφή leads at once to the true interpretation of this passage, which has been sometimes made matter of question;

Since the word γραφή itself always signifies in the New Testament a *divinely inspired writing*, it would be an unmeaning tautology to assert that every Γραφή is divinely inspired.

The true rendering of the passage is this: Every portion of Scripture being inspired (i. e. *because* it is inspired), is also profitable.

(4) This interpretation has already been given by *Origen* (Hom. xx. in Joshuam. Philocal. c. 12), and so *Vulg.* and the Latin Fathers, "Omnis Scriptura divinitus inspirata utilis est," &c., and the *Syriac*, and many of the best modern Expositors.

— *θεόπνευστος*] The Scripture itself is here described as animated by and filled with the breath of God. For the examples of the epithet *θεόπνευστος*, given to living persons, see *Wetstein*.

The examples cited by some Expositors, where the epithet *θεόπνευστος* is coupled with mere qualities or lifeless things, e. g. with *σοφία* or *ὕμνηρον*, are not relevant here.

In those examples, the *wisdom* or the *dream*, to which the epithet is annexed, are said to be breathed by God *into* the person who receives them, but this cannot be predicated of the *Scriptures*. They are not breathed *into us* by God. But they themselves are *filled with the breath* of God. In fact, St. Paul predicates of *Scripture* what St. Peter predicates of the *Writers* of Scripture, whom he calls *holy men* moved by the Spirit of God. (2 Pet. i. 21.)

This is in perfect harmony with the true view which God has given us of the Holy Scriptures. St. Stephen calls them *λόγια* (*ῥῶτα*, living oracles (Acts vii. 38). And the *Living Creatures* (*ζῶα*) in Ezekiel (i. 15–21; x. 9–22) and St. John (Rev. iv. 6), full of eyes, winged, and filled with the Spirit, and ever moving, as the Spirit carries them, are heavenly representations of the divine Life and Power of the Everlasting Gospel.

This assertion of St. Paul that πᾶσα γραφή, i. e. *every portion of Scripture* being inspired of God, is also profitable, &c., is of inestimable value and importance.

(1) Consider the time and place in which this declaration is made, viz. about A.D. 67, at the close of this Epistle, the *last* Epistle written by St. Paul, and written a short time before his martyrdom, and in immediate prospect of it (iv. 6).

(2) At that time all his own Epistles had been written.

(3) Also, it is most probable, that the Gospels of St. Matthew, St. Mark, and St. Luke had then been written and published to the world. See above, Introduction to those Gospels, and on 2 Cor. viii. 18, and 1 Tim. v. 18.

(4) Also the Epistle of St. James, who died A.D. 62, and, probably, the first Epistle of St. Peter.

(5) All these are here included in the term Γραφή.

St. Paul's brother Apostle, St. Peter, in a passage written also at the close of his life, and at the end of his last Epistle (2 Pet. iii. 16), a passage which forms a happy counterpart to the present text, designates *all St. Paul's Epistles* as Γραφάς, *Scripture*; and combines them with other Books known by that name, as belonging to the same class and of the same authority with them.

(6) This passage, therefore, of St. Paul, proclaims to the world the divine inspiration of every one of these writings—and

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of St. Paul's own Epistles among the number—which were then known and received as Γραφαί by the Church.

As to the few other Books of the New Testament which were written *after* this period (such as the Revelation and Gospel of St. John), they would never have been admitted into the number of Γραφαί by the Church, if she had not been convinced that they were of equal authority with those which had been received by her as γραφαί from the hands of Christ, and of St. Peter and St. Paul.

(7) Therefore this text of St. Paul will ever remain as a standing testimony from the divine Apostle, now about to shed his blood for Christ, to the Divine Inspiration of all the Books of the New Testament, as well as of the Old, and will serve as a holy safeguard against all the assaults made upon them by those who deny their divine origin or impugn their unerring veracity.

— *καὶ ἀφελίμος*] is also *profitable*. There is no harshness or awkwardness in the conjunction *καὶ* here, as has sometimes been alleged. On the contrary, it serves to introduce a necessary caution and a salutary truth;

It propounds a caution against the writings of false teachers and fanatical enthusiasts, who *claimed* for themselves and their preaching *divine inspiration*. Such, for instance, was Simon Magus (Acts viii. 10) and other Gnostic γόητες (v. 13), who, on account of their sorceries, as well as their resistance to the truth, are compared to the Egyptian Magicians, Jannes and Jambres, and against whom the Apostle is specially contending in the Pastoral Epistles.

His often repeated denunciation of them and their doctrine in these Epistles is grounded on the fact, that *their teaching* is *not ἀφελίμος*, or *profitable*, but is *κενή, ἀνωφελὴς, μάταιος, εἰς οὐδὲν χρήσιμος*, empty, vain, and unprofitable (see 1 Tim. vi. 20. 2 Tim. ii. 14. 16. Tit. iii. 9), and that it only makes a *show of godliness, but denies the power*. (2 Tim. iii. 5. Tit. i. 16.)

On the other hand, St. Paul lays special stress in these Epistles on the necessity of *profitable teaching, wholesome doctrine, sound words* (1 Tim. i. 10; vi. 3. 2 Tim. i. 13; iv. 3. Tit. i. 9. 13; ii. 1. 8), and of that *γνῶσις*, or *knowledge*, which is not *ψευδάνυμος*, falsely so called (1 Tim. vi. 20), but is in fact the *Ἐπίγνωσις*, or *perfect knowledge* of the Truth, an expression four times repeated in these Epistles (1 Tim. ii. 4. 2 Tim. ii. 25; iii. 7. Tit. i. 1), and of that *Faith* which is fruitful in *good works*. (1 Tim. vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 8. 14.)

Thus, then, his assertion here is twofold; it refutes a dangerous error, and affirms necessary truth. It declares that "every portion of Scripture, being inspired of God (and because it is inspired of God) is *also profitable*," &c., in order that the man of God may be thoroughly furnished unto all *good works*; whereas, on the other hand, whatever the *pretensions* of the false teachers might be to divine enthusiasm, the very fact that *their doctrines* were *not profitable*, but the contrary, and did *not* train men to *good works*, but allowed them in unholiness of life, was a practical proof that they were *not* inspired of God.

— *ἐν δικαιοσύνῃ*] *Not ἐν ἀσεβείᾳ*, as that of the false teachers. See ii. 16; iii. 5. 8. 13.

17. *ἵνα ἄρτιος ᾦ*] The Apostle, being about to be offered up (iv. 6), and now bidding farewell to his beloved son Timothy, who would soon be deprived of his personal presence and advice, refers him to the Holy Scriptures as a never-failing counsellor and guide, which would comfort him after his departure, and make amends for his absence. And if the diligent study of the Holy Scriptures is thus commended by St. Paul in this solemn manner to Timothy, who was himself endued with spiritual gifts of the Holy Ghost, how much more needful is that study to us! (*Chrys.*, *Theophyl.*, *Ecumen.*)

The force of this observation is strengthened by what has been already remarked, that St. Paul here speaks of Holy Scripture, not as an *inanimate thing*, but as *θεόπνευστος*, a living Being, filled with the Spirit of God. The Apostle himself was about to die, and Timothy was to be deprived of his personal presence, but the *Word of the Lord endureth for ever* (1 Pet. i. 25). The Apostle dies, but the Holy Spirit *ever* lives in his Epistles, and comforts Timothy and the Church after his departure, even to the end of time.

Well, therefore, might the Apostle, in this farewell Epistle to Timothy and to the Church, fix his and her eyes on the abiding presence of the Holy Ghost the Comforter, ever breathing and ever speaking in the Word of God.

a Rom. 1. 9.
& 9. 1.
2 Cor. 1. 23.
& 11. 31.
Gal. 1. 20.
Phil. 1. 8.
1 Thess. 2. 5.
1 Tim. 5. 21.
& 6. 13.
b Acts 20. 7.

c 1 Tim. 1. 4.
& 4. 7.

d Acts 21. 8.
Eph. 4. 11.
ch. 1. 8.
& 2. 5.
e Phil. 1. 23.
& 2. 17.
2 Pet. 1. 14.
f 1 Cor. 9. 24, 25.
Phil. 3. 14.
1 Tim. 6. 12.
Heb. 12. 1.
g 1 Cor. 9. 25.
1 Pet. 5. 4.
James 1. 12.

h Col. 4. 14.

IV. ¹ Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, ² κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἐλεγξον, ἐπιτίμησον, παρὰ κάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ³ Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ, κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κηθόμενοι τὴν ἀκοήν, ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

⁵ Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε ⁷ τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα, ⁸ λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

⁹ Σπούδασον ἐλθεῖν πρὸς με ταχέως ¹⁰ Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπή-

CH. IV. 1. Διαμαρτύρομαι] *I conjure thee.* (See 1 Tim. v. 21. 2 Tim. ii. 14.) *Elz.* adds οὐν ἐγὼ, not in the best authorities; also *Elz.* has τοῦ Κυρίου after καί.

— καὶ τὴν ἐπιφάνειαν] So A, C, D, F, G, and Griesb., Lach., Tisch., Huther, Ellicott, Alf.—*Elz.* κατὰ.

This restoration of καί is a happy one. It indicates that the Apostle has a clear view of Christ's Coming, and of His Kingdom; and, by a noble prosopopoeia, appeals to them as Witnesses: *I conjure thee in the sight of God, and the Future Judge of all, by His Coming, and by His Kingdom.* This mode of speech had been suggested by the Hebrew Scriptures, especially in the LXX Version (Deut. iv. 26), where Moses calls Heaven and Earth to witness: Διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν. So Deut. iv. 26; xxx. 19; xxxi. 28, where this phrase introduces solemn appeals to the Elements as God's Witnesses of His dealings with His people, and as Remembrancers of their duties to Him.

2. κήρυξον] See Augustine, Sermon. 46.

3. κατὰ τὰς ἰδίας ἐπιθυμίας — ἐπισωρεύουσιν] according to their own lusts will heap up to themselves teachers, having itching ears; i. e. because they, the hearers, have itching ears.

Instead of receiving those Teachers who are authorized by Christ to instruct them, and have a regular call and mission from Him to execute their sacred office, and to have spiritual oversight over them, they will stray away from their Pastors, and from their own proper Fold, and will raise up for themselves a confused heap of Teachers, as Jeroboam did, who made a promiscuous multitude of Priests, not of the sons of Levi, but whosoever would be consecrated by him. (1 Kings xii. 31; xiii. 33.)

The word ἐπισωρεύω, aggero (from ἐλ and σωρεύω, a mound), is sometimes employed to describe an action by which a person heaps up something injurious to himself, so as to overwhelm himself by that very thing which he has heaped up. So Chrys. (Ep. 92), ἑαυτοῖς ἐπισωρεύοντες κόλασιν, and ἑαυτοῖς ἐπισωρεύουσι τὸ πῦρ ἄσβεστον. See examples in Suicer in voce.

It also describes the work of an Enemy, raising up a mound against (ἐπὶ) a City in order to assault it. Cp. Isa. xxxvii. 33.

In the Song of Solomon, Symmachus has ἐπισωρεύσάτῃ μοι ἀγάπην, "raise Love as a mound with a banner against me," where the LXX have τάχα.

Hence it appears, that the Apostle regards this promiscuous multitude of teachers as an offensive outwork thrown up by hostile hands to beleaguer the Church of God. His words may also intimate, that this outwork will prove injurious to those who raise it, as the Tower of Babel, the type of all works of Confusion, Pride, and Aggression against God and His Church, did to its builders; or, as in heathen mythology (in the pagan paraphrase of the Scriptural History of Babel), the Mountains heaped up by the Giants against the Powers of Heaven did to those who raised them.

— κηθόμενοι τὴν ἀκοήν] having itching ears. It would seem that the Apostle now adopts another metaphor, and is comparing these persons, who have lost their healthful relish for sound doctrine, and who, in their prurient craving for something new, to stimulate and gratify their diseased appetite, accumulate to themselves a promiscuous heap of self-chosen Teachers,—to animals, especially unclean ones, who raise up for themselves a heap against which they scrape the diseased irritation of their skin,

particularly their ears. The metaphor is found in Greek and Latin Authors, who describe sophistical Teachers, and others who sought to flatter and gratify their hearers by novelties, as κηθόντας τὰ ὦτα, 'scalpentes auditorum aures.' See the passages quoted by Wetstein, p. 365.

4. μύθους] fables. See 1 Tim. i. 4; iv. 7. Tit. i. 14.

6. σπένδομαι] *I am being poured out* as a σπονδή, a libation or drink-offering to God. See Gen. xxxv. 14, ἔσπασεν Ἰακώβ ἐπ' αὐτῇ σπονδῇ. Exod. xxix. 40. Numb. xxviii. 7. And compare St. Paul's words (Phil. ii. 17), εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, where see note, and the Introduction to that Epistle, p. 333.

S. Ignatius, in his desire for martyrdom, imitates the language of St. Paul, πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ. Tertullian (contra Gnosticos, 13), referring to this passage, says, "Vides, quam martyrii definit felicitatem, cui de gaudio mutuo acquirit solennitatem, ut proximus denique voti sui factus est, qualiter de prospectu ejus exultans scribit Timotheo, Ego enim jam liber."

This triumphant exultation of the Apostle at the prospect of death was doubtless designed, among other reasons, to show the Heathen that they had not conquered him, or injured the Gospel which he preached, by putting him to death. They might be inclined to imagine that his claims to miraculous powers, and to supernatural aid for himself and his Cause, were illusory, or he would have exerted them in his own behalf. He shows them that Death to him was Victory. He would also assure the Christians, who might be perplexed and staggered by his suffering, that their Apostle regarded death as a blessed release, and as the appointed passage to Everlasting Glory, and that it had no bitterness for him, but that he was enabled by God's grace to rejoice in it.

— ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε] the season of my departure is come. Ἀνάλυσις is departure (Luke xii. 36) from life. (Phil. i. 23.) The καιρὸς ἀναλύσεως is the season of leaving the cable from this earthly shore, on a voyage to the eternal harbour of heavenly peace. Hence Clemens R. 44, says of the faithful departed, τέλειαν ἔσχον ἀνάλυσιν.

8. ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος] there is laid up for me the crown of righteousness. St. Paul was now on the eve of Martyrdom. He did not speak in these terms of confident assurance before. See 1 Cor. ix. 17. Phil. iii. 11.

9. ταχέως] quickly. Before winter (v. 21), when the voyage would be dangerous. (Acts xxvii. 9.)

10. Δημᾶς] Demas, who had remained faithful to St. Paul in his first imprisonment at Rome (Philem. 24. Col. iv. 14), had now been alarmed by the greater severity, and more perilous prospects of the second, following on the savage Neronian persecution of the Christians, and had forsaken the Apostle.

— με ἐγκατέλιπεν] forsook me in (ἐν) the crisis of my suffering. The aorist tense intimates that the act was occasioned by some special danger which threatened the Apostle; and that Demas, terrified by it, deserted him in the hour of peril. A, C, D*, E, F, G, L have the imperfect tense here, i. e. was forsaking me. This may, perhaps, be the true reading; but the confusions of ἐ and ι are so common in MSS. on account of the identity of sound in ancient pronunciation, that not much stress can be laid on this variation. The sense will not be affected by it. The same variation is found in v. 16, and even in v. 13,

σας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος ¹ Acts 15. 37.
εἰς Δαλματίαν ¹¹ Δουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ ^{Col. 4. 10.}
σεαυτοῦ, ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. ^{Phil. 24.} ¹² Τύχικον δὲ ἀπέστειλα εἰς ^{k Acts 20. 4.}
Ἐφεσον. ^{Eph. 6. 21.} ¹³ Τὸν φελόνην, ὃν ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, ^{Col. 4. 7.}
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ^{Tit. 3. 12.} ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι ^{1 Acts 19. 33, 34.}
κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· ^{1 Tim. 1. 20.} ¹⁵ ὃν καὶ σὺ ^{Rev. 6. 10.}
^{& 18. 6, 20.}

where A, C, F, G, I have ἀπέλειπον, which can hardly be the true reading.

— ἀγαπήσας τὸν νῦν αἰῶνα] *having loved the present world.* Cp. *S. Polycarp* (ad Phil. 9), who says, Obey the word of righteousness which ye beheld with your eyes in the blessed Ignatius, and Zosimus, and Rufus, and in *Paul* himself, and the other Apostles; being persuaded that they have not *run in vain*, and are now *with the Lord* in the place prepared for them; *for they loved not this present world, οὐ γὰρ ἠγάπησαν τὸν νῦν αἰῶνα.*

— Θεσσαλονίκην] *Thessalonica*, where St. Paul had many enemies, especially among the Jews. (Acts xvii. 5. 13.)

— Κρήσκης εἰς Γαλατίαν] *Crescens to Galatia*, to confirm the Church there. Observe the disinterested and paternal solicitude of the great Apostle, in his chains, for the distant Churches. He consented to be left alone by Titus, Crescens, and Tychicus (v. 12), in order that he might comfort them, and he would not send for Timothy from Ephesus without providing him a substitute (v. 12).

— Τίτος εἰς Δαλματίαν] *Titus to Dalmatia*, perhaps despatched thither by St. Paul on a missionary journey after his visit to Nicopolis in Epirus, where St. Paul probably passed a winter, perhaps the winter preceding the date of the present Epistle. (See Tit. iii. 13.)

11. Δουκᾶς ἐστὶ μόνος μετ' ἐμοῦ] *Luke is alone with me.* Alone of his usual fellow-travellers; for other friends were with him now. (See v. 21.) It would seem, therefore, unreasonable to conclude from this sentence, that *St. Peter* was not now at Rome.

On the testimony hence accruing to St. Luke's historical veracity, see *Irenæus*, iii. 14.

This mention of *St. Luke*, as still present with St. Paul at Rome at the close of his life, and probably remaining with him till his *Martyrdom*, suggests the inquiry—

Why did not St. Luke, the Historian of the Acts of the Apostles, the faithful friend and fellow-traveller of St. Paul, whose doings occupy so large a portion of that Book, continue his narrative even to that glorious consummation of the great Apostle's career? This question has been considered above in the Introduction to the Acts of the Apostles, pp. xii, xiii; and see on Acts xxviii. 30, 31.

— Μάρκον—διακονίαν] On the import of this commendation of *Mark*, as profitable for ministering to the Apostle, see above on Col. iv. 10. And on St. Mark's history see Introductory Note to St. Mark's Gospel, and below on 1 Pet. v. 13, where he is mentioned as present with that Apostle.

12. Τύχικον—εἰς Ἐφεσον] I send *Tychicus* (perhaps with this letter) to take thy place at *Ephesus* during the time in which thou wilt be absent from thy post there in order to come to me at Rome (v. 9. 21). Be therefore at ease on that account, and come quickly. Cp. above on Tit. iii. 12.

This public mention of *Tychicus* as sent by the Apostle to Ephesus, was doubtless designed to serve a double purpose,

(1) To protect *Tychicus* from the charge of having forsaken the Apostle at Rome as Demas had done. Cp. note above on Col. iv. 12, and here below, v. 20.

(2) To commend him to the reverent reception and regard of the Ephesian Church.

Tychicus, a native of Asia (Acts xx. 4), had already been employed and approved by St. Paul in the execution of important commissions to the Churches of Asia, particularly to Ephesus, and the neighbouring Church of Colossæ. (Eph. vi. 21. Col. iv. 7.)

13. φελόνην κ.τ.λ.] *the cloak which I left at Troas with Carpus, bring with thee when thou comest, and the books, especially the parchments.* The φελόνη, 'pænula,' is a cloak with long sleeves, especially for winter use, "such as travellers wore to defend themselves with from the cold or bad weather." (*Bp. Bull.*) Cp. v. 21; and *Horat.* l Ep. xi. 18. *Juvenal*, Sat. v. 79, Schol. in Pers. Sat. 68, "pallium cum fimbriis longis;" and for journeys, and in rain. *Lamprid.* in Alex. Sever. p. 366. *Wetstein.*

The other meaning assigned to the word, 'a chest for books,' has little to support it here.

On this text, especially in relation to the books and parch-

ments, see *Bp. Bull's* Sermon x. on "human means useful to inspired persons." Vol. i. p. 240.

Besides, this mention of these minor details, the *cloak*, the *books*, and the *parchments*, here specified soon after those glowing aspirations for martyrdom, and those fervent anticipations of glory in the verses immediately preceding (v. 6—8), is very affecting, interesting, and instructive, as showing that those aspirations and anticipations were not a result of fanatical enthusiasm, but were the words of truth and soberness.

These minor matters give a beautiful relief of quiet serenity to the stirring scene of the great Apostle's Martyrdom.

— ὃν ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ—μεμβράνας] *which I left at Troas with Carpus.* St. Paul, a short time before this Epistle was written, had been at *Miletus*. (See v. 20.) It is probable that he was then apprehended, or already in custody, and was sent as a prisoner to Rome for trial, and, if convicted, for execution. See above on i. 15, and below, v. 14—16.

The case of the Apostle seems to have found afterwards a parallel in that of *S. Ignatius*, Bishop of Antioch, in the Persecution under Trajan. Ignatius was arrested in the Province of Syria, at Antioch. (*Mart. Ignat.* § 2, p. 560, ed. *Jacobson*.) He was there tried before the Emperor Trajan, and thence sent to Rome. And when he was condemned to this deportation he exclaimed, "I thank Thee, O Lord, that Thou hast honoured me by Thy Love, in binding me in iron chains with Thy Apostle Paul." From Antioch he went along the coast of Asia by Ephesus, from which he had received a deputation in the person of its Bishop Onesimus (ad Eph. i.), to Smyrna, where he had an interview with the Bishop of Smyrna, *Polycarp*, the disciple of St. John; and thence he sailed along the coast of Asia to Troas. From Troas, Ignatius came to *Neapolis*, and so by *Philippi* through Macedonia to Epidamnus on foot, and thence by sea to Puteoli; and he desired to go from Puteoli by land in the footsteps of St. Paul. But he was carried by sea to Portus Romanus, near Ostia, and so came to Rome, where he was martyred (§ 6).

It seems probable, that the occasion and circumstances of *St. Paul's* last journey from Asia to Rome bore much resemblance to those of the voyage of *S. Ignatius* from Antioch to the same capital.

Indeed, there is a remarkable passage in the Epistle of *Ignatius* to the Ephesians, in which he compares himself in this respect to St. Paul, and seems to intimate that St. Paul as well as himself was a prisoner when he passed by Ephesus to Rome. "Ye (he says) are the *πάροδοι*, or *passage*, of those who are being killed for God; ye are the fellow-votaries of Paul in the mysteries of the Gospel, the sanctified, the attested, the blessed Paul, under whose footstep may I be found when I attain to God!"

Ignatius received a deputation from the Ephesian Church by Onesimus, its Bishop; so, probably, did St. Paul by Timothy. Both sailed along the coast of Asia, and both touched at Troas.

If this was the case, then we may suppose that St. Paul, now in custody, deposited his *cloak* and *books* and *parchments* with *Carpus*, in order that they might be in safe keeping; and that now, in foresight of martyrdom, he asks Timothy, his faithful friend, to call for them at Troas, in his way from Ephesus to Rome, in order that St. Paul might have the disposal of them,—not only for his own use, but as bequests to his friends, perhaps to Timothy himself.

Hence the transition is very natural to the circumstances mentioned in the seven following verses, which refer (it would seem) to what had occurred to him in Asia, just before he was sent to Rome.

14—18.] *Alexander the coppersmith did me much evil; of whom be thou ware also: for he greatly withstood our words.* A, C, D* have ἀντίστη. F, G ἀνέστη. — *Elz.* has ἀνέστηκέ, with D***, E, I, K.

At my first defence, no one stood by me; but all men forsook me (as to the reading see v. 10),—may it not be laid to their charge! But the Lord stood by me, and strengthened me, that the Gospel might be fully preached, and that all the Gentiles might hear; and I was delivered from the mouth of the Lion. He here speaks of the malignant treatment he had received from Alexander the coppersmith, who did him much evil, ἐνεδείξατο =

φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. ¹⁶ Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείην. ¹⁷ ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος. ¹⁸ καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

m Ps. 22. 21.
Acts 23. 11.
& 27. 23.

n Ps. 121. 7.

o Acts 18. 2.
Rom. 16. 3.
ch. 1. 16.
p Acts 19. 22.
& 20. 4.
& 21. 29.

¹⁹ Ὁ Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ Σπούδασον πρὸ χειμῶνος ἐλθεῖν.

Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

²² Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

'fecit publicè.' Cp. *Augustine*, iii. 540. Probably this occurred in the neighbourhood of *Ephesus*, and therefore St. Paul here charges Timothy, the Bishop of Ephesus, to beware of him. See on 2 Tim. i. 15.

This seems to have been on the critical occasion of his *πρώτη ἀπολογία*, the 'first defence' (specified in v. 16), when no man stood by him, and when many thirsted for his blood.

Some indeed have supposed, that he meant thereby his first defence at Rome, when sent thither from *Cæsarea*. (Acts xxviii. 16.) But as *Chrys.* observes (Prol. ad Philipp.; cp. *Tillemont*, i. 129), this is not probable. He is speaking of some more recent peril in *Asia*.

Then, perhaps, not figuratively, but actually, he was delivered from the mouth of the Lion; as seems to have been the case with him on a former occasion in Asia, at Ephesus (see on 1 Cor. xv. 32), and as S. Polycarp afterwards was, in the persecution of the Asiatic Christians at Smyrna. It is recorded of Polycarp, that the multitude of the *Gentiles* and *Jews* (who were foremost in the outrage against him) clamoured to the Asiarch Philip, ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα, 'that he would let loose on Polycarp a Lion.' (*Martyr. Polycarp.* 12.) And the popular cry of the Heathen in times of persecution was "Christianos ad Leonem." *Tertullian*, *Apol.* 40.

The phrase *the Lion's mouth* is used in another place by St. Paul, and there it is *not figurative*, but *literal*. (Heb. xi. 33.) Perhaps the Apostle St. Paul had the comfort of being able to compare himself in this respect with the Prophet Daniel.

The Apostle was delivered from *the Lion's mouth*, and was sent on to Rome, in order to suffer there. And thus his testimony to Christ, first by his public defence in Asia, and subsequently by his public trial and glorious Martyrdom in the great Metropolis of the Heathen World, was made subservient to the consummation of the Gospel, and to the diffusion of a knowledge of the truth "to all Nations" of the World.

In v. 14, A, C, D*, E*, F, G have ἀποδώσει.—*Elz.* has ἀποδώ, and v. 17, ἀκούσθ.

18. καὶ ῥύσεται—*βασιλείαν—ἀμήν*]. Apparently an adaptation of the final sentences and the Doxology of the LORD'S PRAYER. See on Acts xxi. 14.

19. Ἀσπασαι Πρίσκαν—Ὀνησιφόρου οἶκον]. *Salute Prisca and Aquila and the household of Onesiphorus*. His mind is still in Asia. See i. 16; and as to Priscilla and Aquila, see above on Rom. xvi. 3.

20. Ἐραστος—Τρόφιμον]. *Erastus remained at Corinth*, but *Trophimus I left at Miletus sick*. Here are two other touching instances of the tender thoughtfulness of the great Apostle for his friends, and their good name, at the time of his own imminent peril, and severest sufferings, in imitation of the Great Exemplar. (John xviii. 8; xix. 26.)

After his mention of his perils, and of his desertion by *Demas* and others (iv. 10. 16; i. 15), it might perhaps have been inferred by some, that others who had been his chosen fellow-workers, and were now absent from him, had also forsaken him.

Therefore he takes care to *protect* them against such an imputation. He mentions first the faithfulness of Luke, and next accounts for the absence of Titus and Tychicus (v. 10. 12), and he now explains the reason also of the absence of Erastus and Trophimus. *Erastus*, thy former companion in Greece (Acts xix. 22; cp. Rom. xvi. 23), abode at Corinth. He remained at his post in that great city where are many adversaries (Acts xviii. 6), and where he is exposed to many dangers as my friend. This word *μένω*, here expresses courageous firmness and patient endurance under trial, as in other places. See iii. 14. Cp. *προσμένω* in 1 Tim. i. 3; v. 5. And the *aorist* probably intimates, that when St. Paul quitted Corinth on some recent visit to that city, he left Erastus in charge there; and that he tarried there, in obedience to the Apostle's injunction.

So likewise Trophimus. He was an Ephesian, and was specially obnoxious to the Ephesian Jews (Acts xxi. 29; cp. Acts xx. 4). They would have rejoiced to be able to allege that he had deserted St. Paul. After the Apostle's death, which was now near at hand, some calumnious persons would have alleged, that if Trophimus had not seen cause to separate himself from St. Paul, he would not have stayed behind at Miletus, but would have accompanied the Apostle to Rome. St. Paul, therefore, obviates such aspersions as these; and it was a happy thing for Trophimus, the Ephesian, that Timothy, the Bishop of Ephesus, received these words from St. Paul's own hand, which enabled him to clear Trophimus from any such detractions, and to show that the stay of Trophimus at Miletus was necessitated by sickness, perhaps caused by sufferings and labours in the cause of the Gospel, and that he had not left St. Paul, but that St. Paul left him at Miletus.

21. Πούδης]. *Pudens*. See the Essay of *Archdeacon Williams*, in which he endeavours to prove that the *Pudens* and *Claudia* here specified are the same persons as those mentioned in *Martial* (iv. 13; xi. 34), and that Claudia was daughter of Cogidunus, a British Chief, and that having come to Rome she was converted to Christianity, and was married to Pudens, and afterwards returned with her husband to Britain, where he held lands under her father Cogidunus. (See *Williams's Discourses and Essays*, p. 132—190. Lond. 1857, and also *Dean Alford's Excursus* iii. p. 104.) If this was so, this Epistle was written before their marriage; otherwise, the name of Linus would hardly have been inserted between them. Cp. *Lightfoot*, in *Journal of Class. and Sacred Philol.* Vol. iv. p. 73—76.

—*Λίνος*]. *Linus*, of whom *Irenæus* thus speaks: After that the blessed Apostles (Peter and Paul) had founded the Church (at Rome), they committed the Bishopric of that city to *Linus*. This *Linus* is mentioned by St. Paul in his Epistles to Timothy. He was succeeded by Anacletus. And in the third place from the Apostles, *Clement* received the Episcopate of that city, a person who had beheld the blessed Apostles, and had enjoyed intercourse with them, and had their preaching still sounding in his ears. *S. Irenæus* (iii. 3. 3). See above, note on Phil. iv. 3.

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